



The

Elim Evangel

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FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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A Happy New Year



To all our Readers



With You Always

Lo, I am with you always, even unto the end of the world. Amen

By T. W. Walker

even the great call to our final dwelling place. The prospect of 1959 appals some of us even while it thrills others. But whether our view of another twelve months is in hope or in fear, there is a thrill and a blessing for us in the knowledge that Christ is with us *always*. Whether it is A.D. 59 or 1959 He is the same! Christ can fulfil our hopes and He can dispel our fears—and He knows the end from the beginning!

As He uttered the words of our promise, Christ was bidding His followers farewell ere He ascended to be with His Father. They faced an unknown future and were all the more apprehensive because their Master and Lord was leaving them. They had understood but little of His ministry; what of that of the Holy Ghost, of whom they scarcely knew anything? He was a living, throbbing Christ, the One who had shared their every experience, enhancing their joys and standing by them in their sorrows. But He was leaving them! What did He say? "Lo, I am with you always." What a promise! You cannot argue Christ away; He is alive! You cannot daunt the faith of a true Christian, for His Lord is with Him. Let this wonderful promise warm you, bless you! "With you *always*." The great figures of history are gone and they come in for their share of the criticism of an envious succession, but our Master is with us! We do not have to pray that He will presence Himself with us. If we have ears to hear and eyes to see we shall soon be aware that the dynamic vitality of His abiding nearness is a practical reality.

There is something sublime in the old promise of Hebrews 13. It somehow seems to emphasise its appeal by saying, "Jesus Christ the same *yesterday*, and to *day*, and for *ever*." It does not say "the same last year, this year and all the other years" but "yesterday, and to day and for ever." "Sufficient unto the day" asserts the scripture, and life is made up of a continual stream of todays. Someone has said that we could with accuracy say, "Lo, I am with you *all the days*." Some days we call "red letter days," from the custom of printing saints' and other days in red on calendars. Many days are just routine—what we call the daily round. Yet others

THE not so gentle art of debunking is becoming widespread in our cynical times. Many notable people of the past have been subjected to it in one form or another, and recently a great figure of World War I has been put into the pillory. Earl Haig, it has now been decided, was stubborn, a poor tactician, cruel and dictatorial. The thing about most of the taunts of the angry men (young and otherwise!) is that most of their victims are dead! It is next to impossible fully to recall a deceased person, however familiar. The peculiar manifestations of spiritism, for example, are a very poor substitute for flesh and blood. What if Earl Haig could suddenly confront his critics in the flesh? The throbbing vitality of his personality might make all the difference. We hold no brief for the field marshal, but we recognise that it is unfair to criticise a man from the point of view of the cold, clinical examination of the self-appointed historian. Many firms are not satisfied with the chilly reports of headmasters and friends when contemplating the employment of a young man. They want an interview. They want to see the fellow. His lacking in maths counts much less when they see his sparkling eyes, tidy appearance, quiet courtesy and so on. It is the presence of the person that counts.

We are seeing in another new year. Not one of us has any real idea what 1959 holds. We may guess and conjecture, but we have no real idea of the day-by-day details. Some of us will be entering new ministries while others lay their burdens down. Some will be marrying and to some homes there will come the first child. It may be that pain lies before us, and

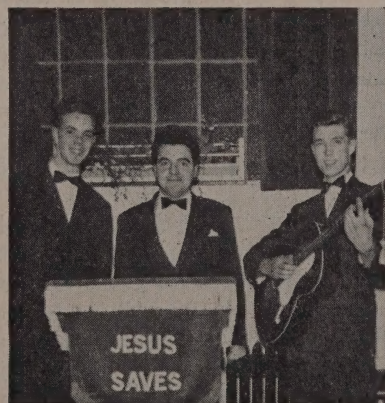
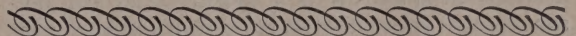
are poignant with longing and still more heavy with anxiety. Hear it again—"with you alway." There is never a day when Christ's living presence is denied to us. If you greet this new year as what we have come to call a "shut-in," take heart from God's Word. You may be denied many opportunities of fellowship, and nothing will completely take the place of attendance at God's house, but for you, in your hospital bed or sick room, there is glorious strength and encouragement in our theme. Just as Christ was not afraid to enter the sick chamber of many a one when He was on earth, He is with you now and will never leave you. He does not slumber; He shares your wakeful nights. He has suffered Himself and is touched with the feeling of your every infirmity. Strengthen yourself in Him!

The main application of our text, however, is to activity. It is not stretching the truth at all to say to the fellow taking his eleven-plus, to the teen-ager taking her first post, the nurse undertaking her first duties, the young married couple just setting up home, that the Master is with you, living with you to help you. As more and more we realise that Christ wants to share all our lives, so the more will we find ourselves living victoriously. We rather tend to divide our experiences into normal activities and spiritual ones. We think of part of our lives belonging to God's service and part being consumed with mundane things. The division is entirely artificial. God wants our lives *as a whole*. Happy indeed are those persons whose daily work is for them a means of service, whose homes are the Lord's and whose hobbies are for His glory. Their work in God's house will be all the better—and such a vision need not be fanciful, for He is with us always.

After disclosing His almighty power by saying "All power is given unto Me in heaven and in earth," Jesus gave His famous command to the apostles and, through them, to the Church. "Go ye," said He, "and teach all nations . . . to observe all things whatsoever I have commanded you." Put in language which we readily understand, the task was and is to preach the Word everywhere. What a vista opens before us! In slum and mansion, town and country, east and west, to learned and ignorant, black and white, rich and poor—the task only ends when we reach the farthest outpost and encompass the last man of the remotest tribe. Were we to seek to preach merely a set of doctrines our task would be overwhelming; but Christianity is Christ! He is with us and as souls are won He is with them always! Our impact on the world seems small and the strength of the Pentecostal churches in our country rather disappointing. We could find causes

for frustration and lassitude, but He is with us! We must rise again and renew our vision. He is not only the Saviour of the tremendous campaign days of the twenties and thirties; He is the Saviour of the perplexing times in which we live. Even in days when it is popular to believe in disbelief, when God is ignored rather than actively opposed, we can turn again to the Bible and rediscover what we should surely know, that God's power is sufficient. If methods long used do not now succeed, God give us grace to present the ageless Gospel by new means, but when we have exhausted every way of presenting the Good News we come right back to this—our real task is to introduce men, women, boys and girls to the living Christ! May the challenge of this new year cause us to rise again, to pray, plan, believe that our God will bless us in souls being saved, bodies healed, Christians baptised with the Holy Ghost and Christ's Name glorified. Come what may, He is with us always.

Will 1959 be the year of the fulfilment of our glorious hope? The day is surely coming when it will not be that He is with us here; we shall be with Him there! The trumpet is going to sound and we shall rise! The victory day is coming and "so shall we ever be with the Lord"—it is literally *always*! We welcome the thought of that blissful day of reunion and rejoicing, and in the days between may our eyes be opened to the encouraging, satisfying truth that His presence is with us in every experience.



The Envoys Trio who took part in a recent service in the Elim Church, Kingston.

EDITORIAL

TWO-FACED the Romans called him—Janus, the god of beginnings, from whom comes the name of our first month, January. The year did not always begin with January, as witness the fact that the names of the last four months are taken from the Latin words for seventh to tenth. Then, when the change was made, who could better suit as patron god of the first month than Janus, mythical first king of Italy, the god of doors which face both ways, with knowledge of both past and future?

Two-faced are we all in a sense at this time, like the man made famous by the petrol advertisements. That's 1958—no, that was! "My days are swifter than a post," says Job, and his words find an echo in our hearts. Among the paradoxes of Scripture are verses such as these: "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (2 Thessalonians 1:3) and "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

The constitution and nature of the normal individual gives us some guide as to what is right in the way of remembering and forgetting, for is it not true that on the whole we forget the unpleasant and remember the good? It is a warped mind and personality that goes into reverse on this, and how great its tragedy. The summers of our childhood were always fine and warm, its outlines stand in bold relief, with never a hint of the greyness that so often pervades our day-to-day living. Its giants were immense, its dwarfs diminutive, its joys were great, its sorrows small. What a blessed Divine provision, providing to old age the consolations of dreams to dream of things once so fair. To an even greater extent, as believers, must our memory be selective. Forgotten be the old smart, the wound of yesterday, forgotten the sins which obsessed our unregenerate beginnings, forgotten the tragedies, the tears, forgotten the foolish things in which we once indulged—lost in the sea of a divine forgetfulness. Remembered, however, be the triumphs of faith, the blessings that have filled our mouths with joy and holy laughter, the greatness and the goodness of our God. Let the summit of the new year, with its double vista of past and future, be for us a "rest

and be thankful" before we go to possess the land before us.

We must be selective in the things we remember, but we must also be selective in the time and place given even to the best of memories. Remember the words of Joel: "Your old men shall dream dreams, your young men shall see visions" (Joel 2:28). When our dreaming of past glories and blessing takes precedence over our vision for the future, we confess ourselves to be prematurely aged. Yet for this there is no need, whatever our mere natural age may be, for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We face both ways, forgetting and remembering, praising God for the past, trusting Him for the future, raising our Ebenezer memorials as for a moment we pause, that, refreshed and encouraged, we may press forward towards the sunrising of God's eternal day.

* * *

We wish to place on record our sincere appreciation of the work of our dear brother, Pastor Samuel Gorman, during the period of his editorship of the *ELIM EVANGEL*. It is our earnest desire that the Lord's richest blessing may be his portion as he takes over the office of Missionary Secretary. With his great interest in the work overseas and his many years on the Elim Missionary Council, our brother is well fitted for this task. We are glad to know that he will not be leaving editorial work altogether, for Mr. Gorman will in future be editing the *Elim Missionary Evangel*.

THE ELIM EVANGEL

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OVERSEAS MISSIONS



Pastor and Mrs. A. Nicolson (S. Rhodesia)

Our readers have been acquainted for some time of the need for teachers in our schools in Southern Rhodesia. Much prayer has been offered to the end that this need shall be met. In a recent letter Pastor Nicolson draws back the curtain and shows how the boys and girls in the schools at Penhalonga reacted when they learned that there was the possibility of the schools being closed because of the lack of qualified teachers. Pastor Nicolson wrote: "This week has been one of the saddest in my experience. On Wednesday I had to tell the scholars in standard five that there would be no standard six here next year. This news was not so bad for the boys, as some will be able to go to the boarding school at Inyanga North, but it was hard for the girls. Today I had to tell standards three and four that there was little hope of having standards four and five here next year. I had the head teacher with me and it was heartrending to see the tears of these scholars. It seems almost impossible that this has happened. After all the struggles, and the hard-won battles of my predecessors, we are thrown right back in one stroke. I find it hard to believe that our young people, qualified to teach, filled with His love, knowing the need and the dire consequences to the work if the need went unfulfilled, should not come forward. Is it that God has said "No"? Is it really the case that He has cut off this avenue to the souls of young people in their teens, some of whom as recently as last Sunday yielded themselves to Christ? Have we failed to grasp the real importance of holding our lines, with the result that there has been failure to sound the clear note of urgency when we first saw the danger signal? Or is it that some lives back home have heard and they have failed to respond so that today tears have fallen and hearts (and not just those of the scholars) have felt the chill mists of despair? These questions have filled the minds of all of us since last night. Dr. Brien has been here and he went back this morning to Inyanga North with a heavy heart. There is still one beam that shines through the present darkness: God may yet provide an answer. Oh what a joy it would be if at the very last minute we had news of two teachers. What a triumph and testimony it would be. It has happened before; it can happen again!

LATE NEWS

Miss R. Simms (Penhalonga)

We have had quite a tragic happening on the mission station here at Penhalonga. School closed on Friday and in the early afternoon we had a very bad storm, the worst I have seen since I came to Rhodesia; the hailstones were as big as marbles, and amidst it all the head teacher's house was struck by lightning and in a few minutes was enveloped in flames. He has a wife and seven children and also two boys were living with him so that they could attend the school here. Everything was lost, with the exception of a few chairs, including all their bedding, clothes, books and papers. After the fire was out we had to fix them all up with what bedding we had and some woollen items which we had from parcels. I do not know how he will get his home together again. It was pitiful to see them all; they only had the cotton dresses which they had been wearing earlier in the day because of the heat and they were all wet through. The head teacher does not possess one jacket, as his was burnt beyond repair.

This head teacher was the one who was talking to Mr. Bradley in the picture published in the *Missionary Evangel*; he has been with us many years and has always been faithful to Elim.

IBRA RADIO

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DOUGLAS B. GRAY (Director of Music)

from the Elim Studio, London

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full particulars. Your gifts towards the Elim radio work are urgently needed. Please address your correspondence to the Elim Radio Department, 20 Clarence Avenue, London, S.W.4.



Calling Boys and Girls

By Bernard Norris

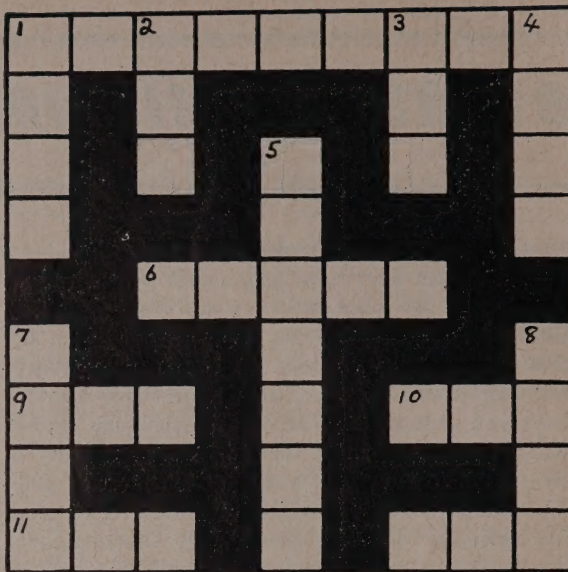
Hello again!

A happy New Year to you all, and especially to our new Editor, Pastor A. D. Hathaway.

I hope you all had a wonderful Christmas, and that you are going to do all you can this year to serve the Lord. How grand it would be if one of your friends was converted this first month! Why don't you choose one particular friend and pray that God will save him or her this very month? Then try to get him or her to church, and see God answer your prayer. Let me know what happens, won't you.

Now you know I had spent ages working out a Christmas crossword, and at the end there wasn't room for it on our Christmas page. Well, it seems a shame to waste it, and I can't wait right round until next year, so let's have it now. It is not a competition, so don't send in the answers, but I am keeping them until next week. Here we go.

Across. 1. Where He was born. 6. The city of



9. No room there. 10. Warned — dream (two words). 11. Let us — go. 12. Departed another —.

Down. 1. The — lying in a manger. 2. Had to pay. 3. Whose star? 4. Name for wise men. 5. Jesus is. 7. Star was one. 8. His mother.

There we are, and I hope you enjoy working out the answers. Let me know if you like crosswords, and we'll have some more.

Cheerio and God bless you.

BERNARD.

CHURCH NEWS

"IRREVERENT? NO—BUT IT'S DIFFERENT"

says press reporter who visited Bristol's Elim Church on occasion of visit of E. J. Phillips (President)

SIX years ago the Elim Movement arrived in Bristol. The membership: nil. Today the Movement has 500 devout followers in the city.

I went along to the City Temple in Jamaica Street on Sunday to join these 500 in worship to find out what is so attractive about this religion which many criticise as irreverent. . . .

I was a little early for the service. So were a lot of others. Well before the start of the service chairs were being put in the aisles to accommodate the congregation. . . .

The usual choral service that precedes the evening ritual was going on. On the platform was a man, wearing a warm grin, vigorously conducting the congregation through a series of hymns. . . .

As it appeared that one was not frowned on if one whispered during the choral service I asked the man on the left why he came to the Elim church.

"There's nothing stuck-up about it. Some churches and chapels are stuck-up with their religion. They are normal here—it is very nice on a Sunday evening," he said. . . .

The sermon was . . . by Rev. E. J. Phillips, a former general secretary of the movement, and this year's president. Its message was that sin is our greatest enemy.

During the final hymn Mr. Jones asked members of the congregation who had "taken the decision to let the Lord guide them" to raise their hands. . . . Four people "took the decision" on that one night.

. . . I asked Mr. Jones if the Movement catered especially for young people. "I hold the view that it is vital to get young people along. They are the life-blood," he said.

As I moved to go, Mr. Jones asked: "There's nothing irreverent about it, is there?" I had to agree that it was different—but not irreverent.

Bristol Evening World.

GILTBROOK—NORTH MIDLANDS PRESBYTERY REGIONAL RALLY

A very successful rally, which was well supported by many churches in the area, was held recently in the Gilt Hill Primary School, Giltbrook.

Pastor and Mrs. Frank Waite and church members worked hard to give us an enjoyable day.

Pastor R. Morrell convened the afternoon service, at which a Bible quiz between two teams of young people was held. The questions, which were put to the teams by Pastor T. Broomhall, were well chosen and aroused much interest and response from teams and members of the audience alike!

Our guest speaker, Pastor J. Osman, in a challenging word, urged us to seek a greater experience of God's reviving power. He also, together with Mrs. Osman, ministered in song.

During the tea interval an open air witness was conducted by Pastor A. Biddle, the District Superintendent. Time between the meetings was found for those who wished to seek God.

In the evening service, convened by Pastor P. Dyson, Pastor F. Lavender (Youth Commissioner) introduced a brains trust, consisting of four ministers with Pastor L. Tiller as chairman. The brethren replied to spontaneous questions concerning youth

work from the congregation. The Sandiacre choir exhorted us to "Lead another soul to God," and Pastor Osman, ministering with evident liberty, exalted Christ.

Pastor Waite summed it all up aptly by suggesting that it was a long time since we had been to school and enjoyed it so much!

G. HARPIN.



Children from Holme Wood estate who are brought to the Bradford Elim Sunday school by special bus each Sunday.

You Must Not Miss your Copy of

Elim Missionary Evangel

This Quarter's Special Features include :

In Journeyings Often . . . In Perils

Pulling Down the Strongholds

Evangelism by Trained Teachers

You will also enjoy Pictorial News, with latest pictures of our missionaries and their work, together with the regular features : Youth Page, World Missionary Itinerary, Through an Eastern Window and news letters from the field.

January-March issue now on sale

STANDING upon the threshold of the new year with its untried way reaching out before us, bounded by the horizon of the unknown, bringing to all the stirring call of Christian service and the challenge of trial and temptation, no word of Christ speaks more directly to our condition than His offer of rest in toil.

We are taken in imagination to the carpenter's shop in Nazareth where Jesus laboured making various articles of furniture and wooden instruments for the agricultural needs of the community. Among the things He made were the yokes for the oxen. These yokes consisted of a cross-bar of wood with bows of wood at each end which rested upon the shoulders and encircled the necks of the beasts of burden. At best they were clumsy contrivances and if badly made would chafe the neck of the poor beast. But we can depend upon it that no rough, ill-fitting yoke ever left His shop. All His yokes were "kindly" yokes because they were so smooth and well-made.

The people before Him reminded Him of those patient oxen straining at the plough beneath yokes that chafed and galled them. It was the pathos of the crowd He chiefly noticed. He had the faculty of penetrating the mere externals of human nature and reading the heart. He saw the multitude of burdened, harassed and distressed souls. In His carpentry days His compassion found expression in those well-fitting, comfortable yokes, so now He is filled with a deep concern to lighten the load which was crushing the minds and hearts of the people.

In our text we have a gracious

EXCHANGE OF YOKES

for the Saviour bids the people come and exchange their heavy yokes for His. Commentators have pointed out that the Jews were wearing a triple yoke. They were wearing the iron yoke of Rome. Many in Palestine chafed beneath this tyrannical domination. Nationalism, so prevalent in the world today, is a fierce kind of passion. Men resent alien rule and to achieve independence and freedom are willing to lay down their lives. They were also oppressed by the cumbersome yoke of the law of Moses. The law given at Sinai had brought a sense of condemnation and guilt but offered no power of deliverance. It had also been overlaid by minute and multitudinous demands, and the tradition of the elders had made religion a burdensome thing. To these heavy yokes was added a third—the degrading yoke of sin. The people could find no deliverance from the crushing, despairing enslavement of sin.

Our blessed Lord invited these poor, distressed souls to make an exchange of yokes. A yoke of some kind we must all bear. The choice is between an irksome, galling one and a congenial one—the yoke of self or the yoke of Christ. The yoke of self may take many shapes. In one it may be the love of money, in another it may be the love of power, in another it may be the lust of the eyes and of the flesh. The yoke of self is a heavy and grievous yoke.

A GREAT PURPOSE LIVING UNDER

Text: *Take My yoke upon you . . .*
(Matthew 23:37)

By **H. B. B.**
(Vice-President of the

Many are seeking emancipation by flinging aside old restraints and casting off old prohibitions. If people imagine that they are going to achieve freedom in this way they are deceiving themselves. The art of life consists not in repudiating all masteries—nobody can accomplish that—but in finding the right one. Our Lord Himself was wearing a yoke beneath which He found freedom and overflowing joy of heart, and He invites all men to find this happiness and satisfaction in the same service.

This leads us to ask a question: What is the

NATURE OF HIS YOKE ?

What precisely was the yoke He was wearing? In a sentence it was the yoke of loving obedience to His Father's will. "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John 6:38). He was tempted in the wilderness and at other times to refuse God's way and take a course of His own. Satan suggested a short cut to the kingdom and a way which would have by-passed the Cross when he showed Him all the kingdoms of the world, saying, "All these things will I give Thee, if Thou wilt fall down and worship me." To this insidious temptation the Lord Jesus replied without a moment's hesitation, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

There were times when the road of the Divine will was terribly rough. There were hills to climb. There were the long trudge of the moor and fen and the perilous hazard of the crag and torrent. There were bleak stretches which had to be travelled alone, conflicts to be waged, suffering to be endured, struggles to be borne. Finally the road for His feet descended into the mysterious gloom of the Garden of Gethsemane and rose steeply to the awful heights

up his cross daily, and follow Me" (Luke 9:23). Paul is a shining example of this paradox. "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand alone. We may be knocked down, but we are never knocked out!" (2 Corinthians 4:8,9, Phillips's translation). Mark it well—the real test of our love to Christ is what we are prepared to suffer for Him.

In this invitation our Lord offers the

GOD'S RULE

FOR 1959

...ye shall find rest unto your souls
(Matthew 11:29)

...n-Haynes
...he Elim Church)

of Golgotha, where He was crucified for our sins. Nothing could shake His determination to take the rough road, and His courageous resolve is expressed in the words: "Not as I will, but as Thou wilt."

The yoke He offers to all who come to Him is the yoke of the Father's will. It may startle us to hear Him describe that yoke as being "easy." Easy is not the best translation. "Kindly" or "congenial" is better: a yoke that perfectly fits human life and does not chafe the spirit.

It sounds paradoxical to say that a yoke that may involve you in trouble like persecution or misunderstanding can be a "congenial yoke."

"THE PURSUIT OF COMFORT,"

says a writer, "does not make for real happiness in life. The poet has written of 'plucking the flower of safety of the nettle of danger.' And is it not true that men pluck the flower of joy from the nettle of hardship and difficulty and privation?" Recently Mount Everest was conquered by men who faced every hazard and hardship to achieve their ambition, and they confessed to experiencing a fierce joy in it all. There is no cause so exalted as the cause of God's kingdom.

When a man gives himself to the service of Christ he is certainly not in for a comfortable time. Jesus was very emphatic upon that point. "If any man will come after Me, let him deny himself, and take

SHARING OF HIS YOKE

The yoke pictured here is a double yoke. Oxen were yoked together in pairs and between them they pulled the plough or the cart across the field. Borrowing this homely illustration from the countryside, Jesus calls us to submit our wills to the will of God. In this submission we experience a glorious partnership—the partnership of the Son of God. Doing the will of God in a world which is diametrically opposed, both morally and spiritually, to His righteous purposes will be no easy matter, but in the execution of it we can count upon the unfailing partnership of Christ Himself. He will give strength, wisdom and comfort for every step of the way and we shall be enabled to say with Paul: "I am able [made strong] for all things through the one who is constantly infusing strength into me" (Philippians 4:13).

The character of our Partner is revealed in His words, "I am meek and lowly in heart." Partnership in every walk of life depends for its success upon a close affinity of heart and mind. When Jesus drew this picture He may have visualised the strong ox yoked with the weaker, untried animal. All the time the weaker keeps level with the stronger, just pulling his own weight, the responsibility of making a straight furrow and reaching the end of it is being borne by the latter. But if he should pull out into a direction of his own the yoke will chafe his shoulders and the burden become heavy. If we are self-opinionated, if we are proud and self-assertive, if we say "I'm going my own way," we shall find that the yoke will chafe our shoulders. If we walk with Him in meekness and humility we shall prove the sufficiency of His strength and the burden will be light. In

FELLOWSHIP WITH CHRIST

we shall know a deep heart-rest. "I will give you rest," He says. What is meant by that word "rest"? It is as difficult to analyse rest as it is to analyse a sunbeam or a tear. You may pass a sunbeam through a prism and divide it into the seven colours of the

rainbow, but that does not explain a sunbeam. A chemist may analyse a tear-drop and declare that it consists of a little sodium and a few other salts, but that is no description of a tear. I may tell you something about His rest, but I cannot describe it. A Christian writer has said: "Peace is not a merely unambitious contentment with life. Still less is peace any escape from its pressure and burdens. Peace is harmony with the will and purpose and government of God. Peace is that harmony with God which qualifies me for serious duty, for ceaseless conflict, for fruitful service, and for bright witness in the world."

The rule of God is not that of a dictator which reduces us to the level of a cow in a paddock. His rule does not relieve us of responsibility or of the necessity to think for ourselves. It is a voluntary

submission to His will and an intelligent co-operation with the Holy Spirit in which we become not His abject slaves but His privileged sons sharing with His only begotten Son the burden of redeeming a fallen creation. Our humanity with all its frailty, limitation and infirmity is linked with God in a sacred fellowship whereby we can attempt service for Him far beyond our natural resources or human ability. What we lack, He will supply; and because He bears us, as well as our burden, the burden He asks us to accept is the lightest burden of all, for He bears all. His service is perfect freedom, and under His glorious rule we become most fully ourselves. His rule brings rest—the inner quietness in which our hearts are at peace.

Living under God's rule! Let this be our aim and purpose each day through the coming year.



Women's Column

By Gladys Gorton

NEW THINGS

AT times the heart of every woman longs for something new, say a new hat, or a new dress to "go places." At a function to which I was invited, it was striking to notice the hats which the ladies wore. I guessed that most had bought a new hat to wear for this special "do," and somehow I felt that each one had chosen the hat which suited and perhaps added distinction and charm to her personality.

Surely we women are often scheming something new: new curtains for the dining room, a fresh coat of paint to brighten things up a bit, new loose covers for the three-piece suite. Oh, so much we do to make things look fresh and new. We could not say, "Today is Saturday, I needn't cook a roast dinner or make an apple pie and bake a batch of scones because I made them last Saturday." Last Saturday's cooking has had its day! It is the fresh cooking which meets the demands of a hungry family.

We are entering into a new year, but it is how every new month, every new week, every new day, every new hour and every new moment is lived and utilised which matters. The compassion and faithfulness of God come to us as fresh breezes every new day (Lamentations 3:22, 23).

"I cannot forget the past; it is continually haunting me," she confided to me. Her life holds a tragic past. "But God has forgotten it now you are trusting Him. When God forgives He forgets. You must try to do the same," I confidently told her. "You must begin again with Him. The past shall be forgotten, a present joy be given."

Have you received a new birth? Jesus said "Ye must be born again." To become a Christian means a change of heart. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The born-again person receives a new heart (Ezekiel 36:20), a new name (Isaiah 62:2) and a new song (Psalm 40:3).

And what is more, we are journeying to a new home—heaven. "And I saw the holy city, the new Jerusalem." There nothing will become dilapidated or decrepit, for eternity is ageless. There too, at the culmination of all things to do with time, God will perform a wondrous act and with it make a new declaration. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new" (Revelation 21:4, 5).

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Christmas—and Starvation

Thinking back to Christmas, it is tragic to consider the terrible want and privation there is in this present world. All over the globe people have not enough to keep body and soul together. It is also recognised that there are 900,000,000 (nine hundred million) children in the world, and of these two-thirds have not enough to eat.

What a revelation of the maladministration of the distribution of the necessities of life, and what a challenge to the Christians of the world. There is plenty of food in the world to feed all its people, but the evil is rooted in selfishness and greed. While granaries in some countries are spilling over, in others there is not enough to go around.

Miss Gladys Aylward

The film "The Inn of the Sixth Happiness" which is now being shown in London is reputed to be a magnificent portrayal of the courage and daring of this little woman with a big faith in God. One writer commenting on the film says: "This film is the story of a saint—not a stained-glass stereotype of sainthood but the real article. From the beginning of the story the dynamic force within this apparently very ordinary woman makes itself felt. The breath-taking audacity of an ill-educated servant girl setting out alone across two continents reminds us that the foolishness of God is wiser than men."

If we could only know the facts we would find in almost every case that truth is stranger than fiction. Miss Aylward is indeed a small woman, but an exceedingly great one, as all who have heard her will know. Speaking of the film from her mission station in Formosa she said: "They tell me that there are love scenes in the film, for I have not seen it myself. I can only tell you that I have never had a love scene at any time in my life."

United States Politics

The November elections in the U.S.A., which brought disaster to the Republican Party and, in the words of the *Wall Street Journal*, caused it to disintegrate so that "the wreckage was strewn across 3,000 miles of countryside," have come as the result, as many think, of the vacillating policy of the U.S. Administration.

The strong lead of the President in world affairs during his first term, which resulted in peace in Korea and a limitation of the Indo-China war in 1954, has been, according to many commentators, sadly lacking in his second term of office in the changeable policy of the Administration.

Whether this is the result of the President's illness or his inability to give clear direction to the Administration in foreign affairs is hard to say. Obviously the landings in Lebanon and the threat to stand by Quemoy whatever the cost are difficult to reconcile with the earlier demand that we abandon our Suez project. The changing political situation in the Middle East is a

factor which will not escape the notice of believers who watch the rapidly with which Bible predictions are being fulfilled before our very eyes.

Treason Trials

After the postponement of the trial of sixty-one Africans who were originally charged with high treason, there remain thirty who will be tried in Pretoria on January 19th. The rest are to be tried later, in the month of April. Apparently the second trial cannot begin until the courts have decided the first cases. The fact that these Africans have been detained for two years and have not yet been brought to trial is, to say the least, a blot on the reputation of those in South Africa who claim to be the custodians of justice.

The present policy of the South African Government is one which Christians everywhere will view with deep concern. Admittedly there are racial problems which have to be solved, but to keep the Africans and the mixed races of coloured people as "hewers of wood and drawers of water" to the white races is a policy based on the outdated ideas of slavery and serfdom and not in keeping with the New Testament teaching regarding the dignity of human personality, and the right to equality of every section of the human race. To try to hold down vast masses of Africans in South Africa is to adopt the ostrich-like policy of burying one's head in the sand, or perhaps could be more tragically described as camping in the crater of an active volcano.

The Church and Television

The B.B.C. and the A.B.C. Television network have taken the initiative in seeking to have a steady stream of clergymen and ministers fully trained in the use of the medium of television, who can become accustomed not only to appear before the television cameras but to think, speak and write according to the demands of this new medium of action. A.B.C. Television has already arranged for twelve Anglicans, twelve Free Church ministers and twelve Roman Catholic priests to go through a course of training in the spring. The scheme has been welcomed by Church leaders.

So the Christian Church is on the threshold of great adventure in the desire to harness this new avenue of witness to the cause of Christ. And why not? In Fort Smith, Arkansas, where we were privileged to take part in the Assemblies of God weekly television programme, we were informed that over 50,000 people in and around Fort Smith were contacted each week through this means. We were told that it was the Church's greatest opportunity of reaching the folk who normally do not attend church, or whose church attendance was spasmodic. What an audience to preach to, and what an opportunity television affords, provided it is properly used for the propagation of the Gospel.

Is the Y.M.C.A. Christian?

A dispute as to who could vote at the annual meeting of the local Y.M.C.A. in Lowestoft turned into a dispute as to

whether the Y should be a distinctly Christian organisation. The divisional secretary pointed out that only those who signed a declaration of their belief in Christianity could enjoy full membership and have voting privileges. Although there were 165 in the local association, only ten were full members.

Said the secretary, "Only declared Christians should govern a Christian body." He added, "The Y.M.C.A. was not built up by billiards and table tennis, but by people interested in the Christian ideal."

D. L. Moody, as a result of whose campaigns the Y.M.C.A. was started, would turn in his grave if he could see the drift in this once vital force in evangelising young men for Christ. Obviously it is not Christ who is the attraction today, but billiards and table tennis, if we are to take this report as being an indication of the general trend, as we rather fear it is. Pentecostals beware!

Slides depict Christ as an African

It is surprising how easily some ministers can sacrifice truth for the sake of expediency. A mission teacher in Southern Rhodesia has produced a series of slides in which Christ and His disciples are depicted as black-skinned. He says his African pupils disliked the white Christ depicted in visual aid materials.

This can hardly be called a white lie. It seems more like a black one, and deep black at that.

Funeral service for worms

The public health society in Nagoya, Japan, recently held Buddhist requiem rites for the 7,000,000 worms it has liquidated during the past quarter-century. In front of an altar on which stood a bottle with twelve different species of worms, a Buddhist priest intoned: "We are very sorry for you, but we must keep up our war of annihilation against you for the happiness of mankind. May your spirits rest in peace."

The memorial service was held after several staff members of the Society for Protection of Public Health reported deaths in their families. To guard against further deaths they endeavoured to appease the vengeful spirits of the slain worms by piling on the altar offerings of the worms' favourite foods—cabbage, spinach and apples.

Sort of worm's-eye view of the matter!

War against Christians

An extermination campaign has been launched in Ceylon by militant Buddhists and other extremist groups. European Christians, Moslems and Hindus are the targets. Bhikkus, monks who have renounced Buddha's doctrine of pacifism, have threatened European Christians with death, have rendered an estimated 15,000 Tamils homeless, and have said to Christians in general: "You are the people who brought foreign religions to Ceylon. We the orthodox Buddhists feel that unless and until we liquidate you we will not be able to stop the spread of Christianity and Islam in Ceylon. If you do not quit Ceylon this year you will be liquidated."

Once again the Devil strikes out against Christ in the form of this bitter campaign. Obviously Buddhism will not be safe while Christianity survives. If only Christians could be induced to follow the example of the early church believers who "went everywhere preaching the word" the spread of the Gospel in our day would be assured and the blood of the martyrs again be the seed of the church.

ARE YOU GOOD LOOKING?

"MY, oh, my," whispered the girl, "he's a hunk of handsomeness!" . . . "Wow," exclaimed the boy, "she's a real beauty." And so begins another tale.

Later on in life folk learn a little wisdom. The result? Little sayings flit out on to the pages of life and we learn: "Handsome is as handsome does"—that's for the boy side of the story. And for the girl? "Beauty is only skin deep." But the "wise" young men reply: "You quote the words of the disillusioned, the frustrated, the failures." Well, that may be so, but wisdom is often born of sorrow. But why shouldn't a boy be a "hunk of handsomeness" and behave handsomely, and the girl be a real beauty, an eye-catcher of the first order, yet possess the deeper beauty of the soul?

But let us concern ourselves with a higher level than the physical, the temporal.

What sort of Christians are we to be in 1959? Good lookin'?

We've got the finest message in the world, but when we tell it the listeners sit back and weigh up our behaviour alongside, and they remember the old adage "Handsome is as handsome does." They want the facts as well as the theory. *And you are the facts, young Christian.*

It was almost at the end of the old year, and I was standing in the pulpit of a village church tucked away in Scotland. He was sitting in the congregation, and as soon as I started to preach I noticed him. You would not call him handsome. He had rugged features, but from them came a glow which spoke to me of an extraordinary condition within. He reminded me of an incident which occurred some years ago when a person went to see a great preacher and was shown into the waiting room by one of the stewards of the church. When this person met the great preacher he apologised for troubling him and said he would have left had the steward not been so persistent, adding, "He must have mistaken me for a seeker after salvation," to which the great preacher replied, "The steward could not have made such a mistake with such an expression of Christian joy on your face."

On leaving the pulpit at the end of this meeting I was informed that the wife of this man who had caught my attention wished to receive Christ as her Saviour, and I had the joy of pointing her to Christ. It was then that I discovered a present-day example of the scripture "If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new" (2 Corinthians 5:17). I quoted this verse to the lady, and when I asked her if she believed it to be true she replied, "I cannot help but believe this, for it has been fulfilled in my home during these last few weeks." Her husband was an habitual drunkard and home life suffered accordingly. Jim Black, that is his name, was the victim of his drinking habits and his whole family suffered.

The climax came when he was involved in a drunken brawl at the end of a day's celebrations on the occasion of the Highland Games in his village, and he found himself in the hands of the police once again. He was released on bail. Then for two weeks he experienced such conviction of sin that prevented him from sleeping at night or obtaining any peace of mind during the day, until in desperation he sought out some Christian people he had heard about, and who he felt would be able to help him. And so Jim Black found Christ as his Saviour. That was seven weeks before my meeting him, which was long enough for his wife to feel the impact of the change which God had made upon his life, their home and even her own thinking. It was with a great depth of feeling that she replied to my question about that verse, "I know the verse to be true, for I have proved it in my own home." The real impact made was through changed behaviour, different interests and the power to overcome the vile habits which had enslaved the man for years of his life.

There may be only one Jim Black, but there are thousands of Elim youth throughout the British Isles who can bring a similar impact to bear upon their workmates, their school and college chums and the people in their own homes. It is not enough to say that we believe in Christ, for the man of the world. We must show him by our conduct as well as our

confession that we really do believe in His way to the extent that we walk in His way.

What is success for the Christian? To be a great evangelist? A powerful preacher? An active church worker? A mighty prayer warrior? These are, of course, great avenues of service in the kingdom of God, but we are instructed in the Word of God to let our lights shine, and this means nothing less than revealing the character of Christ through our daily living, and this we can all do irrespective of our talents, our circumstances or our material resources.

Are you good looking and good living?

INSPIRING NEWS FROM ANDOVER

Pastor D. W. Cartwright writes:

"I am writing to let you know that we have started a Junior Crusader meeting in Andover. We actually started on October 8th and it is now settling down very well.

"On the opening night we hired a room in a near-by school, but it proved to be too small! I went to see the headmaster before we opened, and when he asked me how many we thought would turn up I said, 'About fifty to sixty.' He said, 'I should not count on that many. Activities of this kind don't attract big numbers in Andover.' Anyway we had 400 cards printed and gave them out at the schools for the ages eleven to sixteen. The cards were given out on the Tuesday and the youth meeting opened on the Wednesday. When the youth leaders arrived at the school there were 150 teenagers there! We have had to transfer the meeting to the church while we are waiting for a larger hall to become available.

"Now the meeting is settling down and we are getting between sixty and seventy every Wednesday night.

"One of the girls has had a definite experience of salvation and has been to the gospel service for the past three weeks. She is even bringing her parents now."

AND A BRIEF LINE FROM ABERDARE

Pastor David Le Page writes:

"Here are just a few lines to let you know that the Sunday school in the Aberdare Elim Church has reopened, also that a weekly children's service has commenced.

HAVE YOU BOOKED YOUR COACH?

*Thousands will be
coming to this
year's Easter Rallies
at the Royal Albert
Hall—avoid
disappointment
by preparing now*

Our Guest Speaker :

DR. J. H. SAAYMAN

*(General Superintendent of the Full Gospel Church
of God, South Africa)*

Elim's Easter Monday Rallies—March 30th

"This has been made possible through our recent children's campaign, and we are endeavouring by prayer and work to see this very important sphere of the church grow stronger, both spiritually and numerically."

* * *

These churches are in difficult areas. I know that we all think our area is the most difficult, but success has come slowly at Andover and Aberdare these post-war years, and it is very encouraging to read such reports. Youth work is the answer in the majority of areas. It is surprising what happens when you try. Have you inquired about the use of the day-school premises in your vicinity or on the outskirts of your town? If you would like advice, why not write to the National Youth Director, Elim Youth Movement, 20 Clarence Avenue, London, S.W.4?

Elim youth movement

CRUSADING FOR CHRIST



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, January 4th. Luke 3 : 1-14.

"Bring forth fruits worthy of repentance" (v. 8).

Words and outward observances are not sufficient to witness a real change of heart. The life lived must also be consistent with the profession. A most descriptive word is this—fruit! It is pleasant to the eyes and desirable. In Colossians 1 : 6 we are told that the Gospel, wherever it is preached and believed in sincerely, will bring forth fruit. May we, even this day, witness a good confession not by word only, but also by life. John called for fruits worthy of repentance. Let our fruits be worthy of our high and gracious calling.

Monday, January 5th. Luke 3 : 15-23.

Verse 18 intimates that only part of John's message was recorded by Luke—this is in verses 16 and 17. The fuller text of his exhortation is in John 1 : 29-34 and 3 : 27-36. In his fearless denunciations of evil he acted in his time as Elijah had done in the reign of Ahab. His ministry as the forerunner was to prepare the hearts of the people and to announce the advent of the Messiah. A comparison of the first verse in today's lesson with John 1 : 29 tells us just how faithfully and effectively this ministry was accomplished. "He must increase, but I must decrease."

Tuesday, January 6th. Luke 4 : 1-15.

"Tempted of the devil" (v. 2).

When? Immediately following the glorious experience and Divine attestation recorded in verses 21 and 22 of the previous chapter. Often our own experiences are not dissimilar to the order given here—after the blessing, the battle. We can also, by His grace, return from the temptation in the power of the Spirit (v. 14). Read Hebrews 2 : 8 and 1 Corinthians 10 : 13. They may help you for today. **Where?** The wilderness, a product of man's sin. It was necessary for the last Adam to begin where the first had failed! (Hebrews 2 : 15).

Wednesday, January 7th. Luke 4 : 16-30.

"And as His custom was, He went into the synagogue on the sabbath day" (v. 16).

Attending the house of God is not only a necessity to spiritual growth, it is a privilege and a pleasure as well. David found it so: "I was glad when they said unto me, Let us go into the house of the Lord." This love for God's house may spring from a deep sense of spiritual need, a desire for fellowship or even from regular attendance when the custom becomes part of our nature. With this love for God's house, encouragement to attend is unnecessary; then we fully comprehend the words, "The joy of Thine abode all earthly joy excels."

Thursday, January 8th. Luke 4 : 31-44.

"His word was with power" (v. 32).

In verse 36 we read further, "What a word is this! for with authority and power He commandeth the unclean spirits,

and they come out." Far removed from the words of Jesus were the words spoken by the scribes and Pharisees (Matthew 7 : 29). His words were authoritative, as being from God. "Never man spake like this man." The word "power" suggests that these mighty words were accompanied by mighty works—this is very evident in the verses before us now. "He sent His word, and healed them" (Psalm 107 : 20). "Speak the word only, and my servant shall be healed" (Matthew 8 : 8).

Friday, January 9th. Luke 5 : 1-16.

"Master, we have toiled all the night, and have taken nothing: nevertheless . . ." (v. 5).

"Nevertheless" is one of the great words in the passage. It was spoken by Peter in face of the discouraging experience of the night before and regardless, too, of the support of others—"I will let down the net." He was prepared to obey his Lord even if he were ridiculed by the fishermen of the lake and unsupported by his intimate friends. It should be noted, however, that the "I" changes to "they" in the next verse. Is your faith in Christ strong enough to enable you to stand alone? Remember, in this you can influence and strengthen others.

Saturday, January 10th. Luke 5 : 17-26.

Mark gives the number of these men as four. Could we suggest names for them? Mr. Kind-heart, a faithful sick visitor. Mr. Good-news—was it by him that the news of Jesus' arrival in town was given to the sick man? Mr. Lend-a-hand was the practical man, the suggestion to carry the paralytic to Jesus perhaps came from him. Mr. Find-a-way—unable to gain entrance by the door, he devised the plan of outside stair and the roof. Learn from this that all are needed in God's service but that all must work together.

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COMING EVENTS

(Please pray for these services)

BRIXTON HILL. January 4. Elim Church, Milstead Street. Latest AUCA coloured sound-strip "Unforgettable Friday." The Widow of Nate Saint tells the story from the widows' angle. 6.30 p.m.

January 16. Film, "The Facts of Faith." 8 p.m.

COULSDON. January 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. S. Marsh. Leader: R. A. Gordon. Singing party from Thornton Heath Elim Church. 7.

CROYDON. January 10 and 11. Elim Church, Stanley Road. Special visit of Mr. Donald Gee. Sat. 7 (supported by Kenley Bible Students), Sun. 11 and 6.30.

GLASGOW. December 31—January 4. Elim Church, Butterbiggs Road. New Year Convention. Wed. 11 p.m., watch-night. Thurs. 3.30 and 6.30. Fri. 7. Sat. 7.30. Sun. 11 and 6.30. Speakers: Richard Lighton, Alan Brewster and W. Docherty. Tea provided on New Year's Day.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 4, Maidstone prison; 6, Hackney (Rally); 11, Broadmoor Institution; 17, Kingston-on-Thames (Rally); 25, Holloway prison; February 21, 22, Hastings; March 7, 8, Ipswich; 21, 22, Bradford.

SUNNY BLUNDELL TOUR

January 3-8, High Wycombe; 10-15, Swansea; 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

Good News of Easter

Our 1959 guest speaker for the Royal
Albert Hall meetings is to be

Dr. Saayman
(of South Africa)

an outstanding personality

Book the date

EASTER MONDAY, MARCH 27

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches: January 3, Leicester; 4, Loughborough a.m., Burton-on-Trent p.m.; 5, Ashbourne; 6, Rotherham; 7, Barnsley; 8, Sheffield; 10, Sandiacre; 11, Beeston a.m., Mansfield p.m.

Miss Paint will also visit the following churches in Ireland: January 18, Portadown, 11.30 and 7; 19, Markethill, 8 p.m.; 20, Armagh, 8 p.m.; 21, Annaghanoon, 8 p.m.; 22, Banbridge, 8 p.m.; 23, Megaberry, 8 p.m.; 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

Commencing Sunday, January 11th

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BOARD-RESIDENCE, ETC.

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

BIRTH

Spurling. On December 7th, to Malcolm and Grace Spurling (members of Elim Church, Leigh-on-Sea); God's gift of a daughter, Carol Yvonne; a sister for Alan, Norma, John and Andrew. C.19

MARRIAGE

Rodrigues : Gibbs. On December 6th, at Elim Church, Kingston, Brian Rodrigues to Sylvaine Gibbs. Officiating minister, F. J. Slemming.

Brambleby : Murray. On November 29th, at Elim Tabernacle, Eastbourne; Rev. William Napoleon Brambleby to Margaret Mary Murray. Officiating minister: J. Lancaster.

SITUATIONS VACANT

School teachers required for Pentecostal Schools in Newfoundland, Canada's newest province. Transportation assistance, good salaries, opportunities for Christian service. Address your airmail letter inquiries to: Pentecostal Superintendent, Department of Education, St. John's, Newfoundland. C.21

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CONGRATULATIONS

Hearty congratulations to Miss Lillian Jones, of Elim Church, Stanley Road, Croydon, on her appointment as Headmistress of Hungerford Girls' School, N.7. C.17

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By Jean A. Rees

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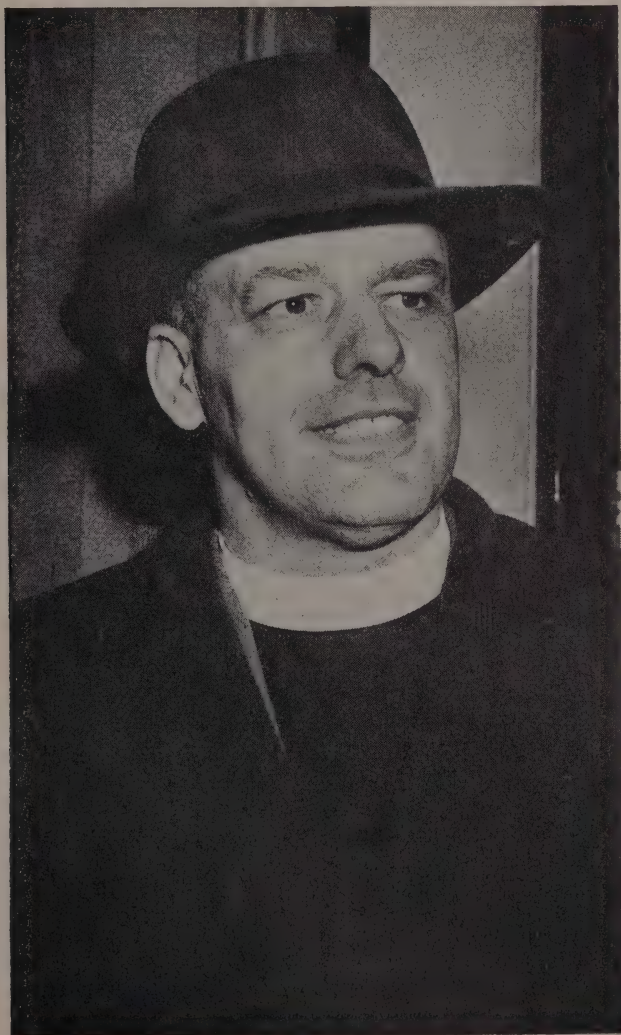
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**THEY PRAYED
FOR DAYS
FOR
MR. URCH**

(See page 23)

Photo by courtesy of *People's Journal*

GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

No. 6. PRELUDE TO JUDGMENT

(Genesis 6)

THE story of the Flood has a strange fascination for mankind. It is not so many years since it was fashionable for the Higher Critics to ridicule the record in the Bible. To do so was held to be a mark of "scholarship." To affirm today that the Flood was only a legend, or at the most a local inundation magnified beyond proper proportions, is not a proof of scholarship but of ignorance. Those whose testimony can be absolutely relied upon believed the record in Genesis—Christ, Paul, Peter (Luke 17:27; Hebrews 11:7; 1 Peter 3:20).

The Flood was of such catastrophic dimensions that it left its tide-mark upon the traditions of the most ancient of nations. Babylon, Egypt and China all have their records, so similar that it is evident these came from a common source. The excavations of Sir Leonard Wooley in the Middle East confirm the Bible story so definitely as to leave no room for doubt in any but the most bigoted heart.

The chapter before us deals with the conditions among mankind which produced the Deluge, and we do well to examine their nature closely, seeing that precisely similar conditions will be repeated prior to the second coming of Christ (Matthew 24:36) and will precipitate the judgments which will close our own age.

ABOUNDING WICKEDNESS

First, notice how the wall of separation was broken down (vv. 1-4). It is the writer's opinion that these verses do not refer to the intermarriage of the Sethites with the women of Cain's line. The arguments against this view are tremendous. The theory is that the sons of God are the descendants of Shem, while the daughters of men are the descendants of Cain. If the mixing of both were in view, then the sons of men would also marry the daughters of God!

The term "sons of God" is never used in the Old Testament to describe believers, with the exception of the prophecy referring to the regathering of Israel in Isaiah 43:6. Sons of God refer to supernatural beings, good and bad. Angels were thus designated (Job 1:6; 2:1; 38:7). In the Old Testa-

ment angels were given power to assume human form for the fulfilment of the purposes of God (Genesis 18:2; 19:1, 10). Those in question used a God-given faculty to break through into the forbidden region of human intercourse. Light is cast upon this mysterious subject in 2 Peter 2:4, 5 and Jude 6. The greatest corruption of all is when God-given powers are prostituted for personal ends and for evil purposes.

Of particular importance is this thought to every believer who has been made the recipient of the gifts and graces of God. For His glory alone should they be used, and not for any selfish purpose.

The result of this break-through of the barrier was a race of giants—the Nephalim or fallen ones. This is another proof of the unnaturalness of the connections in verse 2. The apocryphal book of Enoch, chapter seven, and Josephus, *Antiquities*, book 1, chapter 3, both confirm the view which the writer puts forward and shows that this was the view of antiquity.

Boundaries erected by God cannot be broken down without the most serious consequences. The result of these entities leaving their first estate was an accentuation of evil and corruption. There is no doubt that the heroes of Greece who form so large a part of mythology spring from this intercourse (see v. 4). Both the Old and New Testaments prophesy of an interference in the affairs of mankind by spiritual beings prior to the Lord's return.

Another cause of the Deluge was

THE AWFUL CORRUPTION

among mankind (vv. 5, 6).

The strongest language is used to describe the demoralisation of society. The wickedness of man was great. Every act of sin seemed abnormal. There was savagery in gigantic proportions. Every thought tended to evil, so that the mind was not capable of righteous judgment. The earth was filled with violence and the race seemed bent on destroying itself, for the human race was in the throes of its own death struggles. The parallel with our own days is too obvious for comment!

Now observe

THE DIVINE DETERMINATION

(vv. 6, 7).

From a logical standpoint the intended judgment was reasonable. A corrupt race was creating a hell upon earth and was slowly moving towards its own disintegration. To have allowed it to continue thus would have meant a prolonging of self-created agony. Grieved by the wickedness, God must still be just. But even in judgment there are gleams of mercy which determines to shorten the days by the inflicting of swift retributive judgment.

To such a crisis is the human race moving in our own days, and it is the growing fear of thoughtful men that humanity will destroy itself completely unless there is an intervention by heaven. The judgments which lie ahead are a combination of two things. First there is the natural consequence of wickedness, which carries its own punishment, and secondly there is the direct wrath of God, which is the outstanding mark of the end of the day of grace. Christ paints a fearful picture of those days in Matthew 24 and states that the wrath of God will be so intense that unless the mercy of God shortens the days of terror no flesh can be saved (Matthew 24:22).

But

GRACE PRECEDES JUDGMENT

It always does. There has never been a visitation of God's wrath unless there has been first an appeal in mercy. The man in linen, with the writer's ink-horn, always precedes the men with the slaughter weapons, in order to mark the men who belong to God (Ezekiel 9:1-7). So it is today, the day of grace is the precursor to the day of wrath.

A time limit of 120 years was set upon human wickedness and Divine mercy. The finger of God drew the high-water mark of both. If there was great angelic and human activity during that period, God the Holy Spirit was no less active. Previous to the time set, Enoch had lifted up his voice in prophetic warning, and now Noah was bearing the witness of the Spirit. But there is no record of any great turning to God. The mark of those days was the rejection of the Holy Ghost even as it is today.

The day of grace will end similarly, for there will doubtless be a withdrawing of the Spirit of God from His present dispensational position, and this is indicated in 2 Thessalonians 2:7.

Grace found one worthy man! The eyes of God moving over a howling waste of human corruption found a man who walked uprightly (v. 9). To him was given the task of building the ark. The faith of Enoch had kept him out of the impending judgment

BEGIN



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of which he had testified; the faith of Noah was to preserve him in that judgment. One was called to warn; the other was called to work. The building of the ark must have been a tremendous task in face of the opposition and derision of the ungodly. Up to this time the people had never seen rain, for the earth was watered by a mist (2:6). You can imagine the effect upon them when Noah preached of a flood which should descend. Such a thing never had happened and, consequently, never would.

But the building of the ark was a continual reminder to them of Noah's faith in his own prediction. Built far away from any water which would float it, it was a testimony of the threatened doom. Nothing is more calculated to destroy confidence in the preached word than the preacher's evident unbelief in it, manifested by his own life. If we believe in the imminent return of Christ we should express our confidence in our belief by living as if He might come today.

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EDITORIAL —

"THE year's most staggering picture-story" the daily newspaper called it. We are used to the sensational headlines filling our minds with the sordid tales of horror, savagery and tragedy, the tales of broken homes and broken lives which make up so much of the news. Here is a tremendous contrast—the story is that of the most astounding bravery that has come from missionary endeavour for many a year. Betty Elliot and Rachel Saint, widows of two of the five martyrs who gave their lives in an apparently abortive effort to reach the Auca Indians of South America's remote hinterland, have returned to live with the very people who killed their husbands, taking with them little three-year-old Valerie, daughter of Betty Elliot.

The story of how, after months of patient endeavour, with the assistance of one who had fled the tribe, they managed to piece together the sounds that make up the Auca language reveals their determination that the work their husbands had begun should not be allowed to cease in spite of their death at these cruel people's hands. How the words of the little girl, "Mama, is that my daddy?" when she met one of the killers must have stabbed at the heart of the brave missionary. Yet the mother's reaction was to encourage her child to pray for her father's murderers.

Such courage and tenacity in the face of the most extreme persecution reads like a page out of the

Acts of the Apostles, and reminds one of Stephen's martyrdom. Can we doubt that once again it will be proved in the years to come that the blood of the martyrs is indeed the seed of the Church?

How paltry and trivial do our trials seem, how inexcusable our complaints, how feeble our noblest endeavours for the Master. Is the measure of our success spiritually the measure of our sacrifice, and if so do we have the answer to our oft-repeated and seemingly unanswered prayers for a fresh and mighty working of the Spirit of God in these isles? The plaudits of men, lack of real opposition—these have seldom been the accompaniments of real revival.

Paul, when faced with tremendous difficulties in his work for the Master—and what difficulties they were: beatings, stoning, hunger, thirst, perils by land and sea, opposition by false brethren—can say "Without were fightings, within were fears. Nevertheless God . . ." One commentator (you may not agree with his exegesis!) says that the passage in Revelation 7:9-14, referring to the "great multitude which no man could number . . . which came out of great tribulation," applies to the whole Church, and that the reason for including all in the suffering was that in the early days of the Church "to speak of Christians who came through the great distress was to denominate the major part of the Church." Let us not forget that this is undoubtedly true of large sections of God's people today. May we pray for them with increasing intensity, as we do for our brave sisters in Auca territory, but let us not fear for the success of their enterprise, for it is in circumstances such as this that the Gospel has ever been supremely triumphant.

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STORIES OF OUR GREAT HYMNS AND THEIR TUNES

By Douglas B. Gray, F.R.S.A. (*Director of Music*)

SOMEONE has said "If vivacious twenty-year-old Anne Boleyn had not snared with her dark eyes the heart of forty-one-year-old Henry VIII there might not have been any English hymnody." This may or may not be true. One is inclined to the belief that in the providence of God the lyric soul of England's religion and the spirit of democracy and reform deeply embedded in centuries of English history would doubtless have found some way to express themselves. Nevertheless, it is a fact that this love affair was the first of a chain of events that led to a break with the Church of Rome, the establishment of a liturgy in English and the provision that hymns in English might be publicly sung only if the words were taken from the Bible. Without these purgations our hymns would have remained Latin.

The long history that followed in "the battle for song" in religious observances and corporate expression in worship cannot be dealt with (at the moment) within the limits of this series of stories of hymns and their tunes. There followed private psalm singing, the entry of the psalters, the fight for freedom and the revolutionary contributions of Dr. Watts and the many other contemporary reformers, bringing into our public services hymns that now are immortal and indispensable to our public spiritual exercises. Augustine defines a hymn as "praise to God with song," and another writer calls hymn-singing "a devotional approach to God in our emotions"—which of course applies to both the words and the music. We are (at least I am) oft-times guilty of speaking of hymns as "poems" indiscriminately, for they have the same structure. But a hymn is not necessarily a poem, while a poem that can be sung as a hymn is something more than a poem.

Poems frequently spring from imagination, but devotion makes hymns. There can be poetry without emotion, *but never a hymn*. A poem may argue: a hymn must not. A hymn must express spiritual feelings and desires. The music of faith, hope and charity will be somewhere in its strain. Philosophy produces poems, but not hymns. Some blunt writer has said: "It is no love-symphony we hear when

the lion thinkers roar. The moles of science have never found the heavenly dove's nest, and the sea of reason touches no shore where balm for sorrow grows."

On the contrary there are thousands of *true* hymns that have no standing at the court of the muses. How wonderful—Christianity sings. All religions do not sing. There is no voice of sacred song in Islam. The muezzin's call from the minaret is not music. One listens in vain for melody among the worshippers of the "Light of Asia." The hum of pagoda litanies and the shouts and gongs of idol processions are not psalms. The ancient Hebrews surpassed all others in both the custom and the spirit of devout song. What thrilling lyrics there are in the song of Moses and Miriam, the song of Deborah and Barak and the song of Hannah (sometimes called "the Old Testament Magnificat"), the hymns of David and Solomon and all the temple psalms.

Then, later, the New Testament gives us the "Gloria" of the Christmas angels, and the celestial ascriptions and hallelujahs heard by John in his Patmos revelation. We might well continue, for the wonder of this eternal stream of melody and praise gushes forth into ever widening stretches even to the limitless bounds of an ocean. The Jews sang. Jesus and His disciples sang. Paul and Silas sang,

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and so did the post-apostolic Christians, and *today* as never before the sun never sets on the ascending heavenwards of Christian praise.

We have said nothing in this article relative to any particular hymn or tune. Perhaps next time we shall do so. Meanwhile, however, make a good companion of your hymn book. It should be something more than part of our Sunday (and week-night) equipment. It makes for good reading and edifying meditation. Become acquainted with some of the hymns too regularly neglected in our services. Indeed, with the living Word and the songs of the redeemed we discover each day true Christian worship.

"The man who is concerned for the truth, and

who would avoid self-deception, must set aside all those dangerous and harmful pleasures which may enslave his soul as sweet foods may enslave the body. He must prefer the true to the illusive, the eternal to the transitory, the beneficial to the merely pleasant. Nothing will delight your sight except what you see to be essentially good and right. Nothing will please your ears but what nourishes your soul and tends to your improvement. Above all it is forbidden to pervert to evil purposes that sense which is given us for the purpose of apprehending the Divine teaching. So, if it is pleasure to hear music, let your best pleasure be to sing and hear the praises of God. That is true pleasure which is the familiar friend of virtue."



Women's Column

By Gladys Gorton

FALSE VALUES

THE trend of this superficial age is truly amazing—at least to those who take time to think. Sentiment has superseded sacrifice. Cinemagoers weep copiously looking at the fleeting forms on the screen. Play acting, or the world of make-believe, is accepted more than stark naked realism. At the premiere showing of *The Inn of the Sixth Happiness*, in which Ingrid Bergman plays the heroine, many of the audience openly wept. The actress herself attended the showing and at the end of the film she received a great ovation.

The press in particular has praised her acting. One quotes, "God has made her His servant; and she has made us hers." *Excuse me*, but I feel most indignant—what silly, soppy sentiments. Empty words—that's all. Hey! What about the *real* heroine, Gladys Aylward, the missionary? Many of the people who see the film will think nothing of her, perhaps have never even heard of her. Before an actress can impersonate a character she must endeavour to enter into the emotions of that person. Evidently Ingrid Bergman has done this, because her performance, so the press declares, is almost perfect. What were her real thoughts as she studied the per-

sonality of Gladys Aylward, and how near did she get to the little missionary's Saviour and God? Only He knows, as He alone knew the actual suffering and heartache which His servant endured in her adventurous life for His sake.

In a recent letter to her friends Gladys Aylward writes: "How could I write when my heart was breaking? I knew that a film was to be made from the book *The Small Woman*, and so, expecting to be called or consulted, I waited ready to fly to Hong Kong or anywhere where the film was to be made, but the time has gone on and I have never been called upon. Now I find the film has been made in England. I understand the film contains love scenes. I have never had a love scene in my life. . . . But God is a great God and He loves me; and He came and lifted me up." Let us continue to pray for her, confident that God can accomplish what He will in spite of all that has occurred.

Times have changed. When David Livingstone the missionary explorer returned home from Africa, Queen Victoria, with the whole nation, gave him honour. Later, when he died in Africa, the natives carried his body to the coast, whence it was shipped to England. His body was laid to rest beside the famous in Westminster Abbey. Our nation has strayed far from the integrity of those days. The spirit of Antichrist is becoming more prevalent as the day of the Lord is so speedily approaching. "Remember," said Jesus, "the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you . . ." (John 15:20).

Take heart, little woman, if perchance you are smarting under a similar sense of false values. "Our God whom we serve is able to deliver . . . and *He will*" (Daniel 3:17).

23

ACCUSING words, acid words, argumentative words, affected words, ambitious words, angry words; baiting words, barbed words, base words, bigoted words, bitter words, bullying words; callous words, calumnious words, captious words, caustic words, censorious words, coarse words, coercive words, complaining words, contemptuous words, corrupting words, covetous words, crafty words, cynical words, critical words. Words . . . words . . . words! We could go on through the alphabet, and a cursory glance through the dictionary reveals over ninety varieties of adjectives which may be applied to the misuse of the tongue.

This is enough, I hope, to give you a tiny glimpse into the terrifying armoury of evil which lies in the ambush of the mouth, about which the apostle Paul and the first minister of the Jerusalem church, James, the brother of our Lord, had so much to say in their epistles, which Matthew Henry quaintly describes as the passages that deal with the sins of the tongue.

According to a recent estimate the ordinary person speaks daily about 215,000 words, and once these words are spoken they cannot be recalled.

"Boys flying kites haul in their white-winged birds,

But you can't do that when you are flying words;

Thoughts unexpressed may sometimes seem as dead,

But God Himself can't kill them when once they're said!"

During the war, the Ministry of Information had a very effective poster: "Careless talk costs lives." Yes, and careless talk cost souls; yet how many churches are upset and ruined by the backbiting and careless talk that goes on behind the scenes. I sometimes stand amazed, not to say aghast, to think of the power, both for good and bad, which God has entrusted to the human tongue. Proverbs 18:21 says: "Death and life are in the power of the tongue."

We see the danger in words when words become a substitute for deeds

There are people who are more concerned to talk about things than to do them. If the world could be saved by talking it would have been saved long before now, and if the world's problems could have been solved by discussion they would have been solved long ago. But words cannot replace deeds. As Charles Kingsley wrote in *A Farewell*:

"Be good, sweet maid, and let who will be clever;
Do lovely things, not dream them, all day long."

THE DANGER

By E.

(Minister of the C

"And charge them before the Lord

(2 Timothy 2:14;

Dr. Samuel Johnson was one of the great talkers of all time; John Wesley was one of the great men of action of all time. They knew each other, and Johnson had only one complaint about Wesley. "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out, as I do." But the fact remains that Wesley, the man of action, wrote his name across England in a way in which Johnson, the man of talk, never did.

Are we in danger of having a religion of words only? Do we talk of faith and go about doubting all day? Do we profess to believe in the power of prayer and never turn up at the prayer meetings? Do we do lip service about the Holy Bible, and watch television rather than attend the Bible study? Do we let out a lot of hot air about pentecostal power, about divine healing and miracles, yet never, in God's name, perform the deeds which our doctrine demands?

Remember Jesus Christ is going to reward one day on the basis of what we have done in noble deeds, and not in pious platitudes. 1 John 3:18 reads: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

There are times when words are inadequate and only positive action will do

In this respect words can be cheap and empty, as, for example, when it comes to sympathy. How often we leave it only to words. Jacob Bright, the father of John Bright, was walking along the street one day when he saw a group of neighbours gathered round a dead horse. It belonged to a poor man and had been killed in an accident. The death of this horse was a great blow to this poor man, for he was dependent upon it for a living. These neighbours were all looking very sorry and volubly expressing that sorrow. Jacob Bright looked and listened for a few moments, then took off his hat and placed five

F WORDS

evens

Temple, Oxford)

to engage in the battles of words”

a. Barclay trans.)

pounds in it, and holding it out to the neighbours, said: “I’m sorry five pounds. How much are you sorry?” He thus got enough to buy the poor man a new horse.

In our Lord’s parable of the good Samaritan, no doubt both the priest and the Levite felt a touch of pity for the poor man lying on the roadway, but it was the Samaritan who felt sufficiently to act.

Again, there is a danger that we see our service for Christ only in the realm of words. We see this service in the form of testifying or preaching, and sometimes brush aside necessary action by saying with unctuous voice, “I’ll pray about it.” Prayer is an essential to any work of God, but it should never become a substitute for hard work.

When Martin Luther set out on the work which shook the world, his friend Myconius expressed sympathy. “But,” he said, “I can best help you where I am. I will remain and pray while you toil.” Myconius prayed day by day, but as he prayed he began to feel uncomfortable. One night he had a dream. He thought the Saviour Himself approached and showed him His hands and feet. He saw the fountain in which he had been cleansed from sin. Then, looking earnestly into his eyes, the Saviour said, “Follow Me.” The Lord led him to a lofty mountain and pointed eastward. Looking in that direction, Myconius saw a plain stretching away to the horizon. It was dotted with white sheep—thousands and thousands of them. One man was trying to shepherd them all. The man was Luther. The Saviour pointed westward. Myconius saw a great field of standing corn. One reaper was trying to harvest it all. The lonely labourer was spent and exhausted, but he still persisted in his task. Myconius recognised in the solitary reaper his old friend Luther. “It is not enough,” said Myconius when he was awakened, “that I should pray. The sheep must be shepherded; the fields must be reaped. Here am I; send me!”

Again, there are times when we can only win men for Christ by the testimony of life rather than lip. Action speaking louder than words will convince another of the authenticity of Christ’s Gospel. Years ago, in our country, disease was responsible for thousands of deaths annually. It was during the outbreak of an epidemic of cholera that Dr. Thomas Barnardo, then a young medical student, and who, in his time, distributed Gospels in the public-houses, volunteered to nurse victims of the deadly disease. When the epidemic had died off, Barnardo went back to the task of spreading the Gospel. One day a plot was hatched in a drink-shop to beat up the flaming young evangelist. The bruiser employed to do the work, however, discovered that his prospective victim was the one who had brought him out of cholera at the risk of his own life. This discovery ultimately led him to Christ, and William Notman, ex-bruiser, became one of the best workers the Barnardo homes ever had. Christ-like action won the day!

Words can be dangerous, too, when we allow our Christianity to deteriorate into a matter of listening to words only, so that we fail to put into practice the precepts heard

James warns us of this (James 1:22-24): “Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” In the Old Testament Ezekiel is an example of this. God said of his preaching. “And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but *they do them not*” (Ezekiel 33:32).

A prosperous and miserly farmer went to hear John Wesley preach, and soon had his attention excited and riveted. The preacher’s theme was money, and when he gave his first heading, “Get all you can,” the farmer nudged his neighbour and said, “This is admirable preaching.” He was still more delighted when Wesley came to his second point, “Save all you can.” “Was there ever a preacher like this before?” he asked; and as the preacher denounced thriftlessness and wastefulness the farmer rubbed his hands and thought to himself, “All this have I done from my youth up,” and what with getting and what with hoarding, it seemed to him that all was well with him, and that salvation had indeed come to his house. But when Wesley advanced and came to the third word of good counsel, “Give all

you can," on hearing this the farmer dropped his head and said, in disgust and disappointment, "There, he has gone and spoilt it all," and ceased after that to listen. I wonder how sermon-hardened some of us are.

But the right words, spoken at the right time, in the right way, by the right person, can produce good and powerful results

If there is danger in speaking words, there is also danger in keeping back words. Sometimes we fail in our discipleship because we are silent when we ought to be audible in word.

The book of Proverbs has a good deal to say about the good use of words. To give only three examples:

Proverbs 12:25. "A good word maketh it [the heart] glad."

Proverbs 15:23. "A word spoken in due season, how good is it?"

Proverbs 25:11. "A word fitly spoken is like apples of gold in pictures of silver."

During the war, the powerful and inspiring words of Winston Churchill kept our country on its feet

during the summer of 1940, when we certainly had neither men nor munitions in which to place our confidence.

You and I can use the tongue to good advantage. By a word of testimony we can be instrumental in winning a soul. We can all speak the word that helps, that encourages, that comforts, that exhorts, that consoles, that counsels, that inspires, that renders appreciation and thanks.

A young naval officer tells a story of his wartime experiences. When he first went into action his knees knocked together and he was in a blue funk: anyone could see it, and an older man standing near him did see it and said, "It's rotten, I know; I felt as bad as you do the first time. But keep your pecker up." It only needed the wrong word to turn a man who was afraid into a coward; but the right word was spoken, which gave the inspiration necessary.

Remember that every day you are likely to utter 215,000 words, and all these are recorded in heaven, and on the basis of these words God will judge us one day!

PROMOTED TO GLORY

It is with deep regret that I pen these few words in memory of a young man whom the Lord has seen fit to call home. In the calling to higher service of Peter Allen, the only son of Pastor and Mrs. Allen of Leicester, Elim has lost one of its most faithful young men.

Peter had been brought up in Elim and had grown to love our beloved Movement and to work for it. In recent years he had worshipped at the Elim Church, Llanelly, and for the last two years at the City Temple, Cardiff. Peter, a young man of twenty-eight, was a fine Christian character loved by all who knew him. His colleagues who worked with him at the Llanelly post office and at the Post Office Training Centre, Cardiff, where Peter was an instructor, showed their regard for one who had stood his testimony among them when on the day of the funeral they all turned up to pay their last respects to one they admired.

Peter was very jovial and happy in disposition. He loved to talk to all who came in contact with him of the things that matter most and was always ready with a word of encouragement to all in need.

Peter had hoped one day to be in the full-time ministry, and he lived in the hope of serving the Master he loved so much. Now he has gone to a

higher service and a far greater work. We mourn one who was loved by all, but we rejoice that he has gone to his reward.

He leaves a widow and two small children, for whom the whole Elim family is asked to pray. We will miss our beloved Peter and the Movement has lost a good young man.

CYRIL T. JONES.

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SHOWERS OF THE SPIRIT IN GLOUCESTER

Two years ago God spoke through the gifts of the Spirit and promised that "water should come from the flinty rock and rivers should arise in the desert." The meaning of this was obscure until we bought up a cinema for a church. From this place of spiritual barrenness there flow the rivers of life, and now for over a year we have seen a continual stream of decisions and healings and blessing flowing.

However, during this period we have been praying that God would bring a real man of God to conduct a special campaign. More than once we have pressed Dr. Lorne Fox to come, but as he was definitely booked to go abroad for three years after only passing through England it looked quite impossible. However, we learned long ago that "whatsoever things ye desire, when ye pray *believe that ye have them*," so one prayer meeting we took by faith a visit from the Fox party, and literally prayed his sailing schedule into disorder. Acting on faith we asked him if this had happened, and so it had. Dr. Fox came to Gloucester for two weeks, and for two weeks the converted cinema saw scenes of unprecedented power.

Sunday night scenes were of more than 500 people jammed into the church, and people coming to the "altar," as the Fox party called it, in tears. Some sixty or seventy made decisions for Christ.

Dr. Fox took complete charge of the services, as I was away on the Chester campaign, but I came over for one service. At this service he asked me to pray with the sick with him.

A "welcome tea" was arranged on my return specially to encourage converts into the church, and I spoke to a number of such. They also testified to striking healings—a split kneecap with knee stiff for half a lifetime; another who in faith spent one and a half hours removing bandages from her limbs, to find all pain gone at the end; a woman locked with arthritis now active and free; a man who could not drink even a glass of water without falling backwards bent backwards without ill effect; and so on. Others came to say how they were flooded with the Spirit's fulness—some whom I did not know even attended my church!

One man (no friend of Elim) wrote his customary letter critical of us all, but confessed that the Lorne Fox campaign had affected some of the worst characters in his factory.

A longer campaign by Dr. Fox would doubtless have swept this city, but we are thrilled that such an event has taken place at all.

G. CANTY.

THE GLOSSOP CRUSADE

In this first revival and Divine healing campaign held in Glossop since the church was opened in 1931 we felt the blessing of God.

Since the minister and deacons decided that the time was right for the campaign there had been an air of expectancy, and at the special prayer meetings convened for the campaign the cry to the Lord was for souls. Here were Christians meeting of a morning at six o'clock in the church in order that they might pray to God.

Glossop is a notoriously hard place, and many had sought to discourage the minister by saying that nothing would come of a campaign. These people should have been present in the Town Hall on the opening night. The hall was very nearly full, and the singing was so great that we were told of people

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, JANUARY 14th, 1959, at 9.15 p.m.

Speaker: John Lancaster (Eastbourne)

Subject: "The crooked woman"

Music and songs by the

Elim Radio (Ladies') Trio

The "Couriers" Male Voice Quartet

London Crusader Choir

Ronald F. Cooper (grand organ)

SATURDAY (each week) at 6.45 a.m.

Broadcast presented by the Elim Missionary Society for Spanish listeners on medium wave (321 metres).

Programmes produced by

DOUGLAS B. GRAY (Director of Music)
from the Elim Studio, London

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Please address your correspondence to the Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

arrested outside the hall just by listening to the old revival hymns. The evangelist, Brian Garrard, brought us a Holy Ghost anointed message from Isaiah 53, and how thrilled were our souls when six people raised their hands signifying their desire to receive Jesus as their Lord.

It was perhaps as the sick were ministered to night after night that we felt the power of God most. One young man who had worn spectacles since he was three, and could not see at all without them, was prayed for and we were thrilled to see him next day without his glasses seeing perfectly and reading from a small-print Bible. A woman who had been racked with bronchitis and was unable to sleep slept peacefully for the first time after prayer; and these are but examples of how God blessed.

Altogether we witnessed twenty-five souls surren-

dering to the Lord and we are seeing some of these at the Lord's table and the gospel service.

UNITED BAPTISMAL SERVICE

Much water for believers only was the experience for candidates from Ripon and Harrogate when we hired the public swimming baths in Ripon.

A large gathering from the two churches assembled to watch recent converts follow the Master through the waters. Pastor D. G. Hathaway ably convened the service and Pastor John Oliver ministered.

A deep reverence and great rejoicing fell upon the service as the two ministers stepped into the water. Each candidate testified to the saving power of Jesus and expressed the desire for a deeper experience with God.

J. A. OLIVER.



Calling Boys and Girls

By Bernard Norris

Hello again!

First of all, here are the answers to last week's crossword. ACROSS: 1 Bethlehem; 6 David; 9 Inn; 10 In a; 11 Now; 12 Way. DOWN: 1 Babe; 2 Tax; 3 His; 4 Magi; 5 Saviour; 7 Sign; 8 Mary. How did you get on? I hope you enjoyed it, for it is a good way to learn the Bible. If you can think up a crossword, send it in, and I will use it on this page. I will have another one for you next week, and also the names of those who won the Gospel prizes last month.

By the way, would you like to know how this column gets into print? You would? All right, I'll tell you.

It is Tuesday, December 16th, and I am sitting at my desk at Elim Headquarters (my room is the one over the entrance). I have just arrived at the office, and so I open up my desk diary (a box with old Albert Hall tickets in it with notes written on the back) and take out the cards with today's date on. Ooh! The Editor wants me to write the Children's Column for January 10th. I must get out my file, and look up my notes.

Now I know it seems a long time ahead, but you

see it takes several weeks to get the EVANGEL ready for printing, and so my contribution, like all the others, has to be sent to the Editor several weeks in advance.

Let me see. My readers seem to like competitions at the moment. I think I'll make up a crossword. So I draw out some squares and write down a few names and words. Hmm, that doesn't fit. I think I'll start again.

Rrrring. Oh, the telephone. "Hello, is that Mr. Norris?" "Yes." "Could you help me with this tax demand on the church house?"

Fifteen minutes later I get back to the crossword!

"Mr. Norris, the order of 10,000 envelopes has come, and they are all in the hall downstairs." I am in charge of the stocks, so I have to put them away. Half an hour later I stagger back to my room. In comes our receptionist with a cup of tea. Jolly good. Rrrring. "Hello. Mr. Norris? B and D here [our solicitors]. About that property at so and so; I just have a few queries." 2.15 p.m. I must just dictate a few letters to our typist. What? Oh you've run out of paper. I'll get some from the store cupboard. (That's fatal. As soon as you get there, people appear like magic—they all want something.)

4.30 p.m. Oh dear, if I don't hurry I'll miss the post. I'll do the crossword in 1983!

Hey, just a minute, it really is 4.30. I must stop. And goodness me, I've written too much. Oh, Mr. Editor, I'm sorry. Now where's an envelope, and what's the address? And somebody stop the postman from going . . .

PS. Cheerio.

BERNARD.

Conducted by
National Youth
Secretary

youth page



A NATIONAL COMPETITION

WE want every Elim Sunday school scholar to join in a nation-wide competition to win the Sunday School Challenge Shield. This is an appeal to Elim ministers, Sunday school superintendents and teachers to help us by persuading their scholars to enter.

The competition? It is the Elim National Sunday School Scripture Examination.

The date? Saturday, February 28th, 1959, any time during the day.

The subject? Christ and His miracles (the first six lessons in the Elim Teachers' Handbook).

The prizes? The National Challenge Shield, now held by the Bangor (Northern Ireland) Sunday school, will be presented to the winning school. To win this challenge shield you should enter every scholar between eight years and seventeen years of age on February 28th, and gain the highest marks.

A National Diploma of Merit can also be won. This is awarded to the school with the highest average marks.

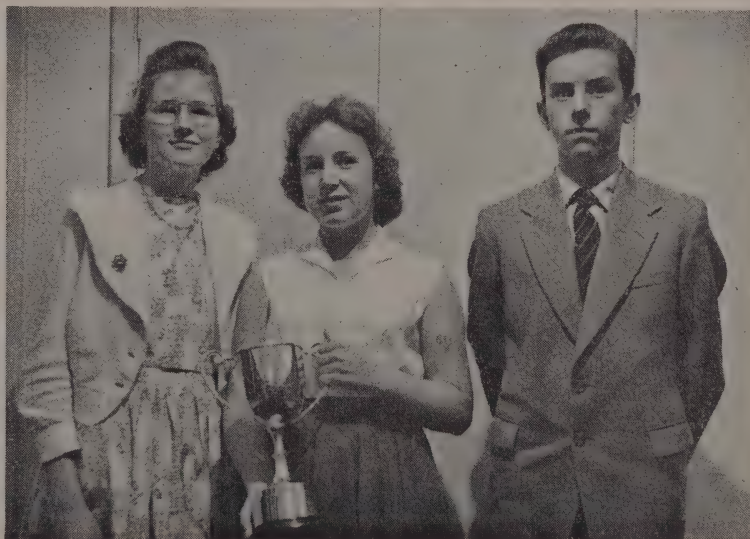
For the individual scholars we provide a certificate for every entrant. For successful entrants there are passes with honour and credit, according to the marks they gain. Individual schools often award prizes to the scholars gaining the highest marks in their school (see picture), and presbyteries usually give prizes to the scholars gaining the highest marks in their presbytery.

The object of this scripture examination, or competition for the National Challenge Shield (which ever way you may care to describe it), is to induce the boys and girls of our Sunday schools to study the Word of God. You will encounter many difficulties in your attempt to introduce the Elim Scripture Examination to your Sunday school. I can be positive about this, because Satan will do his utmost to prevent any boy or girl learning God's Word. However, in return I hope you will strive your hardest to make this study of God's Word through our scripture examination possible in your school.

(Continued on page 31)

The "top three" in Sheffield's 1958 Scripture Examination entry. Left to right: Sheena Chapman (98%), Joan Leadbeater (99%—cup winner), and Philip Youle (98%).

We offer our congratulations to Sheffield for their enthusiastic support. How about your school for 1959?





THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, January 11th. Luke 5 : 27-39.

"Follow Me" (v. 27).

Levi's response was immediate and complete—"he left all, rose up, and followed Him." At once he became a missionary to his own class (v. 29). It was this that brought forth the complaint from the scribes and Pharisees in the following verse. Read again the reply of the Lord Jesus. One wonders how many in the house of Levi were that day led to repentance. In chapter 19 we read of the conversion of Zaccheus—the chief of the publicans. Was his desire to see Jesus the result of the witnessing of one who had once served under him as a Roman taxgatherer?

Monday, January 12th. Luke 6 : 1-19.

"To pray, and continued all night in prayer to God" (v. 12).

It is evident that the matter contained in verses 13-16 was the burden of that all night of prayer. The tendency in the course of a busy life—busy, too, in the service of the Lord—is to allow ourselves to be rushed into making decisions without first bringing these very definitely before God in prayer. The more urgent a matter is, the more we should pray about it. Rather let the opportunity for service pass than undertake it from the hand of man and without the assurance of acting in His will.

Tuesday, January 13th. Luke 6 : 20-38.

"Give, and it shall be given unto you" (v. 38).

Generosity of mind and heart is one of the evidences of love to Jesus and obedience to His word. The Lord who received and blessed the five loaves and two small fishes so that a multitude was fed, and with twelve baskets remaining, is the same Lord who can bless what is left after we have exercised this grace of giving. Read again the whole verse—"... good measure, pressed down, and shaken together, and **running over.**" A generosity like this makes a great contribution to the spread of the Gospel, and in return brings a wealth of blessing hitherto unknown (Malachi 3 : 10).

Wednesday, January 14th. Luke 6 : 39-49.

Coming! Hearing! Doing! (v. 47).

These words appear in correct spiritual sequence. The law admonishes us—"Do"; Christ invites us—"Come." Jesus is the answer to the law that was weak through the flesh (Romans 8 : 3). The first step, then, in the Christian life is coming to Him. This is followed by hearing, when God's Word is read and believed. The man who before he built his house first dug deeply and laid the foundations on a rock was not only a hearer but a doer of Christ's Word. "Pray . . . that the Word of the Lord may have free course and be glorified."

Thursday, January 15th. Luke 7 : 1-17.

A splendid type of man is this Roman centurion! The respect and honour accorded him by the people was well merited—"He loveth our nation, and he hath built us a synagogue." Verse 3 shows his deep concern for the well-

being of those in his own home. The nobleman sought healing for his son; the centurion made this appeal for his sick servant. Greater even than his generosity and his kindly concern was his faith. We are told that Jesus "marvelled" and said, "I have not found so great faith, no, not in Israel." Verse 10 tells us how completely that faith was rewarded. "Have faith in God."

Friday, January 16th. Luke 7 : 18-35.

"Tell John" (v. 22).

Although John was not among those "offended" in Jesus, it would seem that at the time he was in the valley. No, John was not offended; in Jesus, he was among the number of those of whom Jesus said "Blessed is he whosoever shall not be offended in Me." He was no slender reed shaken with the wind of adversity, no lover of ease and soft raiment. The prophets were the most heroic of men: he was more than a prophet (vv. 26, 27). "Tell John"—with these words Jesus ministered grace to His servant in the valley experience of his life. If you are there now, then His grace is still sufficient.

Saturday, January 17th. Luke 7 : 36-50.

"Simon, I have somewhat to say unto thee" (v. 40). This man would never forget the words that Jesus spoke to him, nor the grace with which they were adorned. The place given to Jesus at the table was adjacent to the door: He was overlooked too in the courtesies that were given to others, and yet when He spoke there was a quiet dignity and grace in every word. Simon was harsh and self-righteous: the woman was a sinner—the meeting that must have brought shame to his heart brought pardon and peace to hers.

MISSIONARY FAREWELL AT KNOTTINGLEY

Knottingley church bade farewell to two of its friends, Pastor and Mrs. D. Norton, recently before they embarked for Africa. A fellowship tea was arranged at which our brother and sister cut an anniversary cake. After a happy time of fellowship Pastor Norton gave a message in the evening service concerning their missionary call, and Mrs. Norton read the scriptures, after which they were presented by the church secretary with an envelope containing a gift from the church. Pastor A. Anstey gave a few appropriate remarks concerning Pastor and Mrs. Norton (who had both been members of the Knottingley Church before entering the Elim ministry) and bade them farewell on behalf of the church. Pastor A. D. Hathaway then gave an inspiring message on the theme of missionary work, and as a member of the Missionary Council welcomed the new workers for the Transvaal. On the Sunday, Pastor and Mrs. Norton ministered at all services, including the Sunday school, and promised to send photographs and details of the Transvaal field.

COMING EVENTS

(Please pray for these services)

BRIXTON HILL. January 16. Elim Church, Milstead Street. Film, "The Facts of Faith." 8 p.m.

COULSDON. January 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. S. Marsh. Leader: R. A. Gordon. Singing party from Thornton Heath Elim Church. 7.

CROYDON. January 10 and 11. Elim Church, Stanley Road. Special visit of Mr. Donald Gee. Sat. 7 (supported by Kenley Bible Students), Sun. 11 and 6.30.

STOCKPORT. January 10-25. Elim Church, Bamford Street. Great Evangelical and Divine Healing Campaign, conducted by A. J. Chuter and party.

WINSON GREEN. January 17, 18. Elim Church, Handsworth New Road, Birmingham 18. Minister's First Anniversary Services. Sat. 7.30, Sun. 11, 3 (S.S. prizegiving) and 6.30. Speaker at all meetings: Samuel Gorman.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 11, Broadmoor Institution; 17, Kingston-on-Thames (Rally); 25, Holloway prison; February 21, 22, Hastings; March 7, 8, Ipswich; 21, 22, Bradford.

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Youth Page (continued)

How can your Sunday school enter? About the middle of last month letters were sent to every Elim minister forwarding details of the examination on what is called form 1 and accompanied by form 2. Unless this latter form (No. 2) is completed and returned to the following address, we at the youth department will not be aware of your desire to enter the examination and you will receive no further information.

If you have not received forms 1 and 2, or require any further information, please write to: National Youth Director, 20 Clarence Avenue, London, S.W.4.

SUNNY BLUNDELL TOUR

January 10-15, Swansea; 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches: January 10, Sandiacre; 11, Beeston a.m., Mansfield p.m.

Miss Paint will also visit the following churches in Ireland: January 18, Portadown, 11.30 and 7; 19, Markethill, 8 p.m.; 20, Armagh, 8 p.m.; 21, Annaghanoon, 8 p.m.; 22, Banbridge, 8 p.m.; 23, Megabberly, 8 p.m.; 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

Don't forget your copy of the

ELIM YEAR BOOK FOR 1959

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Contains all the important things you want to know:

Ministerial lists, including church leaders and missionaries, giving their addresses and the dates of their appointment to the ministry.

List of churches. This gives the address, name of minister or person in charge, and other details, of all Elim churches in the British Isles.

List of local preachers.

Summary of the Annual Conference.

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Sunday, January 11th, to Sunday, February 1st

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at 8.15 p.m. in

TOWN HALL, CREWE

Continuing Monday to Thursday at 7.30 p.m.
Saturdays 3 and 7 p.m. in

CORN EXCHANGE

Sundays 3, 6.30 and 8.15 p.m. in the

TOWN HALL

REV. DAVID G. HATHAWAY AND PARTY

Brethren—pray for us!

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Bwart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

DEDICATIONS

Matthews. On December 14th, at Elim Church, Newquay. Amanda Joy, infant daughter of Mr. and Mrs. Reg Matthews. Officiating minister, Glyn L. Taylor.

Nail. On December 14th, Colin and Sheldon, twins of Mr. and Mrs. W. J. Nail. Dedicated by Glyn L. Taylor.

WITH CHRIST

Kemp. Mr. L. J. Kemp, aged 84, beloved deacon of Elim Church, Eastbourne, for 29 years. Laid to rest on December 11th. Officiating minister at funeral, John Lancaster.

Williams. On November 17th, Mrs. Leah Williams, faithful and respected member of Elim Church, Sparkbrook, passed to be with Christ. Officiating minister at funeral, J. J. Morgan.

NEW TESTAMENT CHRISTIANS. Robert Clarke. Demy 8vo., 174 pages, cloth boards, 10/6 net (by post 11/4).

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The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 3

PRICE 5d.

JANUARY 17th, 1959



Photo by Mr. Joseph Miller, of Glasgow

"The Narrows"—Kyles of Bute, Firth of Clyde

(By courtesy of Lithgow's Jour

SPECIAL SCOTTISH NUMBER



A GLIMPSE OF AULD REEKIE

By Reginald R. Taylor

(Minister of Elim Church, Edinburgh)

IT was a cold, wet November day and the minister and his wife were for a few hours entertaining the special preacher from London. What would he like to see in the Scottish capital? Yes, he had on a previous visit seen the castle and the palace of Holyrood House. What then? Had he ever been to Calton Hill? No! Right, let's go.

Leaving the car near the entrance of St. Andrews House, home of the Scottish Office and seat of the government north of the Tweed, we went up the broad steps and the steep ascent and at length reached the top of the hill. We then further decided to climb to the top of the Nelson monument. Shaped like a huge telescope, this tower is 102 feet high, and was, of course, erected in memory of the hero of Trafalgar. It was certainly a tiring climb, about 150 steps, but even on a wet day the view was wonderful. To the west we could see the full length of beautiful Princes Street, the Scott monument, and, across the gardens, the historic castle. A little to the left could be seen the top part of St. Giles's Cathedral, where 400 years ago the great Scottish reformer John Knox thundered out against the abuses of his time. At our feet to the south was the aforementioned St. Andrews House. Here, in a room panelled with walnut from a tree planted by Mary Queen of Scots, sits the Secretary of State for Scotland when he is officiating in the city. The writer has many times had the privilege of preaching to the civil servants in this splendid building. Moving round to the north there was stretched before us the panoramic view of the city towards Granton and the Forth. Had it been a clear day we could have seen the cantilevers of the wonderful Forth railway bridge. The long-awaited road bridge is now under construction. Looking downwards on to Calton Hill itself we could see the Dugald Stewart monument and the old city observatory, and—what on earth is this strange unfinished building? Oh, yes, that is, or was to have been, the national monument. It is known to the people of Scotland as Edinburgh's disgrace, but to the people of Edinburgh as Scotland's disgrace. We took a good look down on it from the dizzy height on which we stood. Twelve enormous pillars, each of which cost £1,000 even in the year 1816! The scheme was projected in that

year and was at first intended to be only one pillar to commemorate the victories of the Napoleonic war. Then the plan was extended and was to have been a complete "temple of Minerva." Alas, however, only £17,000 was subscribed and £60,000 was needed for the whole project. As it stands there is nothing disgraceful looking about it. It has always been of great interest to visitors to the city. It has a stark beauty and grandeur of its own and the Edinburgh skyline would be incomplete without it. It occupies a beautiful site and overlooks a most beautiful city. But with all this it is unfinished—*unfinished*.

What a joy to turn our thoughts from the unfinished work of man to the finished work of God.

Rejoice and be glad,
For the blood has been shed,
Redemption is *finished*,
The price has been paid.

What a comfort in the words of Jesus, "I have *finished* the work which Thou gavest me to do." What glorious triumph in the final utterance from Golgotha's tree, three words in our translation but in the original Greek one word, *teleo*, "finished." The combined resources of all mankind were insufficient to settle the problem of sin (Psalm 49:7), but He is the author and finisher (Greek *teleiotes*—"ender," "completer") of our faith. We are complete in Him.

The work of evangelism and preaching is, however, by no means finished. Luke wrote of all that Jesus began to do and to teach (Acts 1:1). The continuance of that work was left to His Church, His people. "Let the redeemed of the Lord say so" (Psalm 107:2). We are building day by day. Our resources in Him are inexhaustible. The power is at our disposal. Pentecost is a present-day reality. "Let us rise up and build" (Nehemiah 2:18).

It was the desire of the apostle Paul that he might *finish* his course with joy (Acts 20:24), and this he did, for in his last letter he said, "I have fought a good fight, I have *finished* my course, I have kept the faith." What was the secret of his success in the work? He put all he had into it. Jesus said it was impossible to be His disciple unless there was a

willingness to take up the cross daily and follow Him. He then went on to warn of the danger of unfinished buildings. He told of one who started to build a tower, laid the foundation, but left it unfinished and was derided by others (Luke 14:27-30). How many there are who start well in the Christian life. The foundation is well and truly laid, but the

building is by and by neglected and left unfinished. Or it may be that the building is cluttered up with rubbish such as hay, wood and stubble (1 Corinthians 3:12). All such lives are a grief to the Church and a hindrance to souls coming to Christ. Let us by all means clear the site and work while it is yet day, for the night comes when no man can work.

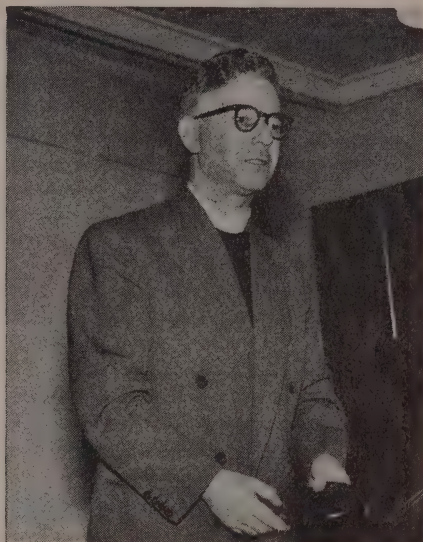
EVANGELISM IN INDUSTRY

By W. W. Kelly

(Minister of Elim Church, Glasgow)

EVANGELISM has many forms. It may consist of personal witnessing to individuals, door-to-door visitation in a neighbourhood, open-air meetings, special evangelistic campaigns, but in addition to these ways another one can be practised, namely factory evangelism. Let me give you an illustration of what happened in a large factory in Glasgow recently along these lines. Mr. John Burns, treasurer of the Elim Church, Glasgow, was largely instrumental in commencing a Christian fellowship in the Rolls-Royce factory at Hillington. A tactful approach was made to the management for permission to hold a weekly evangelistic meeting in the factory, and this was kindly granted.

It was my privilege and pleasure to speak at the inaugural meeting, and I am happy to say that a



grand witness for Christ is now established in this large factory. Souls have been saved as the result of these efforts, and Christians in the fellowship have been greatly encouraged in their united endeavours to win their workmates for Christ. A report of the first meeting was given in the *Glasgow Evening Citizen* as follows: "Six denominations have combined in the Rolls-Royce factory at Hillington in a fellowship meeting during the lunch break on Wednesdays in the welfare hall. Denominations are the Church of Scotland, Baptists, Brethren, Salvation Army, Church of the Nazarene and Pentecostal Church. Eighty people were at the inaugural meeting, which was addressed by Pastor Kelly, of the Elim Church, Butterbiggs Road."

There is no doubt that industry provides a large and fruitful field for evangelism. I urge upon all Elim members who work in factories to endeavour to unite with other Christians in a special effort to proclaim the Gospel message to their fellow workers. In so doing they will be fulfilling the commission of Christ, "Go ye into all the world, and preach the gospel to every creature," and emulating the work of Paul, whose chief desire was "that I might by all means save some."



Rev. W. W. Kelly (photo above) addresses workers at the Rolls-Royce factory.

NEWS FLASH from SCOTLAND

GREENOCK

GREENOCK on the Clyde is famous for "ships and sugar" and can proudly take its place in the hall of fame for townships. It has made no mean contribution to the shipbuilding industry, helping to build the vessels which in turn go to many ports in the world for sugar, bringing the precious cargo to these shores for refining. From the historical records of the town we learn that the famous *Cutty Sark* (of China clipper days) was fitted out in Greenock's own Victoria harbour, itself a landmark worthy of remembrance. Ships of more modern design of course now grace the harbour, since with the passing of the years progress has been rapid in the field of engineering and shipbuilding design.

But what of Christianity and the Gospel's reception in all these years of our town's existence? Praise God the evangelical witness is good, but, as in other towns, there is always room for improvement. The story of Elim is the story of a healthy and vigorous contribution to this glorious cause. It is a contribution that has not been limited to the precincts of the town; the members are grateful to God for calling from their midst some who are now fully engaged in the service of the Lord in our own land and overseas. Through the years Greenock has been noted for its emphasis on youth. This is being excellently maintained in its two Sunday schools, one on a large housing estate; a successful children's meeting held every Saturday morning; and two Junior Crusader branches, one of which has just been commenced to supplement the branch Sunday school.

The Elim Crusader work too gives cause for great encouragement. In the ranks of these are a number whose parents were among its keenest members in former years.

May the Lord bless the great Elim family everywhere.

JAMES LYON.

ELIM CHURCH, EDINBURGH, REPORT

SOON after we came into our new church building last year we started a work among the children of the new district. This has been very successful, and we now have a large number of children

attending our Sunshine Corner on Tuesday nights. The use of filmstrips and flannelgraphs has created a great interest and the children are thrilled with the lessons. The special series on *The Pilgrim's Progress* shown recently was indeed blessed of the Lord. Not only children but grown-ups also attended.

The Sunday school also is well attended and the numbers are increasing. Many of the parents of the scholars have been visited and there is a growing interest in our work. The name Elim was unknown in this district until last year, but the work is now established. The plans for the alteration of the building have been passed and the work is to start any day now. This is to be followed by a church campaign.

R. R. TAYLOR.

COATBRIDGE—ONE OF ELIM'S MOST RECENTLY FORMED CHURCHES

RECENTLY over 300 people attended a public baptismal service in the public swimming baths, Coatbridge. Four men and four ladies followed the Lord through the waters of baptism and several believers have been baptised in the Holy Ghost. Money has been given to purchase a piece of land for a church building. The Lord continues to bless the church.

REPORT FROM DUNDEE CHURCH

This report is from the pen of Mr. W. S. Morrison, secretary-treasurer of the Scottish District Presbytery, who by his devotion and ability has rendered valued service to the work of Elim in Scotland.

THE Elim Church at Dundee has gone through a very difficult time this summer by reason of our much respected minister's very serious illness. Pastor Urch collapsed in the pulpit of the local church at Scarborough while on holiday there with a party from his church.

He was able to be taken home, but the trouble developed and he was admitted to Dundee Royal Infirmary and a few days later was transferred to the Royal Infirmary, Aberdeen, where he underwent a major operation.

REPORT ON ALLOA CHURCH

IT was almost four years ago that Pastor Tee pioneered an Elim church in Alloa, and we are grateful to God for every convert and every member, and also for the beautiful church that God has given us. Being a young church, it is not surprising that our activities are youthful. We have an enthusiastic body of Crusaders, an expanding Sunday school, and every Tuesday night eighty boys and girls gather for Sunshine Corner.

What does the future hold? Young and old alike feel that as we look to God for guidance, and work together with God, His will is going to be done and Jesus' name glorified with the salvation of precious souls.



Interior of the new Elim Church, Alloa.

KIRKINTILLOCH REPORT

THE Kirkintilloch coat of arms bears the motto "Ca'canny but ca' awa," which can be translated as "Go slowly, but keep going." This seems to sum up our report.

During the past twelve months we have entered and established ourselves in our own church building. This has brought a number of advantages, for now we can meet when we like and for as long as we like in a cheerfully decorated and warm building.

Pastor A. J. Chuter conducted a campaign during the last week of August and first week of September. This brought blessing to our hearts and some testimonies to Divine healing.

The work among the children in the Sunday schools and Sunshine Corner is making very good progress.

The operation was successful, but his condition was still very serious, so serious in fact that for a time he was given up by the medical profession.

Much prayer was made in all Elim churches throughout the movement and our own church was open daily for prayer. God has answered the prayers of His people in a most wonderful way. Mr. Urch is now able to take part in the Sunday services each week.

We have been very fortunate in having at hand Pastor J. C. Quinn, who is a Dundee boy and the first from the Dundee church to graduate from the Elim Bible College. Mr. Quinn has ministered with much acceptance and has carried out the pastoral duties during the illness of Mr. Urch in a most excellent manner, and has endeared himself to the members and friends of the church by his fine Christian character and his able ministry.

ABERDEEN CHURCH REPORT

. . . from Elim's most northerly church—the silver city by the sea.

IT is almost two years now since Pastor and Mrs. G. K. Steele took over the charge at Aberdeen, and they have cause to thank God that the granite city has not proved as unresponsive to them and their work as its name might at first suggest.

Throughout their term of ministry the church has been much blessed of God. The people are united and happy, and congregations are steadily mounting, also offerings are good. To God be all the praise.

Special mention must be made of a recent guest night when some 130 people gathered together. The favourite hymns of some of our guests were sung at this service, also a short, pungent message was given by the pastor on "Lord, I will follow Thee; but . . ." (Luke 9:61).

Another flourishing branch of the work is our Monday evening children's service at King Street school, where we are always assured of a classroom full of young enthusiasts. The Junior Crusaders (newly commenced) are making themselves felt by their many activities for our missionaries.

Besides spiritual blessings we have cause for rejoicing in the fact that a new gas heating system has been installed in our church and is proving most satisfactory, the cost of it being met before the work was completed.

We are full of hope for the future. Our eyes are up unto the hill from whence comes all our help.

EDITORIAL

WITH this special Scottish number of the ELIM EVANGEL we are happy to give tribute to the faithful witness of our Elim friends north of the border. The land of the Covenanters has produced many stalwart witnesses for the Gospel, many of whose influence is still felt well beyond the confines of their beloved land. It would be invidious to select names from that noble army of witnesses.

For over thirty years there has been a virile and growing Elim cause in Scotland, and we rejoice to read the reports of new churches being opened and older ones blessed.

We look back and remember the first Elim revival services in Glasgow when your editor, then just a schoolboy, was brought to Christ and into the Elim fellowship. It is good to know that the revival fires are still burning.

Our esteemed brother Pastor W. J. Hilliard has gathered the material for this issue, and we extend our grateful thanks to him and to his colleagues in the Scottish presbytery.

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## A TELLING TESTIMONY FROM SHOTTS

AT the age of thirty-four my life could be summed up as a drunkard, gambler and "jail-bird."

On September 6th I again found myself in the hands of the police for assault, breach of the peace and resisting arrest. After I was bailed out of prison, the Holy Spirit began to speak to me. For two weeks I was unable to sleep and had no peace of mind. Realising something must be done, I contacted a Christian woman, to whom I told my difficulties. She knew I was convicted and soon got me in touch with two godly men who visited my home and showed me my need of a Saviour, as a sinner in God's sight. They prayed with me and pointed me to the Lord.

Since accepting Christ I have had a wonderful peace of mind and the knowledge of sins forgiven. Now I can truthfully say that Christ has made a new man of me, for I have experienced the delivering power of God in my life.

JAMES BLACK.

*Mrs. Black, impressed by the change in her husband's way of life, has also made her decision for Christ.*

## GLENMAVIS REVISITED

THE village of Glenmavis, a few miles from Airdrie, has experienced a remarkable moving of the Holy Spirit. This has been the result of a campaign conducted by Rev. Alexander Tee. The need for the Gospel is bigger and more pronounced in the cities and large towns, and because of this villages like Glenmavis are often by-passed by evangelists. Pastor Tee recognised the need of this place, and the blessing that has attended his campaigns in large industrial centres has also rested upon his ministry here.

Comparable with the size of the village, large numbers have attended the meetings and a spirit of revival pervades the place. As I shared in the ministry in a meeting at the end of the campaign I thought of a Sunday over thirty years ago when I had last been in this hall. Now, I rejoiced at the manifest results of this effort: that the hall has been passed over to the Elim Movement. Especially did I rejoice at the announcement that on the following Sunday a double-deck bus would be taking a crowd of Glenmavis friends to a baptismal service in the Motherwell Elim Church. May God guide and continue to bless this work.

W.J.H.



## THE ELIM EVANGEL

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# DWELL DEEP

*This contribution to the Scottish EVANGEL comes from the Rev. A. J. K. Magee, minister of the Elim Church, Carlisle. Although just "south of the border," Carlisle has always been in active fellowship with the Scottish District Presbytery.*

**A**FTER thirty years of Pentecostal witness, fervency of spirit still prevails in this border city. Carlisle is one of the great historical centres of the north, and the Elim church brought into being thirty years ago is still moving forward. The church is built on the old Roman wall built hundreds of years ago, but the Gospel that is proclaimed in this church is older and more powerful than any power of Rome.

From this old church I would send forth a message to all Elim friends. The words are to be found in Jeremiah 49:8, spoken to the people of Edom: "Dwell deep," and surely such words are needed today. We are living in perilous times, with nation rising against nation, and hatred, suspicion and fear abroad in the land, and what better advice could one give than that given by the prophet of God to Edom, "Dwell deep"?

Do not be caught unawares! Who knows when the storm of temptation, trial, sickness, sorrow or death will invade us? How wonderful then to be found "dwelling deep."

## 1. Dwell deep in the peace of God

—that peace which is perfect in its nature, perfect in its keeping. It is said that one day a friend asked

the famous English statesman Gladstone how he could carry without worry the great burdens that were his. For an answer he took his friend to his bedroom and pointed to a motto hung so that it was the first thing he saw each morning, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." This grand old man knew the secret of dwelling deep in God's peace.

## 2. Dwell deep in communion with God

"Hiding in Thee." Get into the clear depths of His nature, His eternity, His immutability, His holiness, His love.

## 3. Dwell deep in the stillness of soul

"Be still, and know that I am God." When all around there is unrest, how wonderful to know that deep settled peace in your soul. Paul, because of this stillness of soul, could say "Sirs, be of good cheer, for I believe God." Job could say "I know that my Redeemer liveth."

To all who read these words I would say don't forget to "dwell deep" in prayer, praise, thanksgiving and worship.

Loving greetings from the border church.



*Rev. L. T. Pearson (Bible lecturer on eastern customs) holding an ancient Babylonian brick, explaining details to Rev. and Mrs. Magee and friends in Elim Church, Carlisle. (Courtesy of Cumberland News.)*



# The and Pa

By Alex

*Rev. Alexander Tee is founder-minister of the Motherwork  
Elim Evangelistic Council. By his evangelistic and healing  
Elim's witness.*

**J**ESUS was a great preacher on prophecy. No wonder, for He knew absolutely all that the future held. This sounds impossible; how can anyone know all the details of all things which lie away beyond the dim horizon? I reply that Jesus is the Alpha and the Omega, and being divine He knows all things past, present, and future. It is therefore with great eagerness that we listen to His infallible words as He unfolds to us detail after detail regarding the time of His second coming to this world. Yes, with literally thousands and millions of people I definitely believe that Jesus Christ will return to this world again, and I want to show you some of the arresting signs which Jesus Christ declared would be forthcoming in this world just before He arrived. The astounding fact is that today, half-way through this twentieth century, we are seeing these things opening out in such a way that students of the Bible right across the world are most definite and emphatic that the hour is about to strike when the very heavens will open and God's great trumpet will echo out its mighty blast heralding forth the second appearing of the Lord Jesus Christ. At the same time thousands of Christian people will be taken from this planet and in a moment of time translated into heaven. At your leisure read Matthew chapters 24 and 25. They contain the sermon which Christ delivered in answer to the question put to Him by His disciples in the third verse, which reads: "Tell us, when shall these things be? and what shall be the sign of Thy coming?" Jesus gave a forthright

answer, giving sign after sign and warning after warning.

There is only one parable which the divine preacher gave in this twenty-fourth chapter in which He deals with these remarkable signs. There are another three in the next chapter which are not signs but three strong warnings. I will take this one sign and expound it for you and then simply touch on the next chapter in a closing paragraph.

Verse 32 reads: "Now learn a

## PARABLE OF THE FIG TREE

When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Every Bible student soon realises that the emblem of the fig tree in the Bible is the Jewish nation. In the winter time the fig tree seems as though it is dead, with neither leaves nor fruit on it. Then, as our verse shows to us, just before the summer time comes along the leaves begin to show themselves and life is again seen to be manifesting itself in the seemingly dead tree. Here is surely a picture of what has happened to the Jews. They cried out, "Away with Him; we will not have this man to rule over us. His blood be upon us and upon our children." God in heaven heard and accepted their words and soon about one million of them were slaughtered right there in Jerusalem. This was but a beginning to centuries of torture and butchery, and as a nation no people have ever suffered more than the Jews. They were utterly driven from the land of Palestine. Time or space will not allow me to mention their sufferings. Josephus writes that at the fall of Jerusalem in A.D. 70 1,000,000 were tortured to death, Titus took 30,000 Jews to Rome to build the Colosseum; on its completion he slaughtered these 30,000 Jews in its arena. In our time I remind you of Adolf Hitler, who slaughtered some 6,000,000 Jews in Germany. Gas chambers and the like make us shudder. The point is



# Jew lestine

er Tee

*im Church, member of the Elim Youth Committee and  
campaigns he has contributed greatly to the strength of  
n Scotland.*

that although the Jews have been scattered across the whole world, and even though subjected to such dreadful treatment, they have never been absorbed, but have ever retained their identity. Even in the U.S.A., the great melting pot of all peoples, the Jew is still unable to be absorbed.

Now throughout the Old Testament prophecies it is foretold that the Jew would be scattered and then later he would be regathered back into Palestine. This scattering and slaughtering has been a severe "winter" for the fig tree, but we are now living in the very day of their return and it would seem that "summer is nigh." Listen to these amazing statistics: the three main cities in Palestine today are Jerusalem, Tel-Aviv and Haifa. Let me quote their populations in 1922: Tel-Aviv 15,185, Jerusalem 62,578, Haifa 24,634. Today all of them have between 100,000 and 200,000. In the year 1943 there were 550,000

## JEWS IN PALESTINE

Within seven years that number had doubled. It is just over ten years since Israel became a recognised nation. A very vital fact: Israel again a nation, a living reality! Winter is over for the fig tree! Norman Bentwich, writing in the *Glasgow Herald* on April 24th, 1958, said: "Israel's first ten years have certainly been dramatic. During that short period the Jewish population has been trebled from 650,000 to just on 2,000,000." Dear reader, please consider this, for on the average almost 2,600 Jews have returned to Palestine every week during the last ten years. At no other time since our Lord was rejected has there been anything like this number of Jews returned to Palestine. Can anyone deny this significant statement: the fig tree is beginning to "put forth her leaves"? The Jew is back in the land, and making strides in the first ten years. Let me quote regarding the agricultural development and production. The total area under cultivation in 1948 was 400,000

acres; by 1957 it was about 1,150,000 acres. At the beginning of the century the acreage under cultivation was shockingly negligible. Listen to these facts: wheat is now yielding a hundredfold; broad beans grow to some ten feet high (one root alone yielded 691 pods); melons have been known to weigh as much as 30lb.; one branch of a fruit tree has sixty peaches on it. Another writer says the Dead Sea has enough agricultural fertiliser in it to supply all the Near East for over 1,000 years.

I can go on quoting, but here is my last: within the last century the rainfall in Palestine has doubled. Who sends the rain? In the year 1869 the rainfall was 12.5 inches, now it is around 26 inches per annum. Friend, God is moving, the fig tree is blossoming. I want now to close on a very vital note: the verses directly following the parable in Matthew 24, Mark 13 and Luke 21 all state: "When ye see all these things, know that it is near ;

## EVEN AT THE DOORS "

Dear reader, I warn you lovingly yet emphatically that the coming of our Lord is nigh at hand! As far as I know *every* sign given by our Lord is now in evidence in these days. This is tremendous and it should shake our thinking! Our Lord moved His marvellous sermon to a graphic climax. He told of ten virgins: five of them, you remember, had oil in their lamps; the other five were good upright virgins—good respectable people—yet the Saviour said they were foolish. No doubt you too are a respectable person, doing your best and being as upright as most other folk. However, friend, I must tell you that the vital feature in the Saviour's parable was that they had no oil in their lamps. This means surely having a definite something within one's eternal soul which will make one ready for the great event.

Tenderly I ask you, do you remember a time when *you* asked Jesus Christ to give to your soul the gift of eternal life? Do you have, this very day, the inner assurance that all is well for your soul to enter heaven when our Lord returns? Are you utterly positive that the blood of Jesus Christ has cleansed and pardoned your sins; or are you only relying upon your being "a virgin" so to speak, upright, decent, doing the best you can? This is being a foolish virgin. The lamp represents your soul and the oil represents the Spirit of God. Dearly beloved, can you heartily say that right now you know that the Holy Spirit has given to you a vital experi-

ence in your soul and you are fully prepared for the coming of the Lord? I warn you that this is an imperative matter which needs personal attention. Thus I suggest that right now you pray something like this, if you are not fully prepared for the Saviour's near return: "Dear Lord Jesus Christ, I ask Thee to prepare my soul for eternity and for Thy near return. Forgive my every sin I humbly ask. I gladly

invite Thee into my life; be Thou my Guide. I will live for Thee and be wholly Thine. I will be delighted to be a faithful disciple and tell others that I have given my life and soul to Thee. I mean this, O Lord! Thank you for shedding Thy blood for me upon the cross. This is the day when, in all sincerity, I ask Thee to save my soul and to make me Thine. Amen."



## Women's Column

By Gladys Gorton

### A KISS

THE night nurse of the children's ward looked up from her writing just in time to see Bobby pull back his bed covers and slip out of bed. She jumped up from her seat to go over to him and then she saw him do a very strange thing. He ran softly across the ward to where little Pauline lay soundly sleeping. She looked a little picture with her flaxen curls like a halo about her head and her cheeks a rose pink. Bobby stretched up to her and kissed her. He pulled himself back and decided to give her another one on the other cheek. He sped back into his bed. Nurse was there to whisper to him, "Whatever did you do that for Bobby?" "I think she's lovely, nurse, and I've been waiting hours to kiss her, so I thought the best time would be when she was asleep. Nurse," he looked up confidently, "it was so soft and warm that I had to kiss her on the other cheek," and he sighed contentedly. Nobody would think or suggest that Bobby's motive was wrong. What, from a little child of about six years of age? Never. His little masculine heart was stirred so much that he wanted to kiss her. That's all. His whole attitude shows a sweet childish innocence which awakes within the adult mind a certain amount of wistfulness.

As a contrast, what a lot of fuss has been made in North Carolina because a negro boy ten years old kissed a little white girl. The result of this kissing incident is that the boy and his playmate have been sent to prison and his mother is to be evicted from her tumbledown shack. I would be dogmatic enough to say that this boy kissed the little girl for the very same reason that Bobby kissed his sleeping beauty. Could you believe that the negro boy did this from a

lustful motive? Not at that age surely! Both boys kissed from a natural impulse.

A kiss is a wonderful thing. It is a symbol of love. From the romantic side, that first kiss is something which is unforgettable. But a kiss often does more than words will ever do. It can heal a wounded spirit, be the means of reconciliation, warm the heart and cheer the lonely. An old lady had lived on her own most of her life in one room. Nobody loved her and nobody wanted her. One day she had a visitor and when she rose to leave she kissed her. The old lady rubbed her cheek thoughtfully and said, "Nobody has ever bothered to kiss me before."

There was a moment once when I actually longed for a kiss (don't raise your eyebrows and ejaculate, for it wasn't anything to do with romance). I was being lifted from my bed in hospital and put on the trolley, and for a fleeting moment before I was wheeled to the operating theatre I had a desperate longing for a kiss, so I put my hand in His and felt His kiss of peace. It was Lord Nelson who said when dying, "Kiss me, Hardy."

It was the accepted custom to kiss on greeting in the day our Lord lived, and He noticed the omission (though it would have been a perfunctory affair), revealing that His own heart craved for love. "Thou gavest Me no kiss" (Luke 7:45).

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church  
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, JANUARY 21st, 1959, at 9.15 p.m.

Speaker: Leslie W. Green (Caerphilly)

Subject: "The Devil's razor"

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Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.



# MADE PRIESTS

*"Made . . . priests unto God" (Revelation 1:6)*

**By Ronald G. Pike**

*(Minister of Elim Church, Dunfermline)*

**PRIESTS!** To what an elevated station Christ has exalted the sons and daughters of men! Separated from the assembly of the wicked unto the congregation of the righteous, and unto the service of God most high. O glorious thought!

We who once walked according to the course of this world, ministering to the evil desires of our deceitful and desperately wicked hearts, and serving Satan himself, our lives being instruments for evil in his hands, are now made priests unto the living God. We delight, now, to walk in paths of righteousness and beside waters of quietness. We find joy in serving the Most High, and delight to do His will. Our bodies are the temples of the Holy Spirit, our hearts are altars and our lives are living sacrifices. Being a holy priesthood, we desire to offer up spiritual sacrifices acceptable to God by Christ Jesus. With our lips, even the lips which once blasphemed God's holy name, we offer the sacrifice of praise to the One who so loved us that He gave Himself for us.

O ye saints of the Most High, let us fulfil our priestly office still more by interceding for the souls of men and women. Let us instruct them in the ways of God, by the power of example, and by many words of testimony.

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## THE WORK OF ELIM AT DUNFERMLINE

**By Ronald G. Pike**

**T**HE city of Dunfermline is perhaps one of the most historic in Scotland. In olden times it was a favourite residence of the Scottish kings. In 1072, Malcolm Canmore founded the Benedictine abbey, and here from the eleventh to the fourteenth centuries Scottish kings were buried.

However, the city is not only historic, but is steeped in religious tradition also, there being more than twenty churches in the city. It is against this background of history and tradition that a band of Elim people—small in number but spiritually mature—are working to make known the glorious truth of the Foursquare Gospel.

We acknowledge the immensity of our task, but thank God for His enabling thus far and trust Him for future grace and blessing.

# TWO TESTIMONIES FROM NORTH OF THE BORDER

**M**Y name is Anna McNeil, and I am a hair-dresser. If you were suddenly confronted with two young strangers, one having being brought up in a Christian home and the other having had no real home life at all, and you were asked to say which of these two was a Christian, you would probably say the one who was brought up in a Christian home. That was my attitude. Having Christian parents, I thought my salvation was assured, but one night in a tent campaign I realised my individual need before God, and when the evangelist spoke to me after the service I gave my heart and life to the Saviour. That was twelve years ago, and since that day I have proved that God not only saves, but He keeps, fills with the Holy Spirit and completely satisfies. I am now a member of the Elim Church, Alloa, and I find my work for Him among the young people.

---

**I** WAS converted on April 3rd, 1955, in a Sunday evening Gospel service. The speaker was a member of the Billy Graham team. That night was my first encounter with the Gospel, and from the commencement of the service I was under conviction of sin. When the appeal was given I made my way to the front and there I surrendered my heart and life to the Lord. Since that day He has kept me and He has satisfied me to the uttermost. I have followed Him through the waters of baptism and I have received the baptism of the Holy Ghost.

Last year I felt that the Lord was calling me to take up nursing and I am at present training in a hospital in Glasgow. My earnest prayer is that I might do His perfect will and fulfil completely the plan He has laid down for my life.

M. KINSELLA.

## It is NOT TOO LATE

to send a gift of £1 or more which will make you a foundation member of the Elim Building Development Fund.

Write to the Secretary, E.B.D.F.,  
20 Clarence Avenue, London, S.W.4



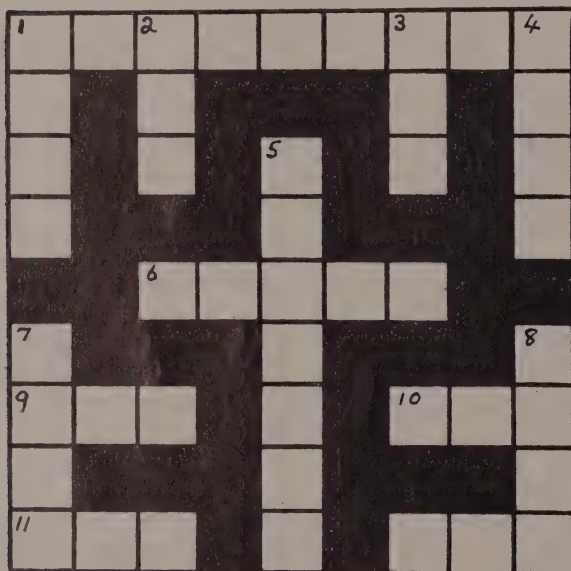
# Calling Boys and Girls

By Bernard Norris

Hello again!

The winners of the competition of December 6th were Peter Sargent of Sheffield, Yvonne of Finchley and Christine Pender of Coatbridge, and the winners of the competition of the 13th were Kenneth Whidden of Exeter, Diane Whidden (Ken's sister?) also of Exeter, and Brian Sargent (Peter's brother). Everyone else who sent in an entry (and we had more than ever before) received something.

Crossword. No, it isn't 1983! But I did manage to finish the crossword, and here it is.



Across—1. The promised land. 6. Within . . . . . days. 9. Middle of promised land! 10. Unto the great . . . 11. Meditate therein . . . and night. 12. . . the land of the Hittites.

Down—1. It came to . . . 2. Meditate therein. 3. Headless will, not well! 4. From Lebanon . . . unto. 5. Moses was God's . . . . . 7. Moses is . . . 8. I will not . . . thee.

Now this crossword is based on the first chapter of Joshua, and all the answers are found there. It is *not* a competition, so don't send your answers in. I will give the solution next week.

*A question.* When you have answered the cross-word clues you will find there is one word which is *not* in Joshua, chapter 1. Really it is not a correct answer. Can you tell me what it is, and why it is really wrong? If you can, write your answer on a postcard and send it to me at 20 Clarence Avenue, London, S.W. 4.

There'll be something for everyone who is correct, provided your answer reaches me by Tuesday, January 20th.

Happy puzzling.

Cheerio till next week, and God bless you.

BERNARD.

## MOTHERWELL'S SUNDAY "HIGH SCHOOL"

**T**WO double-deck buses are now running every Sunday bringing scores of children from the housing estates into the Elim Sunday school. Already between 300 and 400 children are attending every Sunday afternoon. Two national Sunday newspapers had as their heading, "Here comes the Sunday school special!" They had a report of the work Elim is doing in Motherwell for the children. A new department called the Sunday high school is now operating for all those who feel that they are now too old for the Sunday school. This department accommodates those from the age of twelve to eighteen years of age, so that scholars cannot feel too old until they are eighteen. By that time they are well and truly into the Crusader branch and youth choir as well as other activities. Some forty of these teen-agers are attending this new department, which is taught by the pastor. This same age is also asked to attend the morning Bible school for teen-agers, then they are expected to attend the morning service. The average attendance is about twenty-four. Six special services every week are conducted in Motherwell for teen-agers and the result is that there is no shortage of youth in the church. Pastor Tee conducts four of them personally in order to ensure maximum results, although he is ably assisted by a splendid team of keen workers. There are the Bible school, the Sunday high school, the choir for girls, the Junior Crusaders, the missionary sewing class, and the boys' fellowship, which is busy building a large model of the tabernacle.



Conducted by  
National Youth  
Secretary

# youth page



## SCOTTISH NATIONAL YOUTH RALLY

(Supplied by Richard Lighton, Scottish Youth Commissioner)

*From the royal burgh of Stirling, "the gateway to the Highlands," come the following reports by John Burston and Alan Brewster, describing the Scottish National Youth Rally, conducted by the Elim Youth Committee and attended by over 600 people.*

### Afternoon

Buses and cars from Elim churches all over Scotland headed towards Stirling. November fog hid much of the countryside and made travelling difficult, but we expected a great time at the rally and were not disappointed.

It was a pleasure to welcome Pastors H. W. Greenway, T. W. Walker and J. H. Davies—members of the Youth Committee—to our rally. This was the first time this committee had been to Scotland. During the rally Pastor A. Tee was congratulated on his recent election to the Youth Committee and Scottish hearts were glad too to know that they had a representative in the important work of this committee.

The rally was ably convened by the National Youth Director, J. H. Davies, and the Scottish Youth Commissioner, Richard Lighton. With enthusiasm inspired by experience, we sang our opening hymn, "We have heard a joyful sound, Jesus saves," and as Pastor Kelly (Glasgow) led us in prayer we knew that God was with us. A reading entitled "The lost Indian," excellently given by Miss Lorna Stevenson (Greenock), thrilled us as it reminded us of the seeking love of Christ. The Scriptures were read by Albert Norris (Coatbridge).

A new and interesting feature in the rally was "Question Panel." The Youth Committee had promised to try to answer any questions put to it regarding youth work. Four questions were asked and the answers given gave good information, instruction and advice.

We were also privileged to have a duet beautifully sung by Miss Cathie Nelson and Mr. Robert Nelson (Coatbridge).

Pastor T. W. Walker was the afternoon speaker. He introduced his message by asking us to sing the

chorus "The Old Rugged Cross," and then, directing our thoughts to Matthew 27:42, 43, he reminded us that the words intended by priests and scribes as condemnation were in reality commendation. They could accuse the two who hung on either side of Christ of their crimes, but the only accusation against Jesus was the admission "He saved others." "He trusted in God," mocked the priests, and Pastor Walker spoke of Christ's surrender to the will of God, and the fact that because He trusted in God He could not do as they demanded, "Come down from the cross." Faith does not twist the promises of God to suit personal desires and ambitions, but surrenders these to the will of God. Faith does not try to create the situation described in a promise, but if the situation does arise claims that promise.

Truly our hearts burned within us, and we gave thanks to God for an instructive, inspiring and challenging rally.

J.E.B.

### Evening

The Youth Committee members took their seats on the platform and the evening service commenced under the joint chairmanship of Pastors Davies and Lighton. There was a varied programme, with interviews by Pastor Walker, and the Scottish youth gave a great reception to Pastor Tee on hearing that he had been elected a member of the National Youth Committee. The atmosphere was happy and yet powerful, and when Pastor Greenway came to the microphone he held us all gripped with his inspired message on "Jesus, the same yesterday, and to day, and for ever," and at the end we rejoiced when people decided for Christ. This was indeed a gathering of the clans, but it had come to an end and the journey through the fog had to be faced again, but people went away with a greater faith in the unchanging Christ, and with a renewed determination to labour unremittingly for the Master.

A.S.B.

*Next year's National Youth Rally will be in Edinburgh in August. Speakers? We will tell you later!*



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard  
(Minister of Elim Church, Greenock)

**Sunday, January 18th.** Luke 8 : 1-15.

"And bring forth fruit with patience" (v. 15).

In contrast with the wayside, the rock with covering of soil and that impregnated with thorns, the good soil was soft, deep and clean. The good soil is variously described in the other Gospels: in Matthew, "he that heareth the word, and understandeth it"; in Mark, "such as hear the word, and receive it"; in Luke, "they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The two words emphasised should be prayerfully considered. Underlying them are an appreciation of the quiet grace of continuance and an antidote for discouragement.

**Monday, January 19th.** Luke 8 : 16-25.

"Take heed therefore how ye hear" (v. 18).

Solemn words like these should create in us a deep and lasting reverence for the Word of God. To hear the Bible read is a privilege, but it is also a responsibility. This utterance of the Lord Jesus is closely connected with the preceding parable (vv. 5-15). It also reaches forward to the closing words of verse 21: "... which hear the word of God, and do it." The Word should not only be received into the mind and heart, it should be obeyed. "The Berean band" (Acts 17 : 10, 11), after listening to God's servants, received the Word with all readiness of mind, to which is added, "And searched the scriptures daily, whether those things were so."

**Tuesday, January 20th.** Luke 8 : 26-39.

"Return . . . and show how great things God hath done unto thee" (v. 39).

Yes, great things indeed had been done for this demon-possessed man. The wild, naked and bleeding figure is, in verse 35, "sitting . . . clothed, and in his right mind." The familiar words "saved to serve" are splendidly illustrated in the verses that follow. So great was this man's love for Jesus after his deliverance that he pleaded permission to accompany Him. Instead, Jesus made him a missionary to his own people. A comparison of verse 17 with verse 40 will show just how successful were his missionary endeavours. What joy must have been his just then ! 1 Thessalonians 2:19.

**Wednesday, January 21st.** Luke 8 : 40-56.

"Who touched Me ?" (v. 45).

Although crowds were pressing around Him, Jesus detected one touch that was different from all others; it was the touch of faith. To the surprised ejaculation of the disciples Jesus replied, "I perceive that virtue is gone out of Me." The moment the woman touched the border of His garment her body was filled with new life—she felt in her body that she was healed of that plague. Her disease had made her ceremonially unclean; she was isolated from fellowship. The final word in verse 48 gave her assurance, peace of mind and restoration. If your need is great, you too can touch Him, though it may mean a pressing through to do it.

**Thursday, January 22nd.** Luke 9 : 1-17.

"He blessed them" (v. 16).

How great was the company, how frugal were the means ! You may feel your needs to be many and great; comforting, therefore, is the thought that these are known to God. "I know their sorrows" were His words, spoken of the slave-tortured people of God in Egypt. Commensurate with His knowledge are His love and power to help. Bring your needs to Him in prayer. "Little is much when God is in it"—only five loaves and two fishes, but He blessed them and a multitude was fed. Give what you have to God and ask Him to bless it.

**Friday, January 23rd.** Luke 9 : 18-27.

The question beginning today's lesson was but the prelude to the more direct one in verse 20—"But whom say ye that I am?" In Christ's all-wisdom the time had come for the unfolding of further revelations to His followers. In the same verse there is Peter's answer—with this you should read Matthew 16 : 16-19. The revelation of Himself is followed by the revelation of His cross (v. 22). As you begin this day, meditate deeply, not only on His cross—remembering that "He died that we might be forgiven"—but also on the words in verse 23.

**Saturday, January 24th.** Luke 9 : 28-45.

"This is My beloved Son: hear Him" (v. 35).

How difficult it is to select one brief thought or line from this, the most glorious scene in the life of Jesus. 2 Peter 1 : 17, 18 suggests that it "lived" with Peter in the course of his life. Moses and Elijah appeared in glory; it was, however, His glory and majesty about which he wrote. "Such a voice !" reveals the awe that filled his soul when, following his thoughtless cry (the placing of "the Beloved" with Moses and Elijah), there came the voice from heaven, "Hear Him." The honour and glory that Peter speaks about in his epistle are Christ's alone. Now and ever ascribe them to Him.

**BEGIN**



to

**PRAY**

for Elim's Easter Rallies

in the

**ROYAL ALBERT HALL**

**OUR GUEST SPEAKER**

**DR. J. H. SAAYMAN**

South Africa's Powerful Preacher



# COMING EVENTS

(Please pray for these services)

**COULSDON.** January 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. S. Marsh. Leader: R. A. Gordon. Singing party from Thornton Heath Elim Church. 7.

**FINCHLEY.** January 24. Elim Church, King Street, N.2 (off Church Lane). Start the new year with a Finchley Saturday Special. H. Shaw and East Ham Crusaders bring you a message for 1959. Don't miss it!

**LONG EATON.** Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

**STOCKPORT.** January 10-25. Elim Church, Bamford Street. Great Evangelical and Divine Healing Campaign, conducted by A. J. Chuter and party.

**WINSON GREEN.** January 17, 18. Elim Church, Handsworth New Road, Birmingham 18. Minister's First Anniversary Services. Sat. 7.30, Sun. 11, 3 (S.S. prizegiving) and 6.30. Speaker at all meetings: Samuel Gorman.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 17, Kingston-on-Thames (Rally); 25, Holloway prison; 31, Luton (IBRA Radio Rally); February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

## SUNNY BLUNDELL TOUR

January 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

## MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches in Ireland: January 18, Portadown, 11.30 and 7; 19, Markethill, 8 p.m.; 20, Armagh, 8 p.m.; 21, Annaghanoon, 8 p.m.; 22, Banbridge, 8 p.m.; 23, Megaberry, 8 p.m.; 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

Introducing the new

## BARKING MONTHLY RALLIES ELIM CHURCH, RIPLE ROAD, 7 p.m.

**JANUARY 24th:** "Business Men's Team"

including A. W. Milliken, converted after surviving the Burma railroad of death.

**FEBRUARY 14th:** "Youth for All"

with J. Hywell Davies, National Youth Director.

**MARCH 14th:** "Proof of Divine Healing"

Testimony of W. Wheeler, who received a new ear in answer to prayer.

## BRITISH PENTECOSTAL FELLOWSHIP

Week-end of Prayer, January 24th-26th

This week-end has been set aside by the British Pentecostal Fellowship for special prayer throughout the whole movement.

It is asked that wherever possible prayer rallies and meetings should be held on the Saturday and Sunday and that ministers should gather for prayer on the Monday.

Pray for revival, for success in evangelism and for a renewal of the supernatural in our midst.

G. STORMONT  
(Secretary, B.P.F.)

## ELIM BUILDING DEVELOPMENT FUND

We publish from time to time lists of Elim members and friends who have become Foundation Members of the Revolving Fund by contributing £1 or more.

These names do not necessarily appear in the order in which they sent their donations:

|                           |                       |
|---------------------------|-----------------------|
| Miss E. Ridewood          | Mr. A. D. Selleck     |
| Mr. W. W. Knipe           | Rev. J. Dyke          |
| Rev. J. McAvoy and family | Miss A. Kennedy       |
| Miss J. Garraway          | Miss Dorothy Phillips |
| Miss Cynthia Cox          | Miss M. Barbour       |
| Mrs. E. Harvey            | Mr. and Mrs. Ballard  |
| Mr. S. M. Hannah          | Mr. Albert Liles      |
| Mr. Sidney Cyril Preston  | Rev. H. W. Greenway   |
| Mr. J. W. Ennis           | Rev. E. J. Phillips   |
| Miss E. V. Morris         | Rev. J. Smith         |
| Mr. D. G. Wilkins         |                       |

Inquiries or gifts should be sent to the

Secretary, Elim Building Development Fund,  
20 Clarence Avenue, Clapham Park, London,  
S.W.4

Sunday, January 11th, to Sunday, February 1st

## CREWE CRUSADE

Commencing Sunday, January 11th,  
at 8.15 p.m. in

## TOWN HALL, CREWE

Continuing Monday to Thursday at 7.30 p.m.  
Saturdays 3 and 7 p.m. in

## CORN EXCHANGE

Sundays 3, 6.30 and 8.15 p.m. in the  
TOWN HALL

REV. DAVID G. HATHAWAY AND PARTY  
Brethren—pray for us!

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Bonnie Scotland**, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

**Cardiff**. Young couple welcome Christian visitors to their home. Easy access to City Temple and seaside resorts. Apply: Mr. and Mrs. B. Harris, 1, Pantbach Avenue, Burchgrove. C.24

**Cornish Holiday Camp**. Spacious hall available; pleasantly situated; all conveniences. Full particulars apply: Mr. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.28

**Cornwall, Newquay**. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**Eastbourne**. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633. C.29

**Exmouth**, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

**Ilfracombe, Devon**. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Paignton**. Torbay Court for your 1959 holidays. This un denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

**St. Austell**, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

**Scarborough, Burniston**. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

**Scarborough**. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

### WITH CHRIST

**Felstead**. On November 10th, Martha Felstead, aged 85, loyal member of Elim Church, Bath. "With Christ." Officiating minister at funeral, Edward J. Jarvis.

**Garrard**. On December 15th, Frank Garrard, aged 72, esteemed member of Elim Church, Bath. "Till He come." Officiating minister at funeral, Edward J. Jarvis.

### FOR SALE

Two volumes "Elim Evangel," cloth bound, 1933, 1934. Also set four volumes "Picturesque Palestine," stiff boards, gilt edge, steel engravings, art plates. What offers? Write Box 15, "Elim Evangel" Office. C.25

### BIRTHS

**Birchall**. Pastor and Mrs. A. Birchall, Aberystwyth, are pleased to announce God's gift to them of a son, John William, on December 31st, 1958. To God be the glory. C.26

**Hodge**. On December 20th, 1958, to Pastor Thomas Hodge and Mrs. Nancy Hodge (née Ferbrache); God's precious gift of a son, Stephen Andrew.

### MARRIAGES

**Hammersley : Hewlett**. On December 23rd, at Elim Four-square Church, Gosport, D. I. G. Hammersley to Mary Gloria Hewlett. Officiating ministers, Ray Belfield (Yorkshire) and Florence Munday.

**House : Thompson**. On December 20th, at Elim Church, Winton, Bournemouth; John House to Jean Thompson. Officiating minister: S. Penney.

*Have you ever thought of  
the value  
of school-teaching?  
Not only at home,  
but on the mission field?*

**HAVE YOU  
BOOKED YOUR  
COACH?**

*Thousands will be  
coming to this  
year's Easter Rallies  
at the Royal Albert  
Hall—avoid  
disappointment  
by preparing now*

*Our Guest Speaker :*

**DR. J. H. SAAYMAN**

*(General Superintendent of the Full Gospel Church  
of God, South Africa)*

**Elim's Easter Monday Rallies—March 30th**





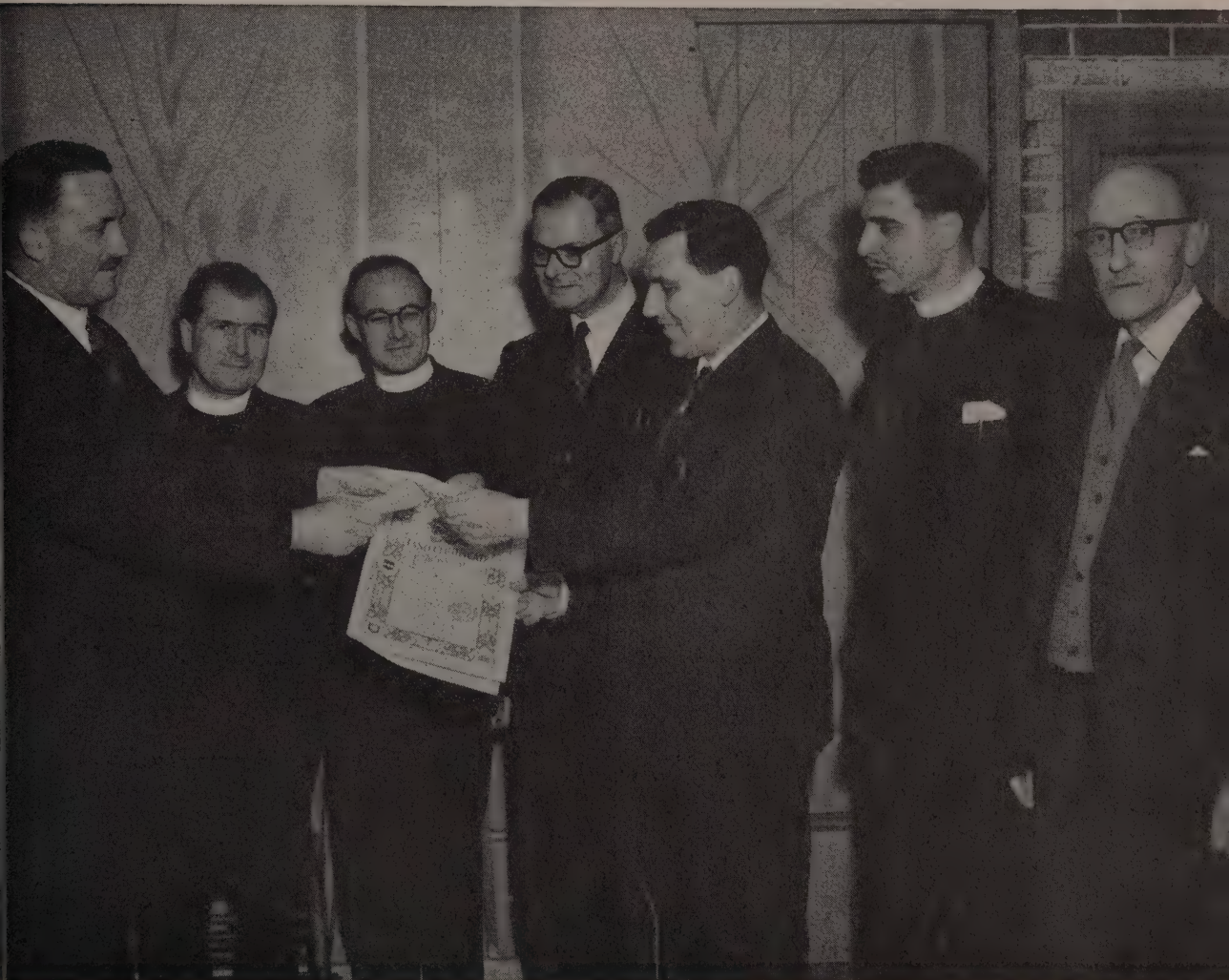
# *The* ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 4

PRICE 5d.

JANUARY 24th, 1959



*Handing over the title deeds of the City Temple, Oxford.*

(Courtesy of Oxford Mail)



1953 — — — — — 1958

# A MIRACLE OF ACHIEVEMENT

By E. Scrivens

(Minister of Oxford Elim Church)

## ELIM CHURCH LOAN IS PAID OFF

Praise from bank official

I WOULD like to state a few wonderful facts about our Elim Church in Oxford, as evidence to EVANGEL readers of what can be wrought in Christ's name when folk are generous in their gifts and donations to pioneer evangelism and the new Revolving Fund scheme.

Less than six years ago, there was not a single person or brick that belonged to Elim in Oxford. Now we have a flourishing church of about 300 members, we own a delightful church building (paid for by the local church) which, together with improvements, has cost over £5,000, and the fellowship has housed the minister with his family in a commodious manse. Ministers of other churches have suggested that Elim has the largest regular congregation in the city. The minister is often asked to give talks on the Pentecostal movement to bodies within the university. Everywhere Elim is spoken of with respect and appreciation.

Surely this is something to be proud of, and in the Lord we should all rejoice. "This is the Lord's doing, and it is marvellous in our eyes." But remember this, the Lord had to have willing channels through whom he could work. There were the faith, courage and obedience of the Rev. P. S. Brewster and the team which pioneered the work; there were the prayers and generous gifts of Elim friends who made possible the campaign; and there has been, of course, the joyful enthusiasm of the Oxford church members—they have kept the torch handed to them bright and burning.

We can have many more "Oxfords." We have the evangelists, but we need the money. **Your generous gift to the Pioneer Evangelistic Fund, and the new Revolving Fund,** can contribute to another triumph for God and the Elim movement.

THE treasurer of the Elim Church in Oxford, Mr. Arthur Roberts, last night presented to the assistant manager of the Westminster Bank, of High Street, Oxford, Mr. R. C. Catesby, a cheque for the final payment on a loan made five years ago.

In return the church secretary, Mr. W. Mazdon, received the title deeds of the church.

The presentations were made during a special service at the City Temple, Botley Road. The church was crowded with about 300 people.

During the five years the church has paid £10 a week regularly off the debt, and in that time has raised £5,000.

No money-raising events, such as bazaars or sales, have been held—all funds have come from members' donations.

At a special gift day on Sunday £200 was collected, more than enough to pay off the last of the repayments.

### AMAZING

Presenting the title deeds, Mr. Catesby said he was amazed when about a month ago the minister, the Rev. E. Scrivens, had told him that he expected to be in a position to pay off the debt completely in a matter of a few weeks.

"I think it is a wonderful thing you have done, and I think it is most commendable," he said.

Mr. Scrivens said the event was "the outcome of the guidance of the Holy Spirit," and the paying off of the debt had been made possible by the generosity of the members and friends of the church. "One can only see it as a miracle," he said.

The address at the service was given by the Rev. P. S. Brewster, the pioneer evangelist, who began the Elim Church's work in Oxford more than five years ago.

Oxford Mail.



# MY PAGE!

## GEORGE CANTY

this week takes up an odd quirk of human nature which we can afford to laugh at . . .  
but only sometimes!

### "Someone has got to be summonsed"

THE "poem" from which this Woolworth-gem of a classic is drawn earned its original performer £1,000 in three minutes. Not Shakespeare! It is Marriott Edgar—er—he writes poems for comedians. He tells the sad story of young Albert, who used his walking stick for an anatomical investigation of the ear of a lion, and his mother was vexed because the creature swallowed her son, whole.

The zoo manager offered compensation—five shillings. But Mrs. Ramsbottom felt that quite another side existed to the "occurrence," quite different from a question of compensation. "Someone had got to be summonsed." Somebody ought to be told off.

Not even Shakespeare could have shown greater understanding of human nature. We have a remarkable fondness for putting somebody on the carpet. If things do not go quite as we hoped, we will find somebody to blame, willy-nilly. When the Tiber overflowed, the Roman citizens blamed the Christians for angering their gods. Today we blame atom-bomb testers for our bad weather.

When the spiritual tides are at low ebb in a church, or if a service does not quite succeed, you can depend upon it that somebody will bear the brunt of it. Somebody's got to be "summonsed"! Knuckles must be rapped. Somebody must be told that they should have had more wisdom.

And when there is a *real* blunder, why, of course, heads must roll in the sawdust. A mistake without an execution? A slip without a summons? Not in this world! Even if we are absolutely crippled by our careless driving on the road of life there will always be some self-appointed beak to afflict us further with a piece of his mind.

Throughout the world, in almost every home and every church, tellers-off wait for their opportunities, like ugly toads waiting for flies, tongues tensed for the next victim, helping to make the world a less pleasant place for all within reach. Our hearts are shrivelled and shrunken, our eyes are tearless and grim, and we attempt to parade our own virtues by rebukes and reproaches for others who probably do make more mistakes than we do ourselves, because they do more altogether anyway.

The greatest Man who ever lived was strange to us all because He lacked this spirit entirely. He came not to judge the world, but that the world might be saved. The trembling little woman whose crime was to have loved too well and to have been caught red-handed waited for the judgment of the Judge of all judges. Her accusers, charmless in the pomposity of their Sunday-best morality, graceless Chadbands, set their "this-hurts-me-more-than-you" expressions. But the verdict was that the sinless shall start the stoning. The judgment was against them—they themselves! The spirit of lovelessness and condemnation is the worst sin of all. The woman knows her own guilt, and Jesus adds no word of rebuke.

On another occasion the dinnerless and stomach-empty disciples snatched food from the stalks as they walked through the Sabbath field. The scolders pounced to enjoy the pleasure of giving the offenders a good dressing down. But the Lord stood between and demanded mercy, not judgment. In other words He said to them, "You were watching for faults because you like telling somebody off. You should have been watching for somebody who was hungry, so that you could feed him. Then these men need not have broken your Sabbath regulations."

We will search the Bible in vain for authority to watch one another for breaches of good conduct. But we are commanded to be gentle, longsuffering, forbearing, bearing the burdens of him that is weak, and doing good to all men as we have the opportunity.

We all have struggle enough. In the church, whatever we are, pastor, deacon, helper, we have discouragement enough. The very moment we can kill this sour little devil in our own souls, this reflection of the image of the accuser of the brethren, and can make the man who has blundered feel a little less like packing up and more like going on, then, and not till then, can we pretend to have any part with the first true Gentleman of all. Nobody understands fellowship with Him who does not understand that forgiveness means He does not tell us off.

He has not told us off for a million sins, so whom dare we tell off for a fault?

# EDITORIAL—

## DECLINING STANDARDS OF PREACHING

**T**HE quality of preaching in this great city [London] is simply pitiful today" says one of America's leading evangelical preachers, on a return visit to the metropolis. While agreeing that there may be some exceptions, he also says that in seven weeks he heard only one "piece of biblical exposition from any pulpit in London."

Some months ago, another evangelical magazine in this country carried a leading article deploring the decline in expository preaching. How tragic a situation when a preacher can be singled out for commendation on the ground that he has preached a message that is Bible-based; and so soon after the great London crusade, and Billy Graham's insistent "the Bible says"!

One could not agree more with our esteemed visitor when he further declaims that many of London's bombed churches, now being rebuilt, "will never have many worshippers and will not hear much of the Gospel," and that consequently to him "this seems like a waste of money." Vast sums of money are being spent, and have already been spent, in rebuilding churches that are spiritually dead, and from which no true Gospel message is heard. Thank God there are notable exceptions, as our friend is ready to agree.

What is the reason for this decline? We do not have far to look for the answer. Higher criticism and modernism have so undermined the faith of a large proportion of the clergy and ministers today that they have no confidence in preaching from a Book which they no longer believe to be the authoritative Word of God. History has shown that whenever the standard of the supreme authority of the Scriptures as sole guide to faith and conduct is abandoned, inevitably rot and corruption sets in. People, hungering for the Bread of Life that alone can satisfy man's deep spiritual hunger, are fed on the husks of human philosophy until they turn in disgust from such an effete religion, or else by long use become accustomed to this meagre diet which leaves them spiritually starved, so that they can no longer enjoy the "strong meat" of the Word.

Thank God there are still evangelical churches in the metropolis, and some of the giants of the pulpit of earlier days have worthy successors. We rejoice too that there are other evangelical voices—churches where the Word of God is still faithfully proclaimed every Sunday, where expository preaching is still the rule, where every doctrine is Bible-based, where the Scriptures are still the criterion by which every teaching is judged. True, such churches are not often on the main streets—would to God they were—but God has not left Himself without a witness, even in the comparatively godless capital.

The Pentecostal movement had its origins among people who loved the Word. Its doctrines of redemption through the blood of Christ, the Lord's healing power, the empowering baptism in the Holy Ghost and the advent hope of the Church were the outcome of faithful searching of the Scriptures.

We rejoice as a movement to be in that great tradition, and to stand foursquare, as ever, upon the Word, denying fanaticism as well as modernism, rejecting all that will not square up with the Divine revelation. Paul exhorted Timothy to "preach the word." As preachers, let us keep the Word of God to the fore in every service, and as church members let us not fail to give attendance to exhortation. It would be a tragedy if the day ever came in our movement when the majority of our members were content to attend only the evangelistic service, and failed to continue steadfastly in "doctrine and fellowship, and in breaking of bread, and in prayers." Your local Elim church is open this week for Bible study—so that *you* may be "a workman that needeth not to be ashamed, rightly dividing the word of truth."

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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# Women's Column

By Gladys Gorton

## THE MAN OF SORROWS

**H**AVE you ever meditated on the reason why Jesus was called a Man of sorrows (Isaiah 53:3)? The great conquerors and dictators in history have given themselves illustrious names. For example, Stalin called himself the man of steel. But only *one* man—the Man among men—has ever been named, and that in prophecy hundreds of years before His birth, a Man of sorrows. And indeed He was; for sorrow is a consequence of sin, whether personal, parental or ancestral. Sickness, suffering, pain and death come in the train of sin which came into the world through Adam's transgression. Therefore the whole human race is under the dominion of sin. As man has sinned in every sense so Jesus Christ suffered in every sense. If you can solve the mystery of sorrow and suffering you can solve the mystery of Christ's crucifixion. Explain sin and its consequences; then you can explain Calvary. Why sin, then why the cross.

Loss, pain, suffering, anguish, agony, suspense, travail, tragedy—all these the Man of sorrows endured, and because He now lives on high He is able to minister to those who sorrow in such ways.

"Hundreds of years before Christ's society was formed, its programme had been issued to the world. I cannot think of any scene more dramatic than when Jesus entered the church in Nazareth and read it to the people. 'To bind up the broken-hearted, to proclaim liberty to the captives . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' What an exchange—beauty for ashes, joy for mourning, liberty for chains! No marvel that 'the eyes of all them that were in the synagogue were fastened on Him' as He read" (Henry Drummond).

How the world needs Him. Our newspapers are full of tragedies. Two paragraphs almost side by side tell of two women. One committed suicide be-

cause she was "beside herself with grief" and kept blaming herself for her baby's death. While carrying her seven-month-old daughter downstairs she caught her foot on the edge of a landing carpet and the baby fell out of her arms through an open window. The other woman collapsed and died after there was a row in the public-house of which her husband was the licensee. She was running it as he was in hospital. Today I heard of a woman who had the tragic news brought to her that her twin son had been drowned. Visiting the hospital, I overheard a man say to his mother, who was in the next bed, that in three houses, all next to each other, people had died within a month. Space will not allow me to enumerate. In our life we are daily contacting those who are in sorrow. Sorrow visits all, irrespective of class, creed or colour: whether it be palace or cottage.

*Text*: "I know their [thy] sorrows" (Exodus 3:7).

*Thought*: "Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing" (Richter).

## BOOKS

### REVIEWED

*ALL THE DAYS*, by I. Dawson Smith. Price 1/3 (by post 1/5). Published by B. McCall Barbour, 28 George 4 Bridge, Edinburgh.

This is yet another booklet of the "Meditation" series, giving a text and verses for every day of the month. It is most helpful in these busy days to have verses written concerning a portion of Scripture which can be remembered and meditated upon throughout the day.

*HEAVEN'S CURE FOR EARTH'S CARE*, by George Henderson. Price 8/6 (by post 9/3). Publishers as above.

As Henry Durbanville, the writer of this book has given us many devotional writings which have endeared him to Christian men and women everywhere, and in this volume his expository writings will enrich and bless all who read and study. The cares of this life come upon us all, sometimes corroding the spiritual experience and dimming our vision, but the writer has found where cares can be cured by living in the satisfying realm of heavenly places.

This is a book superbly rich in anecdote, illustration and quotation which will repay careful study and meditation.

A. P. THOMAS.



## TWO REMARKABLE HEALINGS IN PLYMOUTH



At a recent prayer meeting it was decided to have prayer for the sick, and after our

Pastor, Rev. F. A. Hodge, had laid hands on those who came forward he asked those who had loved ones at home who needed a touch from the Master to stand on their behalf. I stood for my parents, but God wonderfully delivered *me*.

I had an accident over thirty-five years ago which resulted in my left collar-bone being bent, and I could not stretch my left arm as far as I could my right arm. My doctor told me that nothing could be done to straighten my collar-bone, but God is such a great Physician, He healed me that night. I had a slight burning sensation as I felt the bone being placed back in its correct shape.

Since then I have been able to carry heavy packages on my left arm, a thing which I could not do before God healed me.

I do give God all the glory and praise due to His holy Name.

A. W. McCOLL.

\* \* \*

It is with great joy that I am now able to testify of God's great healing power in my life. To God be all the praise.

For the past twenty years of my life I have been attending our local eye infirmary for

treatment to my eyes, and for the past four years I have been completely blind in my left eye, owing to a cataract forming at the back of the eye. In September last year I had an appointment with my eye specialist, who, I thought, was going to arrange for an operation to be performed, but instead he told me that no operation or treatment could be given to help me to recover my sight in my left eye.

On leaving the eye infirmary I placed my whole trust in my Lord and Saviour, and when I awoke on Sunday, October 5th, I felt my Lord so very near. On entering the Elim Church at Plymouth I became more conscious of His presence. Near the end of the service, prayer for the sick was given, and I joined with others for prayer, believing God. After hands had been laid upon me by our minister, Rev. F. A. Hodge, I experienced God's power upon me, and instantly I could see in both my eyes. Thank God I have not used any spectacles since that moment when the Lord healed me.

It is indeed with grateful thanks to Almighty God that I enter into His courts with praise.

ELIZABETH HANCOCK (Mrs.).

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# NEWS from

## the FIELD

### LEYTON

Recently the Leyton church was privileged to enjoy the visit of a Christian from Portugal, who spoke of the difficulties and problems that confronted the Protestants there, and also of the victories that were theirs in Christ. This brother was converted twelve years ago in a Pentecostal church in Lisbon. This, we were informed, is the largest Protestant church in Portugal, having 1,000 members.

Out of a population of 10,000,000 only two per cent are Protestants, and not all of these are born-again Christians. He told us of many distressing incidents, of the poverty of many people, and the difficulty Protestants had in obtaining employment. Because of various threats to the children, the Sunday school numbers had greatly decreased, but, in spite of persecution, the Christian Church was growing. These Christians meet in garages or barns, and

often in people's homes, and some have a two-hour walk late at night to reach these meetings!

LEONARD KNIPE.

### MACCLESFIELD

The Macclesfield Elim Full Gospel Church recently celebrated its nineteenth anniversary, also the second anniversary of the opening of the new church building and the first anniversary of Pastor and Mrs. Brewer's coming to Macclesfield. A special visit by Pastor L. C. Quest and some of the Crusaders from Stafford, who ministered in word and song, was enjoyed by all.

Singing evangelist ex-detective constable Walter Eaton Jones and party conducted the Sunday evening service. Pastor Arnold Brookes, of Salford, ministered at the final anniversary service. His message—"Is anything too hard for God?"—was timely and helpful. The work at Macclesfield is steadily going forward. Over the past few months decisions have been made, and it is a joy to see souls born again of the Spirit of God, growing in grace, and becoming members of the Elim Church.

Work among the young people is going ahead and several of our Junior Crusaders have made the all-important decision. To God be all the glory.

W. F. BAILEY, Secretary.

# NOTHING QUITE LIKE IT!

## THE GREAT ELIM EASTER RALLIES IN THE ROYAL ALBERT HALL

### 11 a.m. MASSIVE OPEN-AIR MEETING in TRAFALGAR SQUARE

Supported by the LEEDS "CONTINENTAL" TRIO, SOUTHAMPTON YOUTH CHOIR

### 3 p.m. 1959 INTERNATIONAL YOUTH RALLY

Special Elim Youth Movement missionary feature

### 6.30 p.m. UNITED EVANGELISTIC MEETING

Supported by the LONDON CRUSADER CHOIR and 1,000-voice youth choir

EASTER  
MONDAY,  
MARCH 30th

Guest Speaker

**DR. J. H. SAAYMAN**

(General Superintendent of the Full Gospel Church of God, South Africa)

Elim Speaker

**REV. JOHN WOODHEAD**

(District Superintendent, North-East Presbytery)

**EVERYBODY INVITED**

THE biblical record of the Flood is one of solemn simplicity which challenges, and defies, comparison. It was a judgment of such magnitude that it has left its high tide marks upon the annals of the most ancient nations of the world, including Babylon, Egypt and China.

History has been divinely apportioned into various dispensations, each one ending with catastrophe. This is true in Genesis 7, and the great judgment there described is used by Christ as being typical of the days of trouble which will close the present dispensation of grace and usher in the righteous reign of the King of kings (Matthew 24:37-39).

The ark is primarily a picture of Christ's redemption in which the believer finds salvation and security. As far as the record goes (Hebrews 11:7), it was built by one man—a carpenter, upon the earth according to a plan given by the God of heaven. The storms which beat upon and destroyed the ungodly were borne for the godly by this blessed work of the carpenter.

Noah's family may very well represent the remnant of Israel preserved through the final horrors of the great tribulation and sealed to be the nucleus of the nation which will fill the earth with fruit during the millennial reign of Christ (Revelation 7:4-8).

### GOD'S COMMAND AND NOAH'S OBEDIENCE (vv. 1-9)

The command was in the nature of an invitation—"Come thou [not "Go thou"] into the ark." It suggests that the Almighty was already within, prepared to share the voyage with those who would obey His word. He never commands an adventure without accompanying the adventurers!

The inclusion of the animals, pairs for propagation and sevens for sacrifice, points to the day when the whole groaning creation now involved in the treadmill of corruption will be delivered (Romans 8:18-22). Comparing 7:11 with 8:13, 14, it will be seen that this mixed multitude of men and animals was shut up together for more than a year. A long time indeed for creatures of such diverse temperament and taste to be together in such cramping surroundings, and one wonders how peace and concord could be maintained. The answer is simple: "Jehovah-Shammah"—"the Lord is there" (Ezekiel 48:35). There was peace in the ark because the God of peace was there, a peace which should ever characterise companies of believers everywhere.

We mark a solemn pause of seven days before the Deluge commenced. It was the calm before the storm. The exactness and accuracy of the details

# GLEANNINGS

By John Dyke (Minister of Elim)

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stamp the narrative with reality and suggestiveness. The entire multitude entered the ark on the same day—that is the day when God's voice was heard (v. 13). This was on Tuesday, the tenth day of the second month, which roughly corresponds with our early November and which was exactly one month after what was afterwards the Day of Atonement (Leviticus 23:27). Scofield, in his marginal notes upon chapter eight, makes the first, second and tenth months to correspond with our April, May and January respectively. He is incorrect, for he uses the religious calendar, which was not instituted until 1,800 years later (Exodus 12:2), instead of the old calendar which is still used by the Jews to mark civil counting. Under this old calendar the new year commences roughly with our September 21st.

How God's voice was heard is not exactly known. As far as the animals were concerned it might have been through some great inward urge and intuition, a drawing power on the part of Him who already was within the ark (compare John 6:44; 12:32). There was selection even in the brute creation, for not all animals were so moved, only those that responded to the divine call.

Tuesday, and the door was shut (v. 16). There was now no going in or out. It must have been a time of deepest emotion for Noah as he saw the door closed by divine power. One can imagine the feelings of the ungodly as they marked the strange procession moving into the ark. There must have been awe and fear and an immediate expectation of that which Noah had prophesied so long (6:3). But as seven days passed without anything strange happening the fear would be dissipated. The people were so grossly rationalistic they would not believe anything which they could not see or experience. They had seen moisture rising but not falling (2:6), so they wrote across the predictions of Enoch and Noah "*disallowed*." It is significant that that is exactly the predicted condition of mankind previous to the second advent (2 Peter 3:3, 4).

### THE FLOOD

Two causes for the inundation are given (v. 11).



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One was a rush of waters downward and another upward. In an earlier study we suggested that the earth was surrounded by a huge ring of water flung out around the equator by the centrifugal force of the earth's revolution. The first mention of seasons as we know them after the Flood (8:22) suggests a forcible tilting of the earth's axis to the present degree, which would have precipitated those waters over the earth. Coupled with the downrush was the terrific gushing forth of waters from the earth itself.

What drama! The narrative is forceful and vivid, only God draws a veil over the worst horrors. Some modern writers, those merchants of the macabre, would have described for us the death struggles and poignant partings. We would have been called upon to witness the frantic and desperate climb to higher ground and to hear the agonising despair of the doomed. Divine reticence draws a merciful screen.

The silence of God must be respected. Eternal judgment as portrayed in the Scriptures is a solemn, terrifying truth through which the Holy Spirit makes powerful appeals to the conscience. The embellishing of such with unscriptural details springing from the imagination makes grotesque a doctrine which, if left as God has placed it in the Bible, would magnify the principles of His eternal justice.

The judgment reveals the hatred and repugnance of God towards sin, yet, in the midst of universal ruin, His grace triumphs. The ark, ugly and cumbersome, "despised and rejected of men," rose magnificently above the waters. Those within its sheltering walls did nothing to save themselves or control their direction, having neither oars nor rudder. The work of deliverance was wholly the Lord's.

## NOAH REMEMBERED (8 : 1-12)

The redeemed had no knowledge of the time they were to remain within. It was a time of faith, for they knew not the day and hour of their final deliverance. Five months after they had entered the ark the heaving motion of the waters ceased as it grounded upon the mountain range of Ararat—a most suggestive and significant day also (v. 4): trans-

lated into the religious calendar, it corresponds with the seventeenth day of the first month, the exact day the Lord Jesus rose in triumph from the grave, a glorious sign indeed that the waters of judgment had subsided.

A few years ago rumours chased around to the effect that the ark had been found in perfect condition preserved in the snows. Josephus, before A.D. 70, declared that the ruins were still to be seen in the mountains of Armenia. What were ruins in the first century could scarcely be in perfect condition in the twentieth! From time to time superstitious "discoveries" are made. There have been imprints of the Saviour's body on old clothes and so-called miraculous pictures. One of the latest is the Christ of the snows, in which by a use of the imagination the face of Christ can be seen in a picture taken of a mountain range. The attention given to these shows that the credulity of the modern mind is not one whit less than that of the heathen. The word of God does not need such suspicious "confirmation" (Acts 16:17,18).

The two birds sent forth carry their own message. The raven, bird of ill omen, did not return (v. 7). It flew across the waters, feasting upon the carcasses floating thereon, typical indeed of the lower nature which delights to feed upon that which God has judged and condemned.

The dove was of a different nature. Associated with the altar (Luke 2:24), it reminds of the new nature in believers which can be satisfied only with those provisions hidden within the walls of redemption. It is scarcely necessary to mention the type of the Holy Spirit contained in this clean bird of the skies (Matthew 3:16). Even the threefold sending forth has its message of the ministry of the Spirit during different periods of earth's history.

The end of the chapter is one of great beauty. It was not only a new year (v. 13) but a new beginning. But not even now would Noah enjoy the new creation without the sanction of God's word (v. 15).

The altar is actually mentioned for the first time, although it was intimated previously (4:2). It represents worship and shows the first act of the redeemed soul when he has passed from death into life. The offerings, of course, speak of Christ and His redemptive work. In the sweet savour of this is the assurance of abiding blessing in spite of the past dark history of mankind. The permanency of any new order or new beginning for the human race is assured only when such is based upon the divinely appointed Sacrifice. Rejection of the Sacrifice on the part of the human race means its ultimate disintegration.



# Calling Boys and Girls

By Bernard Norris

Hello again!

*The answers.* Yes, here are the answers to last week's crossword. Across: 1, Palestine; 6, three; 9, est (did you get caught on this one?); 10, sea; 11, day; 12, all. Down: 1, pass; 2, law; 3, ill (did you get it?); 4, even; 5, servant; 7, dead; 8, fail.

How did you get on? Did you discover the word that was not in Joshua chapter one? It was the answer to 1 across, Palestine. What is wrong with it? Well, if you read verse 4 and look up the places on a map, you will find that the area promised to the children of Israel is a very big area indeed—much larger than Palestine.

I will give you the winners of this question next month.

Oh, excuse me a moment, Mrs. Corsie has just brought my afternoon cup of tea! Mrs. Corsie is helping at Headquarters for a while. Her husband is the minister of a London church, and her father is Pastor J. C. Kennedy, last year's President. Would you like to know some more about her? Well, I will ask her a few questions.

"When were you converted?"

"Well now, it was when I was eight years old. My father was the minister of the Ilford church, and he preached on Jesus' love for us. I realised that Jesus loved me, and I wanted to love Him. It was then that I asked Him into my life. I told just my closest friends, but I didn't tell everyone, and I didn't get on any farther as a Christian. Then, later on, dad went to the U.S.A. and toured for about seventeen months, with mum and me. One day, dad spoke about Jesus' return, and how He would take away those who really loved Him. I was thirteen, and I knew that I was not going on with the Lord, and in fact that I had gone away. That night I came back. After this I felt I wanted to do things for Jesus. I wanted to serve Him.

"We returned to this country, and at Plymouth I was baptised in water when I was fifteen. Yes, my father baptised me. When I was eighteen I went to an Elim camp holiday in Wales. A meeting was to be held for those seeking the baptism in the Holy Spirit. I didn't want to go, for I didn't like noise. But

at last I was persuaded to go, and there I was filled with the Spirit and spoke in other tongues.

"Now I am married to the young man who persuaded me to go to that meeting, and we have a lovely little baby boy. As the wife of an Elim minister, I am now really serving Jesus and going on with Him."

"Thank you very much, Mrs. Corsie. Now you can have my empty cup while I tell your story to our boys and girls."

There we are, and remember we must not only start the Christian life, but we must *keep going on*.

Cheerio for now, and God bless you,

BERNARD.

## ABSENT from the body PRESENT with the Lord

TRIBUTE TO MR. L. J. KEMP—HEAD USHER  
AND DEACON OF THE EASTBOURNE  
CHURCH FOR 29 YEARS

THE passing of our dear brother, Mr. L. J. Kemp, has deprived us of much. To his many friends at Eastbourne he was truly a pillar in the church for many years, having served as a church officer since the inception of the work in 1928. At the age of 82 he retired as head usher and deacon after twenty-nine years' service, the occasion being marked by the presentation of an illuminated address.

Our loss is our brother's gain—he is absent from the body and present with the Lord and also joined again to his dear wife, who passed into the presence of the Lord earlier in the year. As a church we shall always cherish the memory of our dear brother's life and example. He was affectionately known to us as "father" and was admired and loved by everyone. As I pen this far from adequate tribute to him, my heart is strangely moved and I can only add: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

The funeral service was held in the church on Friday, December 12th, 1958, and was conducted by Pastor John Lancaster, friends and members paying their last respects to our dear brother, now called to higher service.

J. F. CARTER (Church Secretary).



ALL evangelicals will learn with interest of the appointment of the Bishop of Barking to be Archbishop of Sydney. Dr. Gough is widely known and esteemed for his evangelical beliefs. A leading figure in the London crusades of Dr. Billy Graham, Dr. Gough will no doubt play a leading part in Dr. Graham's prospective crusade in Sydney, Australia. The Bishop was formerly Vicar of St. James's, Carlisle, and of St. Mary's, Islington, both churches of strong evangelical tradition.

☆ ☆ ☆

"Where men keep silence about the Gospel, surely they do not know it or, at least, it has not seized them." As another year has begun, one might well ponder such arresting words. If fear, discouragement or disinterest has made you a silent or secret disciple, let a fresh realisation of your salvation and pentecostal experience grip your soul. The psalmist vowed to keep silence, even from good. Jeremiah also declared: "I will not make mention of Him, nor speak any more in His name." But when "the fire burned," and the word became as "a burning fire," they could not remain dumb. Keep on fire for God.

☆ ☆ ☆

I attended a secondary modern school Christian Fellowship conducted by a teacher, a member of our church. There were about forty-five interested young people who had stayed after school hours for this. At night I took part in a meeting of a different nature, where I met a fine Christian lady who teaches divinity in a leading girls' high school. She told us of Buddhist children and several Catholics, the children of foreign ambassadors, showing great interest. The following evening I was privileged to preside at the farewell of Pastor and Mrs. Renshaw to Rhodesia, where Mrs. Renshaw will teach in the mission school. These contacts with Christian teachers convinced me yet more of the vital and significant place a Christian teacher is placed in, and of their great privilege to serve youth and God.

☆ ☆ ☆

In a matter of weeks two national papers have had leading articles on the question "how strong are Britain's Roman Catholics?" They were similar in most respects, but for statistics I respected the more conservative figures of one paper, estimating 3,292,000 in England and Wales with a population of 45,000,000. Of these about forty per cent are "lapsed" members. In 1851, when the population was 18,000,000, there were 1,000,000 Catholics, thus the proportionate increase is only 1.8 per cent, but the greatest influx has been in recent post-war years, this chiefly through an annual immigration of 35,000 Irish Catholics (which means a corresponding

## From my Diary



By T. H. Stevenson

decrease of Catholics in Ireland, but this of course is only thought of in Ireland!).

☆ ☆ ☆

Old soldiers are known to be fond of their "stories," but I was really interested in this one! Visiting a disabled man, I learned that as a soldier he was batman to Captain Oates, who later earned fame as the brave member of Captain Scott's party who walked out to his death rather than be a burden to his suffering colleagues. With pride, there was shown to me the press report of my friend's story. Are we as ready to declare with joy our relationship to Him who died not to spare our burdens, but to bear them on His cross?

☆ ☆ ☆

Another pastoral visit took me to a man in hospital. He had written to me following a previous visit, and now I was complimenting him on his really beautiful handwriting. He replied that he always admired his father, and, in his youth, determined to emulate his father in this art. I almost forgot that I was visiting not because of this man's artistic hands but to inquire how he was since his leg amputation. Now he informed me that a few days before they had amputated the other leg also. He looked at me and said, "I'm a great admirer of Group Captain Bader, and I mean to learn to walk again, as he did." I do not doubt him. His admiration and determination may teach one something.

☆ ☆ ☆

A Devon parish magazine displayed a full-page advertisement for the local turf accountants (office bookies instead of street corner type!). On the opposite page among other adverts there was an editorial announcement: "It would be greatly appreciated if readers would kindly support our advertisers as much as possible." Wouldn't this be funny if it were not so sad?

Conducted by  
National Youth  
Secretary

# youth page



## MEN ONLY!

District Youth Commissioner Frank Lavender  
writes from his personal experience  
TO THE YOUNG MEN OF ELIM

*First read Luke chapter 9, verse 57*

ONE thing puzzles me about this incident recorded by Luke! I wonder why this man is so often referred to by preachers and writers as a "temporary enthusiast." He wanted to follow the Lord Jesus Christ wholly, in very sharp contrast to those who were either half-hearted or who rejected His call, and to suggest that the Lord went out of His way to discourage this earnest man is surely most unjust! What the Lord Jesus actually did, of course, was to strip service of any appearance of glamour, and reveal to the man the actual conditions which discipleship might bring to him. As I read this incident again recently it pin-pointed something which has been disturbing me deeply for some time, and I feel I must unburden my heart to the young men of Elim, for you hold the key to the situation.

As I have gone from place to place I have become increasingly conscious of a desperate need, a need so great that it baffles all my attempts to describe it adequately. The need is that of multitudes of people wandering aimlessly as sheep without a shepherd, and of a harvest wasting away because there are insufficient reapers to gather it in; above all, of peoples and nations in deadly peril with no watchman to warn them that fearful judgment is soon to fall! There are sinners needing the message of salvation, churches needing faithful pastors, vast areas of the world which need to be evangelised; both from overseas and the homeland comes the urgent plea for help. The work is being greatly hindered because young men are not coming forward and offering themselves for the ministry; souls are perishing because young men are missing the vision.

I know that one immediate reaction on the part

of many of you is: "But I could never do anything like that, I am so nervous about doing things in public and unsuited for such work." I understand and appreciate your difficulty, and feel that it may help if I tell you a little about my own case. I am sure that no one was less suited for this great work than I; I had only an elementary school education and was, in addition, very timid by nature. It stands out in my memory how, after I was saved, the patient Crusader secretary tried for eighteen months to persuade me to give my testimony; I wonder now whether her persistence was not one of the earliest influences which led me finally into the ministry! Anyway, it was not very long after she had succeeded that I felt that the Lord wanted me to enter the ministry. Many of my friends were surprised when I told them this, for it seemed so contrary to all appearances; yet I asked the Lord for certain signs to confirm what I felt, and He gave them to me. That was in 1938, but it was eight years later, in 1946, that I actually entered the ministry. The dark years of war came, and for five and a half years I was a member of H.M. Forces. At times the possibility of my calling being realised seemed very remote, and sometimes I was near to despair. On one such occasion, the very darkest hour of my whole army career, I cried out to the Lord in my desperation, and asked Him to show me if He really had called me or if it was only a dream. Need I tell you that He did wonderfully confirm His call? I would say to you, then, that what is of supreme importance is not natural ability or circumstances, but that when the Lord calls you He will give to you His ability and will also overrule circumstances in order to bring His purpose to pass.



Here, then, is the challenge that I want you to face; are you willing to offer yourself for the ministry in order to meet the appalling need of this hour? You may object: "But I have not been called!" What do you mean by being called? Do you expect to hear a voice from heaven, or to have an angel visit you? At this moment you are probably making your own plans for your future career; but have you ever asked the Lord: "What do You want me to do?" What I am saying is this: you may have been so busy planning, and listening to other voices telling you what sort of job you ought to have, that you have never given the Lord a chance to show you what *He* wants you to do! In passing, I would point out that even if the Lord shows you that He does not want you in the ministry, it is still important that you find out what *He does* want you to do. I believe that every young Christian man when planning a career should first find out whether the Lord wants him for the home ministry or mission field; not all will be called, but when the Lord says "Yes!" that one should count himself the happiest of men with the noblest of callings. Are you willing to take up the challenge?

Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve, and no delay—  
With all my heart, I come.

And for Thy sake to win renown,  
And then to take the victor's crown,  
And at Thy feet to lay it down,  
O Master, Lord—I come.

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### Preliminary Announcement

### NATIONAL YOUTH RALLY

September 19th, 3.30 and 6.30 p.m.

FRIENDS MEETING HOUSE, EUSTON RD.

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## Young people in London on SATURDAY, JANUARY 31

### PLEASE NOTE

## SATURDAY NIGHT SPECIAL

commences at 7 o'clock

### THIS MONTH'S GUESTS

### MESSENGERS OF THE CROSS

Male voice quintet, vocal solos, talented instrumentalists, electronic keyboard

### BRIDEWELL HALL

Eccleston Place, Victoria, S.W.1

## IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church  
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, JANUARY 28th, 1959, at 9.15 p.m.

Speaker: Leslie W. Green (Caerphilly)

Subject: "Selah"

Ministry of music by

THE LONDON CRUSADER CHOIR

rendering new recordings of "Blessed Assurance," "Never to leave Thee, Lord," and "Life eternal"

Programme produced by

DOUGLAS B. GRAY (Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

**Elim youth movement** CRUSADING FOR CHRIST



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard  
(Minister of Elim Church, Greenock)

**Sunday, January 25th.** Luke 9 : 46-62.

"He that is least among you all, the same shall be great" (v. 48).

With His hand lovingly on the child beside Him, Jesus quietly rebuked His disciples for their thoughts and behaviour. They were ambitious and self-seeking (vv. 46, 47). Had they been conscious of the lack of spiritual understanding mentioned in verse 45, this rebuke might not have been necessary. The lesson of the child is one of humility and simplicity. When Jesus divested Himself of His outer garment, put around Him the towel and washed the disciples' feet, He was Himself taking the lowly place and becoming the servant of all. "By love serve one another" (Galatians 5 : 13).

**Monday, January 26th.** 1 Chronicles 11 : 1-14.

"Thy gentleness hath made me great" (Psalm 18 : 35).

The first book of Chronicles, from this chapter onwards, is concerned with David's reign. In verse 9 we read of his greatness. It is good to remember that his greatness was not in himself. David himself recognised this and used it to the glory of God and the good of His people—he united the nation and lifted the lives of the people into great prosperity. Part of his greatness consisted in making others great. By his example he inspired his men to deeds of faith and daring. May we learn from this that we can also be strong in the Lord and inspire others with our confidence and courage.

**Tuesday, January 27th.** 1 Chronicles 11 : 15-25.

The incident of the water from the well of Bethlehem (vv. 17-19) is an example of the devotion that these "mighty men" had for their leader and his cause. The success of the venture shows that it must have been carefully planned and carried through with almost reckless daring. David would not drink the precious liquid, but poured it out as an offering to God. In the Lord Jesus we have a Leader of whom David was but a type. Is our devotion to Him strong enough to move us to attempt great things for His sake? David revered the act of devotion to him ; similarly, love and sacrifice to Christ will be received and honoured by Him.

**Wednesday, January 28th.** 1 Chronicles 12 : 16-22, 38-40.

"Separated themselves unto David" (v. 8).

This chapter contains two lists: those who came to David at the period of his rejection while Saul was yet alive (vv. 1-22), and those who later came to Hebron to make him king after Saul's death (vv. 23-40). The men who came to David at Ziklag were all "mighty men of valour" (v. 21). They had prowess and moral courage as well. It required courage like this to leave King Saul and to join David, the outcast and wanderer. In this story we have an illustration of the words "Let us go forth, therefore unto Him without the camp, bearing His reproach" (Hebrews 13 : 13). Those who do this will one day share in His glory.

**Thursday, January 29th.** 1 Chronicles 13 : 1-14.

"The Lord blessed the house of Obed-edom, and all that he had" (v. 14).

The ark was the symbol of God in the midst of His people. Its usual resting place was the Holy of Holies, screened

by the veil. David's intention to bring back the ark was a good one and would have been honoured in its undertaking if the method used had been right (Numbers 4 : 15; 7 : 9). Obed-edom received the ark for a time and because of its presence his family and his home were signally blessed. Although he was a stranger, an inhabitant of Gath, a Philistine city, this in no way affected the blessing. "Them that honour Me I will honour."

**Friday, January 30th.** 1 Chronicles 14 : 8-17.

"David inquired of God" (v. 10). The coming of the Philistines, Israel's strong and inveterate enemies, was a great challenge to the newly anointed king over all Israel. Before taking up the challenge he did something first that displayed his faith, wisdom and courage—he inquired of the Lord. The courage in this was his willingness to strike in defence or to wait for a further leading. In all important decisions we should seek the mind and will of God. The human tendency is often to act and to act quickly. The wisest and the most courageous course is to do His bidding, even if it means to stand still.

**Saturday, January 31st.** 1 Chronicles 15 : 25-29, 16 : 1-6.

Not for always did the ark of God remain in the home of Obed-edom. Its rightful place was the sanctuary, the tent that David had made ready for it, in Jerusalem. Now it was brought back in order and with reverence. All of us have made mistakes. We should see that these mistakes are not repeated, having learned the lesson to return to the task with vigour but with greater humility and more dependence on God. The return of the ark was a cause for great rejoicing. As we honour today the One of whom the ark speaks may we also experience the joy that radiates this whole passage.

Don't forget the

**British Pentecostal Fellowship  
WEEK-END OF PRAYER**

**January 24th to 26th**

Attend the prayer rallies in your local  
Elim church and

**PRAY FOR REVIVAL**

CHURCH — YOUR GIFT TO THE FUND — LENT

TO BUILD A CHURCH — REPAID TO FUND —

The erection or purchase of church  
buildings after a campaign is a

## GREAT NEED

You can help to meet it by making gifts  
or loans to the Elim Building Develop-  
ment Fund.

Write to the Secretary

**E.B.D.F., 20 Clarence Avenue,  
London, S.W.4**

TO BUILD A CHURCH — REPAID TO FUND —

CHURCH — YOUR GIFT TO THE FUND — LENT



# COMING EVENTS

(Please pray for these services)

**BLACKHEATH.** February 1st. Elim Church, Cardale Street. Special visit of Norton Colville, converted dance-band leader. 6.30.

**FINCHLEY.** January 24. Elim Church, King Street, N.2 (off Church Lane). Start the new year with a Finchley Saturday Special. H. Shaw and East Ham Crusaders bring you a message for 1959. Don't miss it!

**GILTBROOK.** February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

**KIDDERMINSTER.** February 7. Kidderminster Town Hall. Birmingham Presbytery Rally 7. Speakers: E. J. Phillips and A. Backhouse. All invited.

**LEYTON.** January 24—February 8. Elim Church, Vicarage Road. Revival Crusade. Conducted by Irish-Canadian Evangelist, John Abraham. Week-nights 7.45 (except Friday), Sat. 6.30, Sun. 6.30

**LONG EATON.** Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

**LONGTON.** January 31st. Elim Church, Five Ways, Lightwood Road. Special visit of John Dyke (member of Executive Council). 7.30.

**STOCKPORT.** January 10-25. Elim Church, Bamford Street. Great Evangelical and Divine Healing Campaign, conducted by A. J. Chuter and party.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 25, Holloway prison; 31, Luton (IBRA Radio Rally); February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

## PRESIDENT'S TOUR

The President will visit the following churches: February 7, Kidderminster; 8 (Sun.), Weoley Castle (morning), Graham Street, Birmingham (evening); March 7 and 8, Cardiff.

## MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

## SUNNY BLUNDELL TOUR

January 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

## MISSIONARY ITINERARY

**Miss C. M. Paint**, Elim missionary on furlough from India, will visit the following churches in Ireland: January 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

**Miss C. M. Paint** will also visit the following churches to speak about the work in India and show the slides in connection with her work on that part of the mission field: February 7, Carlisle; 8, Whitehaven; 9, Dumfries; 10, Edin-

burgh; 11, Shotts; 12, Stonyburn; 13, Dunfermline; 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

## British Pentecostal Fellowship

### WEEK-END OF PRAYER

January 24th to 26th

#### Suggestions for Prayer

1. For God's blessing on the British Pentecostal Conference to be held this year.
2. For God's guidance in and blessing on Pentecostal evangelism.
3. For deepening spiritual unity throughout the Pentecostal Movement.
4. For the anointing of the Holy Spirit on all radio ministry.
5. For God's blessing on all literature produced and distributed by the Pentecostal Movement.

Introducing the new

## BARKING MONTHLY RALLIES

ELIM CHURCH, RIPLEY ROAD, 7 p.m.

**JANUARY 24th:** "Business Men's Team" including A. W. Milliken, converted after surviving the Burma railroad of death.

**FEBRUARY 14th:** "Youth for All" with J. Hywell Davies, National Youth Director.

**MARCH 14th:** "Proof of Divine Healing" Testimony of W. Wheeler, who received a new ear in answer to prayer.

## CREWE CRUSADE

continuing Sundays at 3, 6.30 and 8.15 p.m.,  
in the

## TOWN HALL, CREWE

Monday to Thursday at 7.30 p.m.

Saturdays at 3 and 7 p.m. in the

## CORN EXCHANGE

REV. DAVID G. HATHAWAY AND PARTY

Brethren—pray for us!

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

**Bonnie Scotland**, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

### BOARD-RESIDENCE, ETC.

**Boscombe**. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

**Bournemouth**. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bridlington**. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

**Caravan Holidays**. Two four-berth, fully equipped, every facility. Rhyl, 3 min. sea. Taly-Bont beach site. May—October. Smith, 60 Wheatley Road, Warley, Birmingham, 32. C.38

**Cornish Holiday Camp**. Spacious hall available; pleasantly situated; all conveniences. Full particulars apply: Mr. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.28

**Cornwall, Newquay**. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**Eastbourne**. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633. C.20

**Exmouth**, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

**Ilfracombe**, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Paignton**. Torbay Court for your 1959 holidays. This denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

**St. Austell**, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

**Scarborough, Burniston**. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

### TRADE

**Friars Crag Bible and Stationery Shop**. Please note correct address is: 2nd Floor, 106 George Street, HULL, not Hessle. C.11

### DEDICATION

**Halls**. On December 20th, to Dennis and Jean Halls (members of Elim Church, Chelmsford); God's gift of a daughter, named Margaret June; a sister for Sandra. Dedicated on January 4th by Pastor D. W. Anthony. C.37

### ENGAGEMENT

**Britton : Smith**. The engagement is announced between Peter James, youngest son of Mrs. G. Britton, of Walthamstow, and Jean Hilda, only daughter of Mr. and Mrs. A. Smith, of Stratford. Both Leyton Crusaders. C.34

## A Book to Value -

**THE MESSAGE OF SINAI**. F. A. Tatford, Litt.D. Crown 8vo., 87 pages, linson boards, 6/- net. (by post 6/6).

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 5

PRICE 5d.

JANUARY 31st, 1959



Photo by

courtesy of Cumberland News

*Rev. L. T. Pearson and Carlisle members in eastern dress.*

# A STONE AGAINST THE DOOR OF THE TOMB

By Donald Hemingway (*Missionary in Samoa*)

**I**N Matthew's Gospel we read that the tomb of Jesus was made secure: "So they went and made the sepulchre sure, sealing the stone, and setting a watch" (Matthew 27:66).

Please notice three points in this verse: They (1) rolled a stone, (2) sealed the stone, (3) set a watch. To whom does the "they" refer? The chief priests and Pharisees. Why did they do these things? Because they were afraid that Jesus was going to rise from the tomb. Glory be to God, neither stone, seal, nor watch could hold down a resurrected Christ. He rose victorious, triumphantly.

The Devil today is working overtime rolling stones, sealing stones and setting his own watch. The first stone that I would like to talk to you about is the stone of *fear*. It is this stone that the Devil is rolling on to the Christian Church today and upon the lives of multitudes of people. Why does the Church lack power? Why does the Church lack supernatural manifestations? Why is it hard to get sinners saved? Because fear is binding the work of God today. Fear is gripping the lives of men and women. Fear is causing more devastating work than we dare to realise. Look around today and see the sealed stone, and where the stone is there is also a watch. It is the Devil's work to make people as dead and cold as grave clothes. He alone wants you bound because when you are bound you are useless. But you say what is fear? Fear is being afraid. In other words it is insecurity. This produces unbelief, the negative instead of the positive. People today are bound by unbelief. Let us think for a moment of the disciples with Jesus on the sea of Galilee. After the storm was rebuked Jesus said, "Where is your faith?" What greater words can be read than the words that Jesus said in Mark 11:22, "*Have faith in God*"?

Not only are people bound, but churches are bound by unbelief. They have no faith for an outpouring of the Spirit, no faith for supernatural manifestations and miracles. Some say these things are not for today. Let me remind you of the words of Jesus to His disciples prior to His leaving them: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (John 14:12).

Charles Wesley in one of his hymns mentions the fire of God burning in our hearts. He says:

"There let it for Thy glory burn,  
With inextinguishable blaze."

Has the blaze been extinguished in your life, in your church? Fear seals and binds, but faith releases and rekindles.

Secondly, we have the stone of *limiting God's power*. God is not a small God, but a big God. He is all-powerful and nothing is too hard for Him. In Matthew 28:18 Jesus says, "All power is given unto Me in heaven and in earth." These words alone reveal to us the omnipotence of the Godhead. Let us not doubt in our Christian faith, in our aspirations, our desires, our vision and witness. God has unlimited power and that power can be at our disposal. How many times do we doubt that God can do the impossible. James 4:3 says, "Ye ask, and receive not, because ye ask amiss." Is the stone of fear binding us up that we limit God's power by being afraid to ask Him for impossible things? In Luke 1:37 we read, "For with God nothing shall be impossible." Remember, God's power is not limited to time and space. Even Job realised this: "*I know that Thou canst do everything*, and that no thought can be withholden from Thee" (Job 42:2). In 1 Chronicles 29:12 with reference to God we also read, "In Thine hand is power and might; and in Thine hand it is . . . to give strength unto all." We are limited to human power and energies but "power belongeth unto God" (Psalm 62:11). Even God reminds us of our human limitations: "With men this is impossible; but with God all things are possible" (Matthew 19:26). Without doubt God's power is a Divine and miraculous power. The God that made the rod to bud, the fire to fall, the cloud the size of a man's hand, that increased the loaves, that walked on the sea, that calmed the storm, that took money from the fish's mouth, that changed water into wine, is still the same God today. By a word He can create. By a touch He can restore. By His power all can be delivered from sin, sickness, or demons. He alone is master of the universe, of every situation. At His command Satan and all his hosts



must bow the knee even as one day all shall bow the knee before Him. Let us not limit God's power by thinking we can do better than He can. Why limit His power because we are dissatisfied when things do not go our way, or just the way we want them to go. God distinctly says in His Word, "For My thoughts are not your thoughts, neither are your ways My ways." If anything of eternal value is to be accomplished it will not be with our own might or power, but by the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah 4:6).

Thirdly, we have the stone of *self*. How many people are there who say the ministry of the apostles is not for today. In these closing days of time when modernism is sweeping our lands, when knowledge is being increased, when many are running to and fro (including the Devil and all his hosts), let us who believe in God get back to the Word of God and believe it. All down the ages God has performed the miraculous. Remember our God is an unchanging God with an unchanging Word. Of Him it says that He is from everlasting to everlasting. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Of His Word, 1 Peter 1:23 says, "The word of God, which liveth and abideth for ever." If we, through putting ourselves first, reject what God's Word teaches, we refuse the provision that God has made for our spiritual and physical welfare. When we put self to the forefront and are not ruled by His Word we make the stone of self more secure. Do you prefer to be bound under the bondage of sin, sickness, or the power of the Devil, or would you rather be free? The death of Jesus Christ was the provision made for your release from bondage. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

The coming of the Son of God to this earth was something more than just to be the lamb of atonement for sin. As Jesus Himself says in Luke 4:18, 19, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then in 1 John 3:8, we read, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

If you are bound by the stone of unbelief, limitation of God's power, or self, you are not standing fast. Jesus Christ on the resurrection morning burst the bonds of the grave, the stone was rolled away, and He arose victorious over bondage, sin, the Devil and death. Will you then turn to God and let Him by His power roll away from your heart and life the stone that is sealed and binds you? Are you willing to let go and let God? Let His resurrection power fill you to overflowing that you may be free from all that would make you inactive, powerless and cold. Jesus said in John 11:25: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Praise the Lord! What does it take to be loosed from bondage or from the stone that binds? *Faith* in a living God. When you ask, believe that God will meet your need, and He will. Then get rid of your stone, get out of your grave-clothes, open your heart, and in faith enjoy freedom, health and happiness.



SALT CREATES THIRST

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of salt in this verse. "Salt imparts a desirable flavour," said one. "Salt preserves from decay," another suggested.

Then at last a Chinese Christian girl spoke out of an experience none of the others had. "Salt creates thirst," she said, and there was a sudden hush in the room. Everyone was thinking, "Have I ever made anyone thirsty for the Lord Jesus Christ?"

MISSIONARY FINANCES

Following is the statement for the first two months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

|                            | Estimated<br>Expenditure | Received |
|----------------------------|--------------------------|----------|
| 1958                       |                          |          |
| November                   |                          |          |
| December                   | £3,570                   | £2,941   |
| Deficit for the two months | £629                     |          |

Please pray that this deficit will speedily be met

# EDITORIAL

## SPACE RACE

“WHEN do you hope to land men on the moon?” This was the question put by a leading B.B.C. personality to a Russian scientist in Moscow in a recent broadcast telephone conversation. “One thing we do know,” said the Russian, “when the Americans get there we shall have a welcoming committee awaiting them.” One is left wondering whether the welcome may be rather a warm one! All credit must be given to the Soviet scientists, who once again have scored a resounding triumph in the race to space, while we must confess that if man is ever to set foot on the moon it is a Russian who is most likely to do so. Were the sole purpose in reaching the moon the advance of scientific knowledge, the impelling force behind it the insatiable desire of man to scan the unknown, to open up new realms, we might rejoice in the latest achievements. Could we see any real benefit to be derived from space travel, our enthusiasm might be increased. However, the only likely consequence in the coming years seems to be the development of bases from which conquest and control of this world may be facilitated.

One hesitates to pronounce impossible, whether from scientific or scriptural grounds, man’s ability eventually to venture into space. So much of what was once a wild fantasy of imagination is now accepted fact. Jules Verne’s *Twenty thousand leagues under the sea* foreshadowed the invention of the submarine, and the *Nautilus*, the American atom-powered submarine, comes near to emulating its famous namesake. Thousands of years ago, poets and writers dreamed of birdlike creatures that would glide gracefully through the air—today the silver birds spread their wings over oceans and continents, bearing men to distant lands. Did Nahum foresee modern automobiles when he spoke of the chariots raging in the streets, justling “one against another in the broad ways” and seeming “like torches,” able to “run like the lightnings”? What better description could he give of a great highway at night? Impossibilities—man’s wildest dreams—have a way of coming true in time.

However, one is reminded forcibly of another occasion in man’s long history when human beings seemed ready to storm the heavens. “Now nothing will be restrained from them, which they have

imagined to do,” God said. One of the early leaders of the Soviet Union (long since eliminated, no doubt, like so many of his kind) once spoke of “grappling with the Lord God in His heaven.” There is little doubt that Soviet success in space travel will be utilised in a further endeavour to debunk the idea of God and heaven. Man’s heart has not changed much with the passing years.

We know already that there are barriers to space travel—the peril of meteors, belts of radiation, extremes of heat and cold, problems of re-entry into the earth’s atmosphere without being burned up like the multitude of particles from space which suffer such a fate. Is there another imponderable problem facing such expeditionaries? In the days of Babel’s tower—parts of which, it is considered, may still be standing, a witness to the folly of mankind—God stepped in and “the Lord scattered them abroad . . . and they left off to build.” Man’s schemes were confounded; their knavish tricks were a challenge to the Almighty, a defiance of God, an endeavour to invade the forbidden abode—“to reach unto heaven.” Will God allow men of a later age to do what He denied them so long ago?

Thank God

“There is a way for man to rise  
To that sublime abode,  
An offering and a sacrifice  
A Holy Spirit’s energies,  
An Advocate with God.”

As believers, we have a real interest in space travel, for “we which are alive and remain shall be caught up together . . . in the clouds, to meet the Lord in the air.” The pull of the earth’s gravitational field will hold us no more—we shall be attracted to a heavenly Body of greater power, the glorified Body of our Lord and Saviour. What a welcome will be ours in that day! The Americans *may* find the Russian welcoming committee on the moon, but the voice of the archangel and the trump of God, the returning Saviour and the immense multitude of resurrected believers will be our welcoming committee. What a welcome! What a day! “Even so, come, Lord Jesus.”

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VERY ANGELIC

A man who surprised his wife by calling her an angel was asked to explain his unusual compliment.

“Well, Mary,” he said, “in the first place, you are always flitting about; secondly, you are continually harping on things; thirdly, by your own account you have nothing to wear; and fourthly, you are up in the air most of the time.”—*Sel.*

Personal Evangelism

By Richard L. Corsini

PERSONAL evangelism is not spectacular. Those engaged in this method of soul-winning do not enjoy the limelight publicity of modern day evangelism. The work of a Christian to lead other persons to Jesus Christ is commendable. There are many in our midst who still remember the Italian movement in its embryonic stage, which later developed its distinctive form better known as the Christian Church of North America. All of them emphatically declare that personal evangelism was the successful method of soul-winning. This method is still fruitful when God-sent personal workers are active in the Lord's vineyard.

PERSONAL APPROACH—NICODEMUS

Jesus Christ used personal methods in His approach to individuals. Both His life and conversations are exemplary. Our Lord's nocturnal colloquy with a confused and inquisitive religionist in the person of Nicodemus is proof that personal work is effective. In this case it was the inquirer who went to the source of information and got it.

That discourse was fruitful because later Nicodemus defended Jesus before the Sanhedrin after officers had been sent to arrest Him but had returned without Him (John 7:45-52). Nicodemus also assisted at the burial of Jesus (John 19:39-42). Nothing further is known of the nocturnal visitor, but tradition states that after he made a public declaration of being a follower of Jesus Christ he was expelled from his office as member of the highest court of the Jewish nation.

PERSONAL APPROACH—THE SAMARITAN WOMAN

The Lord utilised personal evangelism at the well when He led the Samaritan woman into a deeper well of spiritual experience from whence waters of salvation flow. It was our Lord who said to Peter and Andrew: "Follow me, and I will make you fishers of men." It was Andrew who led Peter to Christ. Later, Philip brought Nathanael to Christ. It was Jesus who said to the apostles: "Ye shall be witnesses unto me both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost part of the earth."

PERSONAL APPROACH—OTHERS

Examples of personal evangelism are found in the Acts of the Apostles. Philip won the Ethiopian eunuch, who later brought the Gospel of Jesus Christ to darkened Africa. There are many other evidences of personal contacts which led to the salvation of souls.

It is an established fact according to church history that the apostolic church was built up largely by personal evangelism. This method of evangelising must be accompanied by an exemplary life on the part of the witness. Personal contact for direct conversation, urging men and women to accept Christ as their personal Saviour and confessing Him to others, is the most prominent successful method in evangelism.

THE PERSONAL TOUCH

Let us remember that personal concern for others is the most effective method we can use to reach the unsaved. People like the personal touch. In the home, the personal touch of the parents is desired by the children. At work, the personal contact between employer and employee promotes splendid relations. At school, the personal contact between teacher and pupil is encouraging to the student. The personal touch of a friend is admirable and comforting. The personal contact of a concerned Christian with a needy soul remains the primary God-approved method of leading man to salvation. May God raise up more consecrated personal workers!

The Lighthouse.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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CHURCH NEWS FLASH



BLACKPOOL CAMPAIGN

"We never saw it on this fashion" (Mark 2:12). This was the testimony of many who came to the campaign services held by Pastor A. J. Chuter at Blackpool. Nightly souls were saved (fifty-five known decisions were recorded), and the power of God was present to heal.

One man, released after seventeen years of suffering from sciatica, is still praising God, especially too as he also found Jesus as his Saviour.

Fair-sized congregations gathered for the week-night services, held in a hired day school hall for ten of the fourteen evenings, and the church was full for most of the others.

Pastor A. J. Downes convened the meetings. The local Salvation Army Songsters ministered one night, our own choir, and members of it, other nights. Some of the friends from the Lancashire churches supported us. It was a joy to see and hear Mr. Carlos, of Colne, who has had a marvellous healing and has a spinal jacket as a souvenir. There was much cause for rejoicing, in particular over the conversion of three families all unattached to other churches.

The children were not overlooked either, as Pastor Chuter ably presented the Gospel with the aid of conjuring tricks and apt stories to bring the message home; some Sunday school scholars are still looking for some milk which vanished from a jug before their eyes.

We praise God for His goodness and His mercy, also for the faithful ministry of His servants, and we face the future expecting Him to continue what He has begun to do.

L. HANLON.

TWENTY-ONE YEARS IN FINCHLEY

Finchley assembly celebrated twenty-one years of witness on November 22nd and 23rd.

It was a joy to many of our older members to meet, at the Finchley Special on Saturday evening, our former pastor, Frank Lavender, of Loughborough assembly. We were pleased to have with us also the Bible College Quartet, who gave us in

song, and orally, their testimonies to the glory of God. Items were also rendered by Ernie Warren, who has dedicated his vocal ability to the Lord's service.

Pastor Lavender ministered at all the Sunday services, and we were privileged to have a visit from the London Crusader Choir, ably directed by Pastor D. B. Gray, F.R.S.A. All the meetings were convened by the present pastor, Raymond Hughes.

STOCKPORT INDUCTION SERVICE

A wonderful sense of the presence of God was felt in the meeting, conducted by Pastor A. Brooks, of Salford. A word of welcome on behalf of the presbytery was given to Pastor and Mrs. Brown by Pastor Barnett, of Glossop. Miss Hilda Taylor, of Salford church, rendered a beautiful solo, after which Pastor Brooks gave a timely message to the people. A final word and charge to the minister was given by Pastor P. Brewer, of Macclesfield.

Pastor and Mrs. Brown gave response to the message. The service was attended by the various churches in the presbytery.

Now we are looking to God for a grand time of blessing as we obey His word.

E. BARNETT.

RECENT EVENTS AT LEICESTER

During recent months we have enjoyed much blessing under the ministry of Pastor Allen. At a joint baptismal service with the Assemblies of God the majority of the candidates were young people, and it was wonderful to hear each one testify of his or her experience of salvation.

In October our church was almost full to welcome home our beloved missionaries from Tanganyika. We had prayed and fasted much for Pastor Gull in his recent illness, and now we could see that God had answered prayer. We were also privileged to have Pastor Bradley to welcome them home. Pastor and Mrs. Gull sang in Kiswahili, after which we all returned thanks unto God for the great things He had done.

MRS. J. WOLFE.

LONDON CRUSADER CHOIR VISITS PORTSMOUTH

The Portsmouth Elim Church had the joy of seeing the building packed on the occasion of the visit of the London Crusader Choir. Great blessing was received through the ministry of this talented choir, which was under the leadership of Pastor D. B. Gray.

Recently we were also privileged to have with us Miss Sunny Blundell for a series of children's meetings and the Sisterhood anniversary services.

We thank God for the little ones who gave their hearts to God and for the blessing of God upon the ministry of Miss S. Blundell.

ELIM CHURCH FAREWELL SERVICE

Rev. F. S. Bristow (Boscombe), the minister of the Wimborne Elim Church, and his wife are leaving to take up ministry in Armagh, North Ireland. They were bidden farewell at a service on Sunday evening.

The treasurer, Mr. H. Bracher, gave a résumé of the work accomplished during the past two years. He thanked Mr. and Mrs. Bristow for their devoted services, and wished them God-speed in the future.

The secretary, Mr. P. F. Dacombe, paid a similar tribute on behalf of the deacons and members, and presented them with a striking clock, a fountain pen, and an envelope containing the balance of the fund.

Mrs. W. English spoke on behalf of the Women's Fellowship, and presented Mrs. Bristow, senior, with a gift as a mark of appreciation of her work in the Fellowship.

Prior to leaving Wimborne Mr. Bristow arranged a baptismal service for seven candidates desiring baptism in the Elim Church, Curzon Road, Bourne-mouth.

—*Western Gazette.*



Rev. F. S. Bristow and baptismal candidates.

REAL ESTATE

Los Angeles,
California.

Dear Dr. Fulton,

I understand that you intend to make "Heaven" the subject of your address in church next Sunday evening. I am interested in that land, because I hold a clear title to a bit of property there, which has been mine for over fifty years. I did not buy it, it was given to me without money and without price, but the donor purchased it for me at a tremendous sacrifice. I am not holding it for speculation, since the title is not transferable. It is not a vacant lot; for more than half a century I have been sending up materials out of which the greatest Architect and Builder of the universe has been building a home for me, which will never need to be replaced or remodelled, because it will suit me perfectly, individually, and will never grow old.

Termites can never undermine its foundation, for it rests upon the "Rock of Ages." Fire cannot destroy it, floods cannot wash it away. No locks or bolts will ever have to be placed upon its door, for no vicious person can ever enter that land where my dwelling stands almost completed, and almost ready for me to enter and abide in peace, eternally, without fear of being ejected.

There is a valley of deep shadows between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that "City of Gold" without passing through this dark valley of shadows, but I am not afraid, because the best Friend I ever had went through that same valley long, long ago, and drove away all its gloom.

He has stuck with me through thick and thin, since we first became acquainted fifty-five years ago. I hold His promise in printed form that "He will never leave me, nor forsake me." He will be with me as I walk through the valley of shadows, and I shall not lose my way.

My ticket to heaven has no date upon it; for the journey no return coupons, and no permits for baggage. Yet I am ready to go, and I may not be here while you are talking next Sunday evening, but I am sure of meeting you there some day. If, however, I am still here, I hope to hear your talk over the radio from my home in Los Angeles, California.

Note. The writer of this letter passed away only a few hours after addressing the above letter to his friend, Dr. Fulton.

JOTHAM was a young man whose experiences and aspirations were typical of so many young people today. We will consider three things about him.

JOTHAM HAD A PRIVILEGED LIFE

He was the son of the famous Gideon, a great warrior and judge who had "adventured his life far." To be born in such a family had great advantages, and to be born in a Christian home and a Christian land is to start off with much firmly in one's favour. In the days of Jotham the children of heathen parents were often subjected to hideous and cruel customs. Many were sacrificed alive to the flames of Moloch. The children of the Israelites were saved from such barbarities by the godly rule of men like Gideon.

In our day it is still far better to be born in Britain, backslidden though she is, than to be born in lands where fearsome initiation rites and cruelties are practised. Ours is a privileged life. But Jotham had the extra experience of being the sole survivor of a massacre of seventy of his kin by the upstart Abimelech, who was a usurper and aspirant after a chiefdom to which he had no right and who intended to remove all his rivals in a terrible blood-bath of vile murder. From this Jotham was saved. Why? Because he was clever enough to hide himself is only half the reason. The other half is that God saved him from death for a purpose. The purpose was clearly that he might carry on the work of Gideon and defeat the rival Abimelech.

Those who have been saved by the Lord Jesus Christ from a worse fate than Jotham's, namely from eternal death, are not saved just because we were wise enough to attend a vital evangelistic meeting or sign a decision card at the psychological moment. We were saved so that we could carry on the work of God's servants and fulfil His purpose in our lives. Being saved is no accident or coincidence.

Who or what is the usurper in your case? What is it your task to remove or conquer? Is it the "world," the "flesh," some temptation, some friend, hobby, besetting sin? Is some usurper like Abimelech keeping you from being where you should be for God? You have a privileged life indeed if you are a Christian, for this is the greatest thing in the world. But what are you doing?

JOTHAM HAD PROMISING ABILITY

He evidently realised he should do something, and

he climbed Mount Gerizim and addressed himself in clear-cut terms to the people. He was making a fine start, bold and certain of his rights. "Hearken to me that God may hearken to you," he cried. This is in effect the cry of the evangelist. Repentance and conversion are implicit in these words. Mount Gerizim was a mountain of great religious associations. Jacob's well was there—it was here that Jesus later spoke to the Samaritan woman. It was "in this mountain" that the Samaritans claimed God should be worshipped. Joseph's tomb was there. There was great controversy about Mount Gerizim's importance. Jotham showed commendable ability in taking the trouble to climb it and speak from it. We live today in the centre of great religious history and associations and also in the scene of deep controversy. Many are the clamouring voices contending for a variety of causes. In this age the clear-cut voice of the evangelical Christian should be heard

JOTHAM, V AND

By J. C. Mulvagh (*Minis*)

again. Have you put yourself to the trouble of exerting yourself as Jotham did? You have a promising future to "adventure far" for God. You have the ability too. If the circumstances challenge you and you are willing to climb your mountain of controversy and lift up your testimony in word or in deed, then God will provide the ability. Get up! Go out! Climb! Put yourself out, exert yourself! Jesus is still calling youth to dare for Him. His voice is not a soft lullaby soothing you to sleep, but a loud trumpet blast awakening you to action. Remove the usurpers, defeat the Abimelechs. "I am not able" you moan. You are! Jotham's ability was God-given. So is yours.

But the sad end to this privileged and promising young man is that he became a

PATHETIC FAILURE

Verse 21 says laconically: "And Jotham ran away, and fled . . . for fear of Abimelech." What

went wrong? He had started so well. This is the story of so many who dare but do not. Somewhere Jotham got sidetracked. He lost out, and misused the energy by which he had climbed Gerizim by running away. What sad tales of wasted ability, neglected talents, can be told! Of the great crowds who sang with deep emotion in missionary rallies "Where He leads me I will follow," how many have turned back and run away?

Jotham allowed the usurper to prevail. Eventually of course, Abimelech was killed. And how? Not by brave young Jotham, the brilliant preacher, but by an unknown woman who dropped a bit of stone on his head, as a result of which he died in shame. Who will have to take *your* place and do your work? Some woman who never had your advantages? But the terrible tragedy is that before he was killed Abimelech had murdered 1,000 helpless people, including little children, by burning them to death in

morning he had gone. They discovered later that he had quietly gone back; back to his people; back to work where God had called him; back maybe to suffer worse things. Why? Because His Lord had not run away from Calvary.

Just before the last missionaries left China, some of them beheld a terrible scene. Christian Chinese were asked to renounce Jesus Christ. They were lined up. All refused. They paid with their lives, being beheaded in front of their fellow believers. Then one man's nerve broke. He gave in, and the tormentors allowed him to go. As he walked away from death a Buddhist nun ran forward and declared that she wanted to take his place. She had been a secret Christian she said, but now she wanted to confess Christ openly even in death. She died on the spot. One ran away, one who had had many privileges and much promise. One took his place who had been till then unknown. What great good her death did will be known only in eternity.

Do you sing "I'd rather have Jesus than anything the world affords today"? Is it true? Are you running away from Christ's claim on you, from His call?

Jotham dared and did not go on. Will you dare and do for God?

WHO DARED DIDN'T

(Judges 9)

Elim Church, Accrington

a tower. What a trail of havoc he left behind! And none of it may have ever happened had Jotham not run away. Think! How many souls will be lost because you fail to fulfil the purpose for which you were saved? Will some lonely mission station be left unmanned; some school close down in Africa; some tribe never have the Gospel in its own language; some child die? It may be all right for hundreds of your Christian friends to live selfish, self-centred lives in worldly and luxurious comfort (though I doubt it), but is it all right for you? Think of your privileges. Think of the enemy who has no right to be where he so often is. Dare to get Abimelech out! Do not run away.

In the atrocities of the recent Korean war a missionary was brought into an allied camp suffering terribly from the torture of having seven nails hammered into his skull in a grotesque replica of the crown of thorns. He told stories of sickening cruelty, even to young children. But after treatment one

ONLY TODAY

By Mary M. Bodie

Yesterday's sun went down the line.
Tomorrow's sun has not yet come.
Only the sun of today doth shine
Over the path that leads me home.
If I would win the prize at last,
I dare not loiter, but must run fast.
There is hope in the future and help in the past;
But only the sun of today is mine.

Yesterday's work was done at eve.
Tomorrow's work is not begun.
Only today may my shuttle weave
And finish the task when day is done.
I've learned the adage and hold it fast,
There is hope in the future and help in the past;
But only today is mine to believe.

We have every confidence in announcing that it will be

BIGGER AND BETTER THAN EVER

if you will give the support which you gave last year to
Elim's Great Easter Monday Rally at the

ROYAL ALBERT HALL

Now is the time: put your faith into action and book a coach for your church party on this scale. If you brought one coach last year, book two for this year. If you brought two coaches, book three. If you brought three, book five. And see that you bring a high percentage of unconverted friends.



Women's Column

By Gladys Gorton

KNITTING

THE latest on knitting. A Harley Street psychologist suggests that business men learn to knit in the train when travelling to and fro to "lower their nervous strain." Actually I have been shown by men the articles they have cleverly knitted, but generally it is the women who are the knitters. Necessity, the mother of invention, has made some to excel as knitters, while others knit for the sure relaxation it gives, and to soothe in times of stress. Actually knitting does the reverse to me; if I knit too long my shoulders and back ache and my nerves get "on edge." Imagine a compartment full of men all endeavouring to knit—what a tangle they would get in! Determination, consternation, desperation and perspiration would be registered on their faces!

But, joking apart, Paul the apostle, in the spiritual sense, knew the full meaning of knitting. In his letter to the Colossians he warns them against letting anything or anybody cheat them from knowing Christ in His fulness and from growing into mature Christians. Read Colossians chapter two, especially noting verses two and nineteen.

"The garment of friendship is knitted on the needles of give and take." This is clearly seen in the love of Jonathan and David; "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1).

There is so much in this "give and take" policy.

It is fifty-fifty—both give and both take. Lots of people do the taking but never the giving, and friendships are shattered. A woman who is now one of my friends said to me in our earlier acquaintance, "Let us both pay for what we borrow from each other, then we shall always be friends." It is true. This, in time, made us firm friends because there had never been a misunderstanding or an "atmosphere."

Occasionally I have knitted a pullover for my husband—it has taken me ages, begun one winter and finished the next! I have told him, "There is love in every stitch"—an old saying, I know, and one which you will have said to one of your loved ones. The knitter goes by the pattern chosen, which has been carefully designed and meticulously worked out by the specialist designer knitter. If we go by "The Specialist's" pattern for our life we will know that He has planned in love. "He silently planneth in love for thee."

Another thought:

"Age after age He will give
Lessons . . .
That *love* is the way to live."

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

SHORT WAVE: 20.2, 26.1 and 32.3 metres'

WEDNESDAY, FEBRUARY 4th, 1959, at 9.15 p.m.

Speaker: Rev. J. Dyke (Birmingham)

Subject: "Thou art the man"

Ministry of music by the London Crusader Choir rendering "Who is on the Lord's side?" and "When peace like a river," Solo by Doris Bailey: "Have you any room for Jesus?"

Programme produced by

DOUGLAS B. GRAY (Director of Music, Elim Radio Studio, London)

SUNDAY, FEBRUARY 1st, 1959, at 9.15 p.m. (short wave as above)

Speaker: Rev. Walter Urch (Dundee)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

T.V. and You and Me

Severe criticism of television programmes put over by both the B.B.C. and I.T.V. has been directed against them because of the character of such programmes. The sexy shows, the vulgar humour—if it can be called humour—of comedians are such that no one who loves the Lord can look at them without a sense of shame. A well-known American broadcaster, Edward Murrow, has said of American television programmes that they largely consist of "decadence, escapism, and insulation from the realities of the world in which we live."

Quite recently the head of the B.B.C., speaking of Sunday programmes, is quoted as saying "We don't want Sunday to become a religious festival." Undoubtedly it is time for the saving influence of Christian opinion to be brought to bear on the programmes from our television stations or else we shall be swamped by secularism and vulgarised by the sheer vulgarity of some of the items. What we need on our sets as Christians is a good "off" switch. We should refuse to allow our homes and families to be contaminated by the ungodliness and vulgarity of these programmes. Let us keep our sanctity by shutting off and shutting out the things we would be ashamed to be seen going to watch in cinemas or theatres of our home town.

Excavations at Ancient Gibeon

Archaeologists of the American School of Oriental Research working in Jordan have unearthed ancient Shechem, associated with Abraham, Bethel and Gibeon (now known as El Jib). In this latter place the famous pool was uncovered. As the workmen enlarged their hole they found the pool was thirty-seven feet in diameter. It had a circular stairway carved out of the solid rock and had a descent of 185 steps to a pool of fresh water. In the pool they found an earthen water jar intact. It had undoubtedly been there since 500 A.C. Gibeon is mentioned forty-three times in the Old Testament and is described as "a great city, one of the royal cities."

The spade of the archaeologist has become in many places a more eloquent witness to the Word of God than many preachers.

Radio Religion

The Swiss churches are very cautious in regard to religious broadcasts. All programmes are intended only for those who are unable to attend church personally. Therefore all broadcasts are meditations suitable for shut-ins and no complete services are ever broadcast from studios. This is a policy aimed at the prevention of the idea gaining ground that people can have all the religion they need at home through sound or television broadcasts.

Here, of course, even in Britain there is a danger of people having a "radio religion" and never seeking to attend church themselves. It is absolutely essential that

those who listen to broadcasts in their homes, unless they are shut-ins, should be encouraged to feel that communal worship in a place appointed for the purpose is an essential part of the Christian faith.

Royal Crystal Gazers!

Recently it was reported in one of our national newspapers that the Queen Mother had paid a visit to a crystal gazer. When this was denied officially, attempts were made to establish the veracity of the account on which the report was based, but without success.

Britain has much to thank God for in the possession of a Royal Family some of whom at least are confessing Christians. The Queen herself and the Queen Mother have given us much joy in their acknowledgements of the reality of their faith. We would like to see the Queen go less to her racing meetings, and the Duke of Edinburgh to his Sunday polo games, but we have not much need to fear them turning to the fanciful folly of following crystal gazers.

Best Seller

The Bible, ever a best seller, is now being given popular recognition in Japan, says the secretary of the Japan Bible Society. The feeling that the Bible is a foreign book is rapidly disappearing. The big newspapers freely give space to the Bible and have been introducing it to the public. The Prince Mikasa's love for the Bible has been a most valuable contributory factor in its popularity. Leading citizens are open in their confession to faith in Christ and to their habit of churchgoing and Bible reading.

Billy Graham to visit Australia

The Billy Graham Crusade headquarters in Melbourne and Sydney on September 19th, 1958, announced rather complete plans for the visit of the American evangelist to Australia early in 1959.

Melbourne will be the site of the first crusade, beginning on February 8th and continuing to March 15th. The West Melbourne stadium will be the site for the meetings.

A visit to New Zealand will follow, with preliminary crusades conducted in Auckland, Wellington and Christchurch by Dr. Graham's associate evangelists during the week beginning March 29th. Dr. Graham will speak at the two concluding services in each city: in Auckland on April 3rd and 4th; in Wellington on April 5th and 6th; and in Christchurch on April 7th and 8th.

The crusade in Sydney will begin on April 12th and continue to May 17th. The meetings will be held at the Sydney Show Grounds.

In Brisbane, associate evangelist Leighton Ford will begin a two-week crusade on May 17th, with Dr. Graham speaking at concluding services on May 29th, 30th and 31st.

In Adelaide, associate evangelist Joseph Blinco will open a two-week crusade on May 21st, with Dr. Graham speaking at concluding services on June 2nd, 3rd and 4th.

The concluding meetings in Australia will be begun in Perth by associate evangelist Grady Wilson on Sunday, May 31st, with Dr. Graham speaking at concluding services on June 6th and 7th.

Still in the discussion stage are plans for a visit to Tasmania and to Canberra.

Australia's 90 per cent

Over ninety per cent of Australians say they are Christians according to a survey by Sydney University. Of these 41.9 per cent said they were Anglicans, 24.3 per cent Roman Catholics, 12 per cent Methodists, 10.7 per cent Presbyterians, 1.5 per cent Baptists and 1.5 per cent Lutherans. Congregationalists, Salvationists and other religious groups make up another 6 per cent.

Well, it's time some of these outlandish places, geographically speaking, sent some of their missionaries to this godless, pagan Britain. Here our average attendance of churchgoers is about five per cent. How many of those are really born again is difficult to estimate.

Highlights of World Conference in Toronto

Delegates came from every continent and the islands of the sea to attend the Fifth World Conference of Pentecostal Churches.

Four delegates came from behind the Iron Curtain to represent the thriving Pentecostal movement in Poland. More than forty other countries sent representatives to tell how God was pouring out His Spirit upon their people.

The Canadian National Exhibition grounds in Toronto became a spiritual "United Nations" for the triennial event. The spacious Coliseum arena, seating nearly 10,000, with its facilities offered a convenient conference centre on the Lake Ontario waterfront.

People of all ages, colours and customs were drawn together by a common bond—their faith in Christ and their fervent Pentecostal testimony. Immaculately dressed black children played and mingled with white children in the corridors. A young Eskimo lady from northern Alaska entered into the joyful proceedings; interpreters stood in the midst of foreign language groups translating the proceedings into French, German, Italian, Swedish, Finnish, Polish, Ukrainian, Yugo-Slavian, Eskimo, and occasionally into other languages.

White-robed delegates from India and Scandinavians in national costume added to the colour of the gathering. Several hundred coloured people from the U.S.A., Bermuda, the West Indian Federation, Ghana and South Africa were among the delegates. Canada has no racial segregation. Blacks and whites sat side by side in the congregation while Senator Gerald R. Wessels, of South Africa, introduced and embraced Rev. Nicholas Bhengu before the Zulu evangelist preached at the Wednesday night service. Both men stayed at the same headquarters hotel and shared the same dining room.

None enjoyed the meetings more than the grey-haired veterans of the Pentecostal revival, who were deeply moved by the international conference. For men like A. H. Argue, one of Canada's pioneer preachers who is now in his ninetieth year, and Martin Genischen, eighty-year-old pastor from West Berlin who has been active in the Pentecostal movement in Europe since 1908, the gathering was a dream come true.

—Pentecostal Evangel.

FAR AWAY THE NOISE OF STRIFE

By John Lancaster

(Youth Commissioner for Sussex)

MACHINE guns chattered angrily in the hills a mile away and the distant droning of aircraft echoed across the paddy fields as we drove through a deserted Burmese village. Yet apart from these distant sounds and the shell-pitted road that constantly made the truck rear like a frightened horse the journey was as uneventful as sauntering along a leafy English lane. We were within the sound of conflict, but not personally involved.

Oddly enough, it was the line of a hymn that brought this incident down from the dusty shelves of memory to set me thinking. In some ways, I suppose, I am taking this line out of its context, but it does seem to me to be an apt description of many a Christian life. Listen to the first line of this well-known hymn:

"Far away the noise of strife upon my ear is falling."

Now of course, the hymn writer obviously had in mind the peace a Christian's heart rejoices in because he is right with God and his life is hidden with Christ in God. This is a glorious fact of Christian experience, but it is only one side of the truth; for while we do enjoy a wonderful security in the hollow of God's hand we are also called upon to engage in the good fight of faith, and the New Testament echoes again and again with ringing battle cries: "Fight the good fight"; "Resist the devil"; "Stand fast"; "Endure hardness"—these are some of the crisp battle orders issued by the apostle who once described the Christian life as wrestling against principalities and powers.

Unfortunately, there are many Christians who seem unaware that they belong to the Church militant. One feels like asking them the humorous question that went the rounds during the last war: "Don't you know there's a war on?" For them it is true, in more senses than one, that the noise of strife is far away, because they have made sure there is a comfortable distance between them and the front line. To put it simply, they are within the sound of battle but they are not on active service, not personally involved in the conflict.

Bringing all this down to practical things, it is a sad fact that there are too many Christians—and not a few Crusaders—who are not actively engaged in Christian service. We thank God for the many who are—the "keen types" who are to be found at the prayer meeting and who take every opportunity of witnessing for Christ, the courageous few who engage in "fishing" on Sunday nights before the gospel service and those who cheerfully and enthusiastically respond to any call upon their loyalty. These are Crusaders indeed, but there are others who seem to linger on the fringe of things, who come and go like fitful shadows. They are not personally involved in the active work of their church, nor can they be relied upon to lend a hand when help is needed. Not for them the battle of the Lord. The sword of the Spirit hangs unused in its scabbard, the shield of faith has never felt the impact of fiery darts and there are no marks of conflict upon them anywhere. They do not pray in the real sense of the term, and the prayer meeting is to them a place to sit with open eyes, glancing frequently at the clock and fighting yawns rather than the hosts of darkness. And should an opportunity for witness occur at work they immediately take evasive action, changing the subject or hurriedly taking their leave. The calls of the local church for Sunday school teachers and other forms of Christian service are trumpets that bring no response as far as they are concerned, and the wider calls of the mission field and ministry are never even heard. They love their uniform but take good care to see it is never tarnished by the smoke of battle. They are Crusaders in nothing but name.

What kind of Crusader are you? Can your pastor rely on you to give him enthusiastic support? Does your church recognize in you one of its best workers? Above all, can the great Captain of our salvation look down upon you and see you right in the thick of the battle for souls? It is one thing to wear a Crusader badge: it is quite another to be a Crusader. Are you giving your best for Him? Are you praying, working, witnessing, resisting tempta-

tion and gladly responding to the Master's every call? Or are you taking the line of least resistance, compromising with sin, keeping silent, doing nothing for God?

When King Harold fought his last battle against the invading Normans at Hasting in 1066, his soldiers were so devoted to their king that when at length he fell they closed their ranks around him and fought the encircling foe to the end. Sir Arthur Bryant, in his book *The Story of England*, quotes a Norman writer as saying: "In the English ranks the only movement was the dropping of the dead; the living stood motionless. . . . They were ever ready with their steel, those sons of the old Saxon race, the most dauntless of men. But," says Bryant, "as darkness fell, the ring of living dwindled until all the Wessex thanes and house-carls lay around

their king and the banner of the fighting man." Loyalty to an earthly sovereign made these men faithful unto death, ready to give all for him who inspired them. Shall we give less to the Son of God who calls us to His side? Shall we content ourselves with sitting at ease while far away the noise of strife is sounding? Rather let us range ourselves around Him and fight for Him, confident that He will lead us to glorious victory.

"Round His standard ranging,
Victory is secure,
For His truth unchanging
Makes the triumph sure.
Joyfully enlisting,
By thy grace divine,
We are on the Lord's side,
Saviour, we are thine!"

HAVE YOU PRAYED

that those who receive
invitations to the R.A.H.
Easter meetings shall
accept them



Calling Boys and Girls

By Bernard Norris

Hello again!

Well, how have you got on? You know, that friend of yours you've been praying for this month. Don't you remember what I said in the first EVANGEL this year? I suggested you picked out one unsaved friend and prayed that God would save that one, and that you then did your best to get that friend to come to church with you. How did you get on?

I would love to hear from you.

Fancy, the end of one month already! Why, this year hardly seems to have begun, yet in eight weeks we shall all be meeting each other at Trafalgar Square and the Royal Albert Hall for Elim's great family day—Easter Monday. Doesn't the time fly! Nine and a half years have passed since I was saved in the Brixton campaign, yet I can remember the place and the time as clearly as though it happened yesterday. Can you remember just when and where you were saved?

The other week the Junior Crusaders at my church were discussing what "saved" meant, and how you could be sure. One said that a person feels different inside, and another said you could be sure because the Bible promises salvation to those who ask Jesus to save them.

Are you saved? Are you sure? Do you know?

If you *are* saved, what are you going to do with your life? Are you going to invest it in Christian work and service?

I was always afraid that God would call me to be a missionary. I didn't want to be a missionary, and I was afraid to go to missionary rallies, or read missionary books, in case God called me. Now I don't mind where God calls me or sends me. I have learned that the happiest place is the place God wants you to be, for even if it seems hard going, and you feel sad, you would be far worse out of God's will. It doesn't seem as long as eight years since I first came to Elim Headquarters to work, yet it is just that. How time flies!

Listen a minute. There are still eleven months left in this year. What about giving yourself to God for those months, and telling Him you are willing to do anything and go anywhere? A real live adventure, that's what it will be.

Cheerio for now, and God bless you all.

BERNARD.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, February 1st. 1 Chronicles 16 : 7-27.

"Remember His marvellous works" (v. 12).

The first verse of the reading suggests that this psalm was composed by David and then passed on to Asaph and his brethren, the musicians and leaders of praise (15 : 17). It was his contribution to the joy and the rejoicing of this great day, the day when the ark of God was set up in its rightful place. In it we are called upon to "give thanks," to "call upon His name," to "make known His deeds," to sing and talk of His wondrous works and to be always mindful of His covenant. "Remember" is the word before us now. How easy it is to forget His marvellous works, to be overwhelmed with care and responsibility. Let this be a day of remembrance and sing of the goodness of the Lord.

Monday, February 2nd. 1 Chronicles 16 : 28-43.

Read again verse 29. It is a glorious verse! It contains a threefold exhortation, something that we should not only think about but consider it an honour to be called upon to do: "Give unto the Lord the glory due unto His name"; "Bring an offering, and come before Him"; "Worship the Lord in the beauty of holiness." If this exhortation is lovingly and sincerely obeyed it will make a profound impression on the life. Here we read of praise; this is the outward expression of a heart that is completely satisfied. In giving we receive in return unbounded spiritual blessing. Holiness is named in the last part of the exhortation. A holy life is a life in vital touch with God, a contact that makes it strong to stand firm and to endure hardship.

Tuesday, February 3rd. 1 Chronicles 17 : 1-15.

Although David was not permitted to build the house for God (the reason is given in chapter 22, verse 8) his intention was good. It was this good intention that Nathan had in mind when he said, "Do all that is in thine heart; for God is with thee." In his own security and comfort David was not forgetful of the worship and the service of God. Before the approach was made to Nathan the thought had nestled deep in his heart and had become the dominating factor of his life. Does the work of God have this place of prominence in your life and mine? "Seek ye first the kingdom of God and His righteousness." If we do this we shall find that temporal and other requirements will slip into their rightful place and all that we need will be fully met in Him.

Wednesday, February 4th. 1 Chronicles 17 : 16-27.

"O Lord, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears" (v. 20).

David had heard many wonderful things about God. In his prayer he thanked God for what he had heard of His faithfulness and His greatness. Between the time of our lesson and now there stands the cross of our Lord Jesus. What David heard is surpassed by the greater revelation in Christ. The redemption that he spoke about is but a type of "redemption through His blood." Notwithstanding the enterprising ministry of God's servants overseas, there are yet

many who have never heard the story of God's redeeming love. Can we thank God that we have been thus honoured and then pray for those who make it known to others?

Thursday, February 5th. 1 Chronicles 21 : 1-14.

By numbering the people David committed a great sin. This is suggested by three things: it was instigated by Satan, Joab protested against it most strongly and after being rebuked David himself referred to it as being iniquitous and foolish. The sin lay partly in his desire to know the greatness of his kingdom, a knowledge that could only lead to his glorying in the flesh. The numbering of the people would not have been undertaken if the king and the people had not been in a backsliding state of heart. We must trust in God rather than in the arm of flesh, it will fail. "He that glorieth, let him glory in the Lord."

Friday, February 6th. 1 Chronicles 21 : 15-30.

The sword is the symbol of judgment (Deuteronomy 42 : 41). It was with a drawn sword in His hand that Joshua met "the captain of the host of the Lord" as he stood by the walls of Jericho. Judgment was about to fall on Joshua's enemies. When David saw the angel of the Lord standing between heaven and earth it again symbolized judgment, but this time on God's people. The mercy of God, however, stayed this judgment when confession was followed by deep repentance of heart. The chapter closes with the sword being put again into the scabbard. In David's confession we have an instance of a sincere and heartfelt repentance before God. With him there was no excusing the sin, no evading the issue; this is very evident in verse 17.

Saturday, February 7th. 1 Chronicles 22 : 1-19.

Here we read of David's preparation for the temple, of his charge to Solomon his son, and of his call to the princes of Israel to help him in this great undertaking. On the Divinely selected site David made great preparation for the work—this he did with all his might (29 : 2). His call to the princes of Israel to aid in the work should remind us that in the service of God there is opportunity for those who are not particularly named or specially gifted. These should be willing, obedient and faithful. The work of God should be near to the hearts of all of God's people. There is nothing greater; it is a work for eternity.

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COMING EVENTS

(Please pray for these services)

BELFAST. January 25—February 5. Elim Church, Alexandra Park Avenue. Salvation and Healing Campaign, conducted by Evangelist Eddie Smith. Sun. 7, week-nights (except Fridays) 8, Wed. healing service 3.15.

BLACKHEATH. February 1. Elim Church, Cardale Street. Special visit of Norton Colville, converted dance-band leader. 6.30.

GILTBROOK. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

ILFORD. February 7. Elim Church, Scafton Road. Monthly rally. Speaker: E. Corsie. 7.30 p.m.

KIDDERMINSTER. February 7. Kidderminster Town Hall. Birmingham Presbytery Rally 7. Speakers: E. J. Phillips and A. Backhouse. All invited.

LEYTON. January 24—February 8. Elim Church, Vicarage Road. Revival Crusade. Conducted by Irish-Canadian Evangelist, John Abraham. Week-nights 7.45 (except Friday), Sat. 6.30, Sun. 6.30

LONG EATON. Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

LONGTON. January 31. Elim Church, Five Ways, Lightwood Road. Special visit of John Dyke (member of Executive Council). 7.30.

PONTARDULAIS. February 1. Elim Church, Beulah Hall, Alltiago Fields. Minister's Third Anniversary service. Speaker expected: T. Rees (Llanely). Convener: Kenneth Smith.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 31, Luton (IBRA Radio Rally); February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: February 7, Kidderminster; 8 (Sun.), Weoley Castle (morning), Graham Street, Birmingham (evening); March 7 and 8, Cardiff.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

SUNNY BLUNDELL TOUR

January 31—February 5, Erdington; 7, Wigan; 8, Liverpool (farewell service).

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following church in Ireland: January 31, Ballymoney, 8 p.m.

Miss C. M. Paint will also visit the following churches to speak about the work in India and show the slides in connection with her work on that part of the mission field: February 7, Carlisle; 8, Whitehaven; 9, Dumfries; 10, Edinburgh; 11, Shotts; 12, Stonyburn; 13, Dunfermline; 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langle; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

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BIRTH

Haws, On October 27th, to Mr. and Mrs. Haws (Sabie, Transvaal); the gift of a son, Paul Alfreldstan.

DEDICATION

Hodge. On January 11th, at Elim Church, Muntz Street, Birmingham; Stephen Andrew, infant son of Pastor and Mrs. Thomas Hodge. Officiating minister, J. Dyke. C.41

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FEBRUARY 7th, 1959



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GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

AFTERMATH

(Genesis 9)

THE Deluge is over and judgment is ended. The destruction of the old race, with the exception of the small remnant, was necessary for the preservation of mankind. We come now to a new beginning. Between the old and the new, the Flood stretches like an unbridgeable gulf. Archæologists have been able to stretch their picks over, and the relics they have discovered beneath the huge bank of clay show that the pre-deluge civilisation was in many respects higher than that succeeding it. Human progress without God is always stamped with moral deterioration. The seeds of that deterioration were carried through judgment in the human heart. Thus is provided by the archæologists' tools further evidence of the fallacy of evolution.

But if the Flood was the grave of the old, with its laws and customs, it is the cradle of the new. As usual, the new dispensation commences with

DIVINE REVELATION

(vv. 1-7)

The first act of worship (8:20,21) evokes a response from God. The promise of God then was negative—that He would no more curse the ground. Here is a positive statement that He would bless (v. 1). The profitableness of putting God first becomes apparent. Noah's sons might well have argued the necessity of getting a roof over their heads first. But Noah's building of the altar shows that he had grasped the principle of the teaching of Christ: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6:33).

God makes this company responsible for the repopulating of the earth. Dominion is given over the animal creation also, but this dominion is not based upon affection, as in the case of Adam, but upon fear and terror (v. 2). Mankind generally is still distrusted by the brute creation.

Many changes were produced by the Flood. There were great physical changes in the earth. Large inland lakes and seas were left by the receding waters. The presence of huge bodies of water upon the earth's

surface naturally produced atmospheric and climatic changes. For the first time we read of the institution of rainfall.

Changes took place in mankind also. Fresh from the creative hand of God and living in an equable climate, life had been long (Genesis 4). Now a change is discerned. The long span of life has shrunk until 100 years seems a great age. In a most striking manner this change witnessed to in the Bible is confirmed by the modern discovery of two ancient burial places at Ur and Al-ubait. It is estimated that about 300 years separate them and that the oldest is a cemetery for Flood victims. Grim reminder, this, of one of the first tasks of Noah's family. The physical characteristics of the remains in the oldest show that they lived much longer than those in the other. A leading evolutionist, Sir Arthur Keith, has confirmed this in his book *Al-ubait*, although he estimates a longer period of time between the two burial places.

Change is observed in eating habits also. For the first time permission is given for the eating of flesh (vv. 5, 6). Those people who attribute all the crimes of mankind to the eating of animal meat should be reminded that the crimes of violence and the outrageous sins which precipitated Divine judgment in Noah's days were committed by vegetarians!

Here then is the beginning of that dispensation which has been named

HUMAN GOVERNMENT

The exact form of government is not specifically stated. It seems that as far as man is concerned politically it is left for him to adopt that which is most suitable. But God does most definitely lay down a principle which, if regarded, ensures the success of any particular kind of government. The principle is that the correct attitude of rulers must be first their relationship to God and then to man. The failure of every form of human government generally lies in the disregarding of this important dictum.

Observe how the sanctity of human life is guarded in this new revelation (vv. 5, 6). Previously the crime

of the shedding of human blood was punished directly by God (4:15, 23, 24). Now God is delegating authority to mankind, allowing even the taking of human life by judicial processes. Human life is considered by God to be so sacred that one who deliberately destroys it is considered to have forfeited his own right to live. It is to be feared that there is far more sympathy displayed today towards the convicted thug than there is towards his victim and dependants. So are the principles of Divine justice undermined by floods of sentimentality and rein given for further increase in violence. The foolishness of trying to rule the ungodly by the grace of the kingdom is self-evident. The sinner is not under grace but the law (Romans 13:1-5; 1 Timothy 1:9, 10).

It is in connection with the new dispensation that the covenant is made (v. 8). It seems that God is desirous of binding mankind to Himself with the most solemn ties, and so, in confirmation of the word already spoken, He confirms the covenant. The rainbow is established as the covenant sign. It is possible that before this time a rainbow had never been seen, inasmuch as rain, sun and clouds are necessary for its appearance. The beautiful natural phenomenon, produced now by the previous cause of judgment, is invested with splendid significance. To these people it certainly held a far deeper meaning than it does for us today. As they saw the angry storm-clouds gathering and felt the driving, beating rain—unknown previous to the Deluge—they probably thought that another judgment was imminent. The rainbow reassured them. It reminded them of the mercy of God as they looked up to see its cheerful colours and remembered that He was looking down upon the same sign.

It is of great significance to notice that the throne from which the apocalyptic judgments are dispensed is surrounded by an emerald rainbow (Revelation 4:3). Thus, in the darkest days of the future, God's mercy and grace are proclaimed against the clouds of doom. But there is no rainbow around the great white throne (Revelation 20:11). There is no mercy at the last assize.

Now we come to a

SORROWFUL SPECTACLE

(vv. 20-27)

The righteous, rescued Noah, now besotted with drink, is indeed a pitiful sight. Observe the prostituted gifts. God had given him the earth and the fruit thereof and this is what he did with them. Jewish tradition says that after Noah and his sons left the ark and became husbandmen they planted

the vineyard with a slip which had strayed from Paradise. Be that as it may, we may confidently assert that apart from the forbidden fruit no other tree has brought so much misery, poverty and woe to the human race as the vine.

It is a melancholy picture of how the race would degenerate under human government. This teaches us some important lessons. The most sacred memories of Divine deliverances do not provide immunity from the possibility of sinning when the soul gets out of touch with God. This man had walked with God, been an honoured servant, was shut up for more than a year with the glorious Presence and had witnessed judgment upon the ungodly. Yet he fell. If the Flood is ever a warning to the ungodly, the insensible, drunken form upon the ground is a sober warning to the spiritual.

Times of security often bring most subtle temptations. The conqueror upon the battlefield and the giant in the pulpit have often been overcome in their own homes. Battling against the world, Noah was more than victor; now he was alone he was defeated. How well we walk in public; how carelessly at home! What petulance, what irritability! Noah is not the only man who has led a blameless public life but has lain uncovered and defeated upon his own tent floor.

Here was a man who had fallen into a new sin. Before this time wine was probably not potent. He was now middle-aged, the time of danger. A change in our circumstances, bigger business, different acquaintances, and we are subject to temptations of which we have never dreamed.

Reaction to sin reveals character. The coarse behaviour of Ham speaks volumes. Here is a nature delighting to expose, dwelling with pleasure upon the gross, and happy to spread abroad the news of the giant's fall. That which grieves God and makes angels weep brings joy to the carnal. A curse rests upon Ham's breed. What a wholesome change to consider the love which covers (v. 23). Here are delicacy, dignity and honour which we may well emulate. Love, with downcast eye, walking backward, unwilling to see the fall and covering the shame of the wounded giant.

"Go thou and do likewise!"

Watch for the concluding study in this
informative series

by John Dyke in the

"ELIM EVANGEL," FEBRUARY 21st

EDITORIAL

REFLECTIONS IN THE ICE!

ONCE again the country lies in the grip of snow and ice; blizzards sweep the moors, and the countryside is clothed in white. Traffic by road and rail is slowed or halted, and icy roads take their toll of life and limb.

Watching the roadmen slowly shifting heaped-up ice and snow, one is staggered at the herculean task it would be to move all the snow and ice of just one wintry spell—yet just a few hours of sunshine or a shower or two of rain can accomplish in a brief while what men would struggle indefinitely to perform. Where is man's vaunted wisdom and power when he comes face to face with the power of natural forces? He may reach out into space, but so often is handicapped, his plans all awry, by a little fog or snow. Most of man's powers anyway are derived from the discovery of already existing laws of nature. The might of the atom, the miracle of radio waves, the medicinal value of moulds such as penicillin—all these were latent in God's creation, awaiting man's discovery of them. Then beyond all human power looms the divinely controlled power of nature. How powerless man is in face of earthquake and tornado, the might of the sea in a storm, forces more destructive than the worst of man's nuclear weapons, while the warmth of the sun's rays can melt the greatest iceberg, a mammoth task indeed.

In the spiritual realm too maybe we are faced with frigid conditions. Hearts are left unmoved by our most brilliant oratory; all the best of human ingenuity and resourcefulness fails to melt the hardened heart of the twentieth-century populace. Yet let the warming rays of Calvary love once touch the icebound heart and there is a rapid melting.

"If winter comes, can spring be far behind?" says the poet. Looking out over frozen fields, our faces stinging from the keen wintry wind, it is hard to picture the golden harvest fields bathed in the sun's warm rays—yet it will be, for cold and heat, summer as well as winter, are unfailingly promised by the God of Noah, the God who still lives and keeps His rainbow covenant.

It may be easy to sing on a glowing autumn day "He sends the snow in winter," but not so easy on a chill February morning, when faced with a long trudge through slush and snow. Yet there is a pur-

pose in it all—working for man's ultimate good and blessing. It may be hard to sow the seed, teaching in the Sunday school scholars who often seem unheeding, preaching the Gospel in church or open air with little apparent success, witnessing in factory or office to an indifferent throng—winter hard and cold indeed! Can anything move these hearts of stone? Can the Spirit perform His gracious work in such an atmosphere? Wait, believer, "If winter comes, can spring be far behind?" Revival has always come when things have been hard, when men have almost reached the very depths of despair—in the "winter." Such conditions can give rise to a real conviction of need that will send us to our knees in earnest entreaty which will bring heaven's answer. Someone once said that Moses had to get beside himself before he could get beside God. Too often we have been shovelling away at the ice and snow only to find our work in vain, as more has fallen, and perhaps made the way even more treacherous. Our makeshift expedients have been our best—but they have not been good enough.

Our land is surely spiritually in the icy grip of materialism and godlessness—though thank God there is a sign of a thaw. Your efforts and mine, however spectacular, can never shift the icy weight, but God can, by His almighty power, melt the hardness of man's heart as, very shortly, our fields and streets will be freed from snow and ice by the warming rays of the sun.

Can spring—the springtide of revival and blessing—be far behind? We believe not. "There shall be seasons refreshing." Let us earnestly intercede that they may not be long delayed.

THE ELIM EVANGEL

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MY PAGE! GEORGE CANTY *this week inquires*

"WHERE ARE SPUTNIKS MENTIONED IN THE BIBLE?"

DON'T look now, but the answer is Hebrews 11:13. I found out when amusing myself with the remark that the sputnik dog was the first to reverse the scripture in John which says we are in the world but not of it, for the dog was very much of the world but not in it.

Christians are not of the world, but are "strangers and pilgrims." It was at that point that a Russian friend broke in to tell me I was not far out in connecting the sputnik with this thought, for the word actually means *traveller* or *person which does not rest*, and that the Russian Bible translates Hebrews 11:13 with the very word *sputnik*. So we are sputniks ourselves!

But as I have remarked, like the sputnik we can be out of the world yet still of it. Physical separation is not the answer if the world is still in us. Simeon Stylites tried to separate himself from the world by building a pillar and living on the top. As it was not quite effective, he made it higher and higher! He could have gone as high as he liked, but getting out of the world does not get the world out of us.

Our sputnik scripture makes special reference to one man, and a little knowledge of geography and history makes that one man appear to have led a far more curious career than we generally realise. The man was Abraham, and Hebrews speaks of him seeking a city which had foundations, whose builder was God. Drawing a pencil line on a map to show his wanderings, I noticed a most striking fact. Shading in the areas of his world where civilisations then existed, like the Chaldean, Babylonian, Egyptian and Hittite empires, Abraham, I observed, avoided places where the influence of these cultures was felt. He actually left the fine city of Ur, and his only lapse was his visit to Egypt, where he built no altar to the Lord and was soon expelled to return to his old altar between Bethel and Hai. He even kept clear of Canaanite cities, because God meant to bring a new culture and a new people into the world through him—the people of God.

His fellow traveller, Lot, provides a vivid example of a man who found that physical separation did not conquer his worldly desires. He pitched first towards a city, and then lived in it, and then became embroiled in its life. He went there because he could not bear to miss what was going on there. Abraham, with the call of God in his soul, felt he did not belong, and wanted to be *out of it*. Lot left

him, like those of whom John writes "They went out from us because they were not of us."

The only people who are truly not of the world are not simply people living a separated life, but those who do not love the world, whose circumcision is of the heart, not the flesh. As soon as a Christian *wants* to be in the swim he is sunk. Our culture is of heaven, not of the secularist worldly system; it is a culture which begins with a change of desire and outlook. To conform to some set of rules about worldliness is not sufficient. Jesus said, "Set not your affection on things on earth," and that does not mean just cinemas, but *everything*.

Abraham did not wander as a tent-dweller to be separate, but because he was separate—he had no appetite for the world's ways, company and aspirations. He turned down flat the rich spoil offered him by the king of Sodom. Worldly ambition was dead in him. Then God said "Abraham, I am thine exceeding great reward."

Now to take the plunge! What about Christians taking part in politics? Should we, seeing we are not of the world?

The reply is "Which Christian?"

The Christian who is possessed and dominated by his passion for his own heavenly country can safely *use this world* for the advantage and purpose of heaven; he and nobody else. Some have been statesmen *because* they loved not the world, and they were safe. A few Christians with a political outlook are still too deeply embittered by memories of long years of poverty in areas of unemployment. Those inevitable resentments become almost unavoidable motives. Such motives are tinged with the idea that this world is supremely important. I am always anxious about Christians with a political bent who have lived in depression areas, and I am more troubled to note that that is where most politically minded Christians are found.

But of course we dare not presume to judge any man as an individual. I simply wish to point out that here is the most fundamental principle possible, and the Scriptures are full of it, namely that we love not the world, which law is of such simple application that it answers nearly every possible problem about our relationship with human institutions and affairs that can arise.

This is what Augustine meant when he said "Love God, and do as you please."



Women's Column

By Gladys Gorton

CLIMB HIGH

HAVE you ever climbed a mountain? We did once many years ago when we were on holiday in Keswick. Once you have tasted the exhilaration of climbing to the summit of a mountain, even though it is only a small one like the one we climbed, you want to taste it again and again. I remember that in the guest house where we were staying a group of us planned the next morning to climb Helvellyn and cross Striding Edge, but it rained so heavily we could not go. (I was secretly glad!)

But in life there are so many hills and mountains to climb. Are you content to stay in the valleys of self-centredness, of small-mindedness, of petty interests, or are you striving to climb up into the hills of conquest and achievement? In the everyday matters of life there are many things which we should earnestly attempt to conquer, to master.

In the average woman's life there is much that could get her down. Let me tell you a secret. I often pray many times—in the kitchen, in the pulpit, in all places—"Lord, give me grace to reach the top."

Doctor and Mrs. Wood were missionaries to Calabar. They were in charge of the Mary Slessor Settlement and worked with Mary Slessor in the latter part of her life. (The Queen visited there, you remember, when she was in Africa a while back.) They were the first white people to be married in Calabar. Ill health forced them to return to their native shores, and in Bournemouth the doctor commenced a practice. The following, written on a plaque, hung on a wall in his surgery. Many have testified to the power and effect it has had upon them.

"Throughout my day let there be hills to climb.

There is scant zest in mastering the plains.

For loitering, for rest, there will be time when daylight wanes.

Let my horizon ever be a hill which I must reach although the trail be steep; up, up, to climb with energy and will, before I sleep.

For, when I reach the summit of the hill, I'll find my dreams guarding the topmost peak.

The sun will set; the air be calm and still, and God will speak.

Not in a valley let me end my day; I would have heights to gain a clearer view.

Therefore for hills and strength to climb I pray, dear God, to you."—*W. Stitch.*

CALLED TO HIGHER SERVICE

A tribute to the late Miss A. Buckler by George H. Thomas

On January 9th, Miss Alice M. Buckler, honorary Elim missionary, was called to higher service. Miss Buckler was a retired school-mistress, but decided to use her years of retirement in service for God in India. She first went to that land in 1939 and worked in Madhapur with the Pentecostal Holiness Mission, and later joined our Elim missionaries at Dehri-on-Sone, which was the first Elim station in India and the centre from which later Elim missionaries moved out to other fields.

Miss Buckler continued her work at Dehri-on-Sone, and was kept in remarkably good health for one of her age in a very trying climate. She came home in 1953 for what was intended to be her retirement from active missionary work, but the call to return to India led her once more to that land where she put in a further number of

years of faithful service. She finally retired and arrived in this country in April of last year, and at the Annual Elim Conference at Bournemouth last October was publicly presented with a writing case as a token of the esteem with which she was held and a tribute to her faithful service in India.

Thus another of our missionaries has run the race and finished the course and is now in the presence of the Lord she loved and served, but her sweet influence remains and she will long be remembered by those who knew her both in India and here at home. May we who remain not fail in fulfilling the task of taking the Gospel to the peoples of other lands where Christ is not known.

We extend our sympathy to Miss Buckler's relatives in their loss.

NEWS from the FIELD

WORCESTER

Pastor Maybin's appointment to Worcester was immediately owned of God by the salvation of souls. It has been a special joy to welcome new converts into church membership.

The harvest festival services were marked by a happy atmosphere as well as a goodly display of produce.

At Christmas, carol singing around the city brought both pleasure and profit. A children's Christmas service was highlighted by items from Sunday school scholars and the pastor's illustrated talk. The adults' service included choir items and carols by candlelight. The church was beautifully decorated by a row of sparkling frosted trees against the deep blue background of an eastern sky, with a large decorated fir tree in the foreground.

RAY SMITH.

BELFAST CHRISTMAS CONVENTION

Ulster Temple, Belfast, was the rendezvous for hundreds of Elim folk who came to our annual Christmas convention. Our special speaker was Pastor T. W. Walker, whose ministry of the Word was very much appreciated. On Boxing Day a number of candidates were baptised in water by Pastor Ladlow, and Pastor F. Bristow thrilled the large congregation with his singing. At the evening meeting Mr. R. J. Gilmore (Rathfriland) passed on a heart-searching message.

Saturday night was missionary night, when we were shown slides of the Elim work in the Transvaal, followed by a message by Pastor G. Hills (our missionary to Eire). A greetings telegram from our beloved missionary, Mr. T. Johnston, Kenya, was read out.

During the convention there were choral items by the combined choirs of several of our city churches. The meetings were ably convened by Pastor G. Ladlow.

J. J. HENDERSON.

GREATEST of Great Days at this year's Royal Albert Hall Easter Rallies

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REV. J. H. SAAYMAN
(South Africa)

REV. JOHN WOODHEAD
(Evangelist)

ARE THE SPEAKERS

WHEN we look back to the beginning of the history of the nation of Israel, we see that God chose her from among the nations to be His witness. He did not choose Israel because she was a great nation or a noble people, but wholly by His grace; it was His intention that through the nation of His choice the other nations should see His glory and be drawn to worship Him. The national life of Israel began with those mighty revelations of Divine power by means of which the Lord redeemed her and delivered her from slavery to the Egyptians; then, amid awe-inspiring demonstrations of God's majesty, she received His law by the hand of Moses at Sinai; the laws and customs of the people were full of references to the Lord, and in the name of the Lord the Israelites greeted one another. Yet the subsequent history of Israel is one of rebellion, for she had no sooner promised to obey the law of God than she broke that law by making a golden calf and worshipping it—in them were fulfilled the words written by Paul; they “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things” (Romans 1:23). We find that instead of being a witness to the holy God who called her, she followed the ways of the nations surrounding her; she worshipped the gods of the heathen and indulged to the full in their lusts and pleasures; forsaking the worship of the living God, she bowed down before the man-made idols which were no gods. Ezekiel, as he compared Israel with the vileness of Samaria and the wickedness of Sodom, scornfully declared: “Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways” (16:47). So we are given the terrible picture of a nation which was called “the people of God” but which was very far away from Him in heart—a nation to whom Paul later declared: “The name of God is blasphemed among the Gentiles through you” (Romans 2:24).

It was to this desperately backslidden nation that the Lord sent a stern yet loving message through His prophet Isaiah; a message that was both a word of promise and of warning and that was intensely personal. The promise given was very simple, yet it was a wonderful revelation of the mercy of God, who finds no pleasure in the death of a sinner but rather yearns for his repentance and restoration. Isaiah

A TO REPE

By F. Lavender (Minister)

“Seek ye the Lord while He may be found: the wicked forsake his way, and the unrighteous the Lord . . . for He will abundantly pardon.”

declared that if Israel would seek the Lord He would be found of her; if she called upon Him she would find Him near to deliver. If she would forsake her sin and turn to Him He would still receive her graciously and forgive her, in spite of her iniquity and the shame which she had brought to His name. The warning of this message was contained in one word, *while*. The use of that word carried with it the very solemn implication that the Lord's offer would not remain open indefinitely; but that the time would come when, if she refused to repent, He would not be found of her nor be near to her in mercy. In fact, if she persisted in hardening herself against Him she would become a God-forsaken nation; as she had brought reproach to the Lord by her sin, so she herself would become a reproach, a derision and a by-word among the nations to whom she ought to have been His witness. However, we know that strictly speaking it is not a nation that either backslides or repents, but the men and women who make up the nation. We find, therefore, that the Lord directed His word to the individual sinners, calling them to repent and to forsake their evil ways and assuring them of mercy and abundant pardon if they would do so. The nation would be spared and saved if the people would individually turn from their sin and seek the Lord; the nation would be forsaken and judged if the Israelites personally rejected the pleadings of God and persisted in their wickedness.

This message of Isaiah takes on a new significance in view of the present condition of our nation. A stranger, knowing little about our country and coming to our island on a sight-seeing tour, might assume from the large number of churches and chapels

ALL NANCE

ghborough Elim Church)

*ye upon Him while He is near : Let the
in his thoughts : and let him return unto the
Isaiah 55:6, 7).*

which he would see that Britain is a Christian nation. If he examined our laws and investigated our ceremonies this impression would undoubtedly be confirmed in his mind, for they are steeped in a religious tradition which reaches back across many centuries. Yet in fact this outward form is only a veneer which covers a spiritually corrupt and degraded nation. The words of the Lord Jesus concerning the leaders of the Jewish nation might well be applied to our nation: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matthew 23:27). People like to think of themselves as Christians, and are offended if you tell them they are not; yet they are utter pagans, and as far from God in thought as any benighted savages could be. The Lord Jesus declared that the days immediately before His return would be as the days of Noah and of Lot, and showed that men's activities would consist of eating and drinking, marrying and giving in marriage, buying and selling, planting and building (Luke 17:26-29). None of these things is wrong in itself, of course, but what He was pointing out was that men would be completely wrapped up in the affairs of this life, with no thought for God and eternity; and this is an accurate description of the nation today. There is no desire for God in people's minds, their whole attention is given over to making money, seeking pleasure and gratifying self; the vast majority never enter a church for worship, and of those who do go only a minority find their way to the evangelical churches; many go where dead formalism holds sway, or where the ministers are anti-Christian modernists, or even to the numerous false sects that have sprung up among the ruins left behind

by modernism. It is certainly a people that has a form, an outward show, of godliness, but which rejects by its manner of life the authority of that which it professes. The message which the Lord addressed to Israel through Isaiah is surely appropriate to such a nation—a message which indeed declares the fact of His love for the people, but which requires a responsive love from them, and calls upon them to put first things first. Let our nation seek the Lord while He may still be found, and call upon Him while He remains near in mercy; let us acknowledge our deep sin in neglecting Him, dethrone our idols and enthrone Him, and recognise that the Lord Jesus Christ must be absolute Lord in our national affairs. We must also recall the solemn warning contained in Isaiah's words, for if the nation will not repent the time will come when the Lord will turn away from us and leave the nation for judgment. Do not forget that God visited judgment upon Israel, though she was called "the people of God"; and will He not equally visit judgment upon us if we do not turn to Him in sincerity?

Yet, even as Isaiah's call was addressed to individuals, so also must this message have its personal application, for national repentance can come only through the repentance of the men and women of our nation. Perhaps you who read these words are one of those who have been neglecting God, and if this is the case the call to repent is addressed first to you! This is God's accepted time, it is God's day of salvation for you! He provided salvation, at immense cost to Himself, by giving His only begotten Son to die for your sins, and if you will believe on the Lord Jesus Christ you will be forgiven and receive His gift of eternal life. The Lord Jesus addresses His gracious, age-old appeal to you: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with him, and he with Me." If you will hear His voice calling to you, I urge you to open the door of your life to Him and let Him in while He is still near; you will find in Jesus a true and faithful Friend, and if you come to Him He will never cast you out. If, however, in spite of His pleadings and invitation, you still persist in your sin and reject His call, it is certain that the time will come when He will be gone from you and you will be eternally lost. Today, if you will hear His voice, do not harden your heart against Him, but receive Him as your Lord and Saviour.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

IRA D. SANKEY will ever be associated with mass meetings and the music of the nineteenth-century revival. Someone has written: "One of the distinguishing marks of revivalist technique is the emphasis in its preaching on judgment, together with the emphasis in its singing on peace. And singing has played, on the whole, a greater part than preaching, certainly a greater part than reason, in the success of the movement." Not all will accept this observation entirely. However, back to the man whose musical settings still find a place, particularly in our own hymn book *Redemption Hymnal*.

Sankey was born in Edinburgh, Pennsylvania, in 1840. At the age of sixteen he joined the Methodist Episcopal Church in Newcastle and became very interested in Sunday school work. When only twenty he became superintendent of a large Sunday school, and it was there that he commenced his career, singing gospel songs and solos. His meeting with Dwight L. Moody took place when attending an international convention of the Y.M.C.A. at Indianapolis. Here the great evangelist persuaded young Sankey to join him in his evangelistic work in Chicago.

Now Moody and Sankey came to England from America with a technique in revival methods which may well have been influenced by the Kentucky revivals of 1797-1805. They knew how much the music of the Kentucky revivals—the "negro spirituals"—had done for the success of the Gospel there. These spirituals and their music were born of the fire, and such messages as *Were you there when they crucified my Lord?* were the expressions and cries of a people under the stress of acute suffering and degradation and possess a quality of burning and even suffering sincerity. These American evangelists, in their revivals, sought to make a similar use of folk-music. However, they found in England that the folk-music was not what they perhaps had expected. England in that day was more familiar with such melodies as *Greensleeves* and many other songs and carols of the day. Englishmen were humming and whistling the ditties of the Continent, and their folk-music, or much of it, was the music-hall tune, which carried all the characteristics of rhythmic and har-

monic piquancy that were common to the whole secular tradition of music at the time. From this general situation Ira D. Sankey, the musician of the team, sensed the opportunity and composed many tunes and adapted others, all in the style which should most easily appeal to their listeners. Such tunes were, therefore, usually jaunty in rhythm and rudimentary in harmony and were "simple" for the people to whom the revivalist ministered. The more critically minded musicians would do well to study the national economic, spiritual and political background of the day before embarking upon any devastating verdict as to the value, or otherwise, of such revivalist melodies or methods. Such messages in song, as provided by Sankey (and others), were integrated with the work and life of the ordinary people of that generation and therefore made such an impact upon and in the lives of multitudes that sensitive (and intolerant) Christian musicians should curb their judgment on the merits or demerits of this particular type of church music.

Of all the many contributions of Ira D. Sankey, one writer has said, "But consider the best, the least pretentious, and the most honourable and genuine of Sankey's own melodies—*There were ninety and nine*." Elizabeth Clephane (born in Edinburgh, Scotland, in 1830) wrote the words of this immortal spiritual song. We are told that Sankey was one day on his way to a meeting and purchased a newspaper in which he came across this poem, which arrested his interest. Thus, on the spur of the moment, he penned the melody and decided to sing the song that same night in the great meeting to which he was travelling. It is a simple melody, and although its harmony is impoverished its rhythm is carol-like and its melody has a conspicuous climax. Both words and music are dynamic and triumphant: "Rejoice, for the Lord brings back His own." In a touching interview later, a sister of Mrs. Clephane told Mr. Sankey that the authoress had not lived to see her hymn in print and to know of its blessed mission.

Ira D. Sankey compiled and published many collections of gospel hymns and songs, and it is said that *Sacred Songs and Solos* alone has sold well over 90,000,000 copies.

George Bennard, another composer of sacred songs, and especially known for his hymn *The Old Rugged Cross*, died recently at the age of eighty-six. It is said that this hymn, among the 300 which he composed, has been translated into every written language. Mr. Bennard was a Methodist minister in the United States of America. This

famous hymn was written in 1913. In his early life he was a Salvation Army officer.

Finally, when next you sing the chorus *Turn your eyes upon Jesus*, remember this was composed by Helen Howarth Lemmel, who, although in her nineties, is well and ever continuing to write hymns and lyrics for Christian praise.



Calling Boys and Girls

By Bernard Norris

Hello again!

Welcome to February, the month of the National Sunday School Examination. Are you entering? The young people at my church are, and they are busy studying.

Now here is a competition for you. Next week I will give the answers, and also the winners of last month's competition.

Here are some quotations from Matthew's record of the Gospel. In each case one word is missing. The chapter is given, and a number of verses containing the missing word. Find the word, and give the verse in which it is found.

1. Matthew 2:5-15. When they saw the . . . they rejoiced.
2. Matthew 3:6-16. Then cometh . . . from Galilee.
3. Matthew 6:1-6. Take . . . that ye do not your alms.
4. Matthew 9:9-20. And Jesus . . . and followed.
5. Matthew 10:2-12. Philip and . . . and Thomas.
6. Matthew 11:5-15. And blessed is he . . . shall not be offended.
7. Matthew 17:1-5. And after . . . days Jesus taketh.
8. Matthew 20:1-5. For the . . . of heaven is like.
9. Matthew 25:35-45. . . . and ye clothed me.
10. Matthew 28:1-5. As it began to . . . toward.

There you are. Write the words and the verse for each one on a postcard, and send it to me at 20 Clarence Avenue, London, S.W.4. Remember to put your name, address and age on the card, and the church you attend. I have three copies of the

Gospel by Matthew for the first three correct answers received, but there will be something for everyone who sends in a correct answer provided I receive it by February 10th. The Gospels have pictures on the cover, back and front, and four pictures inside, all in full colour.

This competition was sent in by our good friend Iris Tunnicliffe, and the three Gospels were provided by her. Thank you very much, Iris.

Cheerio for now, and God bless you.

BERNARD.



RECENT ACTIVITIES AT LONGTON

During the week preceding Christmas a number of the members of the Longton Elim Church went to sing carols at the local home for the blind. This visit was much appreciated.

On the Saturday a coach was hired to convey the carol-singers to the homes of aged and sick members and friends, where the Christmas message was again given in song.

Our annual carol service (the Sunday before Christmas) resulted in two decisions for Christ.

1959 has been inaugurated as a year of evangelism. The young people have delivered 1,000 letters to the homes in the vicinity of the church. These homes are to be visited later in the year. We are praying and working to see an all-round increase in the church.



Longton carol singers.



BIBLE TEACHING THAT "CLICKS"

AIMS, MATERIALS AND METHODS THAT HAVE PRODUCED RESULTS

By William Folprecht

We reprint here an article from the "Sunday School Times" which many of our Bible class teachers, and other Sunday school teachers, may find helpful.—N.Y.D.

WITH almost thirty years of Bible teaching behind him, and now his first full year of day school teaching in senior high school, the writer recently evaluated his experiences in both fields. In addition to his full year of teaching five classes of adolescents each day, Monday to Friday, he has also completed nineteen hours of college work in the field of education. Six of these hours were in methods and student teaching, under a state supervisor who observed him at work in the classroom situation.

From this day school experience and his teaching of the Bible in church, Sunday school, Christian service camps, Y.M.C.A., Christian Endeavour conventions, and elsewhere, over a span of almost three decades, this writer feels the average Sunday teacher of the Bible might well conduct a self-inventory. Utilising the techniques of the modern educator, who is constantly seeking to improve his methods, those teaching in Bible schools, we feel, can do a more effective job. They can begin to use (and many already are using) methods of teaching God's Word that will really "click."

Let us take a leaf or two out of the modern educator's book on methods. For example, each day before beginning one's "student teaching" in the present-day senior high school, the instructor must submit a lesson plan to his supervisor. On this paper are three distinctive and essential parts of the day's work, to be approved by the supervisor.

At the top of the "Daily Lesson Plan," as it is entitled, in capital letters is the single word "AIMS." Here the day school instructor must list the aims he or she expects to accomplish in that day's classroom work. These aims must be kept before the teacher throughout the period or session. All that goes into

the day's work must be designed to reach or realise those goals.

How would this aid the Sunday school teacher? Well, suppose the objectives were more clearly set down by the teacher during the hours of preparation. It would be well for the Sunday school teacher to ask: "Why am I teaching this particular portion of Scripture? Is it because there are those in my class who have not yet made their confession of faith and been baptised? Or is it because all of my class are members of the kingdom of God, but I want to inspire them to go out and witness more definitely for Jesus Christ?"

There are differences in classes as there are in individuals. While we all need to have our faith in Christ constantly confirmed and strengthened, we do not have to be treated as unconverted pupils if we have all already received Him as Lord and Saviour. That being the case, we now need to be challenged to go out and win others to Him.

We recall one class in New York City, made up of adults, which we taught years ago. All were baptised. Our task in that class was to keep challenging them to launch out into the deep to serve the Master. One by one, most of the members of the class responded. They became Sunday school teachers of younger classes, members of the Sunday school staff, conducted neighbourhood surveys with us, assumed offices in the life of the church as deacons and ushers, and in one case that of elder.

That class was ready for such use of the Bible, for its members had already come to know Christ as Saviour and were now ready to grow in grace and in his knowledge by serving Him.

What are *your* aims as you prepare and then teach *your* Sunday Bible lesson, teacher? Do you give as

much attention to this important phase of your work as it deserves? All that follows will be guided by the goals that you set before you.

What might some of these be? Here are some that suggest themselves right now:

1. To lead members of the class to appreciate the Bible as the divinely inspired Word of God.

2. To lead members of the class to see Jesus Christ as God's ultimate revelation and as Saviour.

3. To inspire members of the class to do service in the name of the Lord of life.

4. To point out the many precious promises as well as warnings in God's Word.

5. To develop the faith of those who have already come to know God in Christ Jesus, for "faith cometh by hearing, and hearing by the word of God."

6. To make crystal clear the simple New Testament Church of Jesus Christ, the divine blueprint of the Church.

7. To paint an effective picture of the men and women throughout the ages who have responded to the call of God.

8. To explain clearly the Bible's teaching of such important ordinances as Christian baptism, the Lord's Supper, and the joy of Christian stewardship.

These are only a few that might be considered by you as you plan your work for next week. You can add more. The main thing is to have a definite objective and move toward it. Don't be like Stephen Leacock's hero, who "jumped on his horse and rode off in all directions." Like Christian, in Bunyan's *Pilgrim's Progress*, set your eye on yonder light and continue toward it.

If you have determined upon your aims, as we found in our student teaching days in senior high school, you still have left steps two and three, materials and methods. These we had to list on our lesson plan after our aims, showing how we hoped to realise our goals.

The materials and how they are used are nothing but tools to get your job done. But one thing was always stressed. The Sunday school teacher might also consider its wisdom. Use variety in your teaching methods. The same old way becomes boring, ineffective and tiresome to the best of pupils. Consider Jesus Christ, the Master Teacher. He used several ways, each effective.

Here are twelve different ways to teach, as we have adapted them to Bible classwork:

1. A brief, occasional Bible quiz, with rapid-fire questions addressed to various members of the class.

2. A "student-teacher" day, when, for part or all of the period, one of the regular students assists the teacher in conducting the session.

3. A reference session, during which Bible dictionaries, maps and concordances are explained and used to search out places where the scriptural story is taking place. They often help make the Bible live.

4. Use a recording of a Bible story or missionary experience to highlight that portion of Scripture being studied.

5. Filmstrips, or just a single slide, can be effective in sketching in the background of the lesson. "A picture is worth ten thousand words" is the ancient saying.

6. Develop an eye for the significant, and cut out that newspaper or magazine article that can throw light on the Bible.

7. Use the blackboard (or chalkboard). A verse of Scripture written by the teacher or a student can become indelibly impressed upon a human mind and soul. Or, if you wish, use small figures, symbols or sketches to illustrate a point.

8. Utilise object lessons. Nothing has held the attention of those we have taught more than a toy electric train, a doll, a photograph, an unusual Bible or New Testament.

9. "Read around" with the Bible, one of the usual ways teachers conduct lessons. But encourage all to participate, and do not continually skip over the poorer readers. Remember that in New England in the early days American public education got its start because people wanted their children to know how to read the Bible.

10. Occasional lecturing and brief talks are in order, *if not overdone*. Break them up with questions addressed to the class, or by calling upon someone to read a passage.

11. Do not overlook the value of discussion. Jesus often discussed spiritual matters with people. Note His talk with Nicodemus (John 3) and the discussion with the woman at the well (John 4). Get your class to talk about God's Word. It helps to get the members thinking about the Bible.

The materials you use as you teach God's Word and the methods are only as effective as you make them. In the final analysis, whether it be in day school or Sunday school, the most important piece of equipment is the teacher. Make your usefulness to God even greater by conducting a self-inventory. Are your goals worthy ones, and are you taking advantage of the many ways you can reach them for the glory of God and the salvation of souls? If you have these correct aims and are utilising these various ways to realise them, you are following in the footsteps of the Master Teacher, who came to point men to life everlasting, and to die that they might have it.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, February 8th. 1 Chronicles 28 : 1-10.

Most interesting is David's reference to the building of God that he had in mind—"an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." The gathering together of all the princes, leaders and valiant men in Israel gave dignity and importance to the occasion. Following his words to the people David addressed himself directly to Solomon. His threefold message we can apply to our own hearts: get to know God, serve Him with a perfect heart and a willing mind and be strong. Discouragement and difficulty may come your way today; remember this word to Solomon, "Be strong."

Monday, February 9th. 1 Chronicles 28 : 11-21.

Although David was not permitted to build God's house, he made great preparation for it; this he did with all his might. The words before us give some idea of the vastness of the undertaking and the meticulous care with which he made his plans. At the end of the portion we read of him again counselling Solomon to be strong and of good courage. The magnitude of the project demanded a man with irrepressible courage. David knew this and by his words sought to fortify his son for the task before him. Nothing that is really worth while is easy. Face your task now with determination; at the same time lift your heart to God in prayer; He will give you grace.

Tuesday, February 10th. 1 Chronicles 29 : 1-9.

"Who then is willing to consecrate his service this day unto the Lord?" (v. 5).

In verses 6 to 9 we are told of the excellent response of the leaders and the people to the call of their king. The response was not in enthusiasm only, they gave to the work of God in service and in gifts. This they did willingly, with a perfect heart and as unto the Lord. Giving like this always brings with it great spiritual blessing. We are not surprised, therefore, to read of great rejoicing among the people. As seen in the lesson, this joy begins in consecration. May we, from this day, put our hand to the service of God and live always for His glory.

Wednesday, February 11th. 1 Chronicles 29 : 10-30.

"David blessed the Lord" (v. 10).

This he did out of a full heart and before all the congregation of Israel. There were times when he must have doubted the guiding hand of God in his life. He had known hardship, loneliness and sorrow, but now sincerely and publicly he lifted his heart in praise to God. In the weaving of the plan of our lives the black threads are as necessary as the silver and the gold. We do not recognise this at the time; it is afterwards that we can look back and thank God for the sense of His nearness, for His care and leading. May we learn to trust Him fully. "At evening time it shall be light."

Thursday, February 12th. Luke 10 : 1-16.

"Other seventy also" (v. 1).

These seventy, appointed by the Lord Jesus for special service, did not include the twelve. While we are told the names of His immediate followers, the names of the seventy are not given; it is sufficient to know that they were commissioned by Him to a work that was urgent and in a field that was wide (vv. 1, 2). It matters not whether we are known or unknown, named or overlooked, provided we are in His will and share His vision and sorrow. By sending them forth two by two Jesus laid stress on the need for fellowship in service. This must include sympathy, practical support and grace—grace to work happily together.

Friday, February 13th. Luke 10 : 17-24.

"In that hour Jesus rejoiced in spirit" (v. 21).

The exultant joy that filled the soul of Jesus, finding expression in the prayer of thanksgiving that followed, is a reminder that Jesus was joyful. No one could have finished that prince of parables with the words in Luke 15 : 32, as Jesus did, without a smile on the face and laughter in the voice—"It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Jesus was joyful. And this joy can be ours too; it is our heritage in Him. In Galatians 5 : 22 it is preceded only by love. Is this joy yours?

Saturday, February 14th. Luke 10 : 25-42.

"Mary . . . also sat at Jesus' feet" (v. 39).

"We must not assume that Mary had no part in the welcome accorded to Jesus and in the preparations made for His visit. She had her social and domestic responsibilities, but, unlike Martha, these were not allowed to engulf her time and thought—she "also sat at Jesus' feet, and heard His word." Martha could also have occupied this happy position had she not been "cumbered about much serving" and "troubled about many things." Christian families should consider the mother of the home and see that opportunities are afforded her for remembering the Lord in the breaking of the bread—here we sit at Jesus' feet and hear His Word.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, FEBRUARY 11th, 1959, at 9.15 p.m.

Speaker : Rev. J. Dyke (Birmingham)

Subject : "The imperativeness of a quick decision"

Ministry of music by

The London Crusader Choir rendering

"Who is on the Lord's side?"

Solos by Anne McLennan, "Blessed Redeemer,"
and Marie Hamilton, "Almost Persuaded"

Programme produced by DOUGLAS B. GRAY

(Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

FINCHLEY. February 14. Elim Church, King Street, N.2 (off Church Lane). Final Saturday Special this winter. H. W. Greenway (Secretary General) and Elim Bible College students. Grand finale. Come and bring a friend. More to follow (D.V.) next winter. Also February 15, Ray Hughes's anniversary services. Special speaker: H. W. Greenway.

GILTBROOK. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HASTINGS. February 21 and 22. Elim Church, Central Hall, Station Road. Church Anniversary services. Special visit of London Crusader Choir and its director, Douglas B. Gray. Sat. 7, Sun. 11 and 6.30.

HENDON. February 21. Elim Church, Ravenshurst Avenue. Monthly rally. Speaker: F. J. Slemming. Items from Kingston Crusaders. 7.

ILFORD. February 7. Elim Church, Scafton Road. Monthly rally. Speaker: E. Corsie. 7.30 p.m.

KIDDERMINSTER. February 7. Kidderminster Town Hall. Birmingham Presbytery Rally 7. Speakers: E. J. Phillips and A. Backhouse. All invited.

LEYTON. January 24—February 8. Elim Church, Vicarage Road. Revival Crusade. Conducted by Irish-Canadian Evangelist, John Abraham. Week-nights 7.45 (except Friday), Sat. 6.30, Sun. 6.30

LONG EATON. Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: February 7, Kidderminster; 8 (Sun.), Graham Street, Birmingham (morning), Weoley Castle (evening); March 7 and 8, Cardiff.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

SUNNY BLUNDELL TOUR

February 7, Wigan; 8, Liverpool (farewell service).

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: February 7, Carlisle; 8, Whitehaven; 9, Dumfries; 10, Edinburgh; 11, Shotts; 12, Stonyburn; 13, Dunfermline; 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

TWO SUSSEX ELIM YOUTH RALLIES

All are invited to attend these conferences and rallies

HASTINGS—Elim Church, The Central Hall

Saturday, February 7th

- 3 p.m. Youth Conference
- 5 p.m. R.A.H. Choir Rehearsal
- 7 p.m. Youth Rally

Speakers: REV. DOUGLAS B. GRAY
and REV. J. HYWEL DAVIES

Supported by vocal and instrumental items

HOVE—Elim Church, Portland Road
Saturday, February 21st

- 3 p.m. Youth Conference
- 7.15 p.m. Youth Rally

Speaker: REV. J. HYWEL DAVIES

Supported by I.B.T.I. students with vocal and instrumental items

Youth Rallies organised and conducted by the
Sussex Youth Commissioner
REV. JOHN LANCASTER

Come—and bring your friends

CHURCH	—	YOUR GIFT TO THE FUND	—	LENT
TO BUILD ANOTHER	TO BUILD ANOTHER	TO BUILD ANOTHER	TO BUILD ANOTHER	TO BUILD ANOTHER
<p>You can literally</p> <h2>BUILD FOR THE KINGDOM</h2> <p>by making a gift to the Elim Building Development Fund—the new fund for helping to erect Elim Church buildings. A gift of £1 or more will make you a Foundation Member and a commemoration certificate will be sent to you.</p> <p>Write to the</p> <p>Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4</p>				
REPAID TO FUND	REPAID TO FUND	REPAID TO FUND	REPAID TO FUND	REPAID TO FUND
LENT TO BUILD ANOTHER CHURCH	LENT TO BUILD ANOTHER CHURCH	LENT TO BUILD ANOTHER CHURCH	LENT TO BUILD ANOTHER CHURCH	LENT TO BUILD ANOTHER CHURCH

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road, BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cornish Holiday Camp. Spacious hall available; pleasantly situated; all conveniences. Full particulars apply: Mr. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.28

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

Cornwall. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Treyarnon Bay. Details from above address. C.39

"Croylands", Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h.and.c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

BOARD-RESIDENCE, ETC.

Plymouth Elim family desiring fortnight's holiday London, Easter or August 1959, willing exchange houses with London family seeking holiday in West Country. For proposals write: Crocker, 15 Kensington Terrace, Mutley, Plymouth. C.42

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Wartens. Tel. Cloughton 276. C.23

BIRTHS

Martin. On January 24th, to Colin and Barbara Martin, both members of Elim Church, Southend-on-Sea, a son, Andrew Christopher John. To God be the glory.

Norton. On December 30th, to Pastor and Mrs. D. L. Norton, Elim missionaries to Transvaal, the gift of a son, Andrew Steven.

MARRIAGE

Chidwick : Batt. On January 17th, at Elim Church, Gosport; Ivan Chidwick to Eileen Batt. Officiating ministers, J. McAvoy (Portsmouth) and Florence Munday (Gosport).

WITH CHRIST

Buckler. On January 9th, Alice M. Buckler, retired Elim missionary (India); called to higher service. Officiating ministers at funeral, G. H. Thomas and S. Gorman.

Manners. On January 5th, Dorothy Anne Manners, aged 52, faithful member of Elim Church, Bath. "For ever with the Lord." Officiating minister at funeral, Edward J. Jarvis.

MISCELLANEOUS

Old Christmas and birthday cards wanted and thankfully received. Bible Depot, 43 Stonegate, York. C.43

WONDERFUL VALUE

in Sunday School Prizes

"WHITE CLOVER" SERIES

Only 3/- each (by post 3/5)

in

64 pages, fully bound attractive paper boards.

The Irrepressible Smudge (boys 10-14 years) by Dan Robson.

Kachibinda (boys and girls 8-12 years) by E. M. Milligan.

The Boys of Tinkers' Glen (boys 10-14 years) by Peter Fraser.

Big Brother (boys and girls 8-12 years) by Raymond H. Belton.

The Fighting Fifth (boys 10-14 years) by Peter Fraser.

The Rebel Prince (boys and girls 8-12 years) by Raymond H. Belton.

David's Quest (boys and girls 10-14 years) by Ambrose Haynes.

When Heather Came to Moorcroft (girls 12-14 years) by Ann Hawsworth.

The Trio from Dormitory Five (girls 10-14 years) by P. C. Coles.

Master of Crow Trees (girls 14 and over) by Glynn Mills.

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Baptismal service at Malton (see page 99).

Whispering Saints

By Anne Sandberg

**GOD IS LOOKING FOR WORSHIPPERS, NOT WHISPERERS.
IF YOU GO TO CHURCH TO MEET HIM,
YOU WILL SHOW REVERENCE WHEN YOU ENTER HIS HOUSE.**

STRAWBERRIES are cheap now. I bought a dozen boxes for making jam."

"Kline's has a big sale; you can get sheets for a shilling less."

These remarks were not made over the back fence, but in church at ten minutes to eleven one Sunday morning.

If there is any concord between these statements and the fact that a worship service was about to begin, I am at a loss to know what it could be.

As a convert from Roman Catholicism, I am sorry to report that my first impression of a Protestant service was deeply marred by a woman nonchalantly adjusting her coiffure while whispering to a neighbour during a period of prayer. Hungry-hearted, I came to church to find God, but instead found irreverence which would not be tolerated in the church from which I was beginning to emerge. It is true that the rest of the service was inspirational, but somehow all details were forgotten except this incident. Perhaps this was one reason why I went through a full year's struggle before I finally decided for Christ!

Consider the possibility of this reaction in visitors or recent converts at *your* church who formerly had been accustomed to respect in their houses of God. Are they likely to keep coming?

And think of the effect on the minister who possibly spent his Saturday night praying. With the unction of the Spirit heavily upon him, he enters the church to be overwhelmed by a babel of whispering sounds.

Or perhaps some good sister is earnestly praying at the altar; she may find it difficult to seek the Lord. She may even wonder if she could be the object of the tittering amusement of a couple nearby!

Not only is it a matter of irreverence toward God, it is discourteous.

For proper church etiquette one might quote two apparently contradictory scriptures: "The Lord is in His holy temple; let all the earth keep silence before Him." "Enter into His gates with thanksgiving, and into His courts with praise." We Pente-

costals know that there is a time to keep silence and a time to make a joyful noise. But the noise is to be made "unto the Lord" and not to one another.

Is it any wonder that the minister or song leader must labour so diligently to get the saints into the real spirit of worship? Or that often half the service passes before one feels the Spirit really moving?

The moment one enters the house of God he should look to the Lord in quiet prayer. Regardless of any official opening time, *for you* the service has begun.

Unfortunately I sometimes find myself seated beside a person who believes she must "enter the courts of the Lord with whisperings." The well-meaning sister leans over and asks, "How do you like your new parakeet?" Smiling politely, I reply, "Fine," and close my eyes again to pray. But the sister is insistent: "Now you want to be sure to keep it out of a draught; my oldest daughter's bird died because of a draught."

I reopen my eyes and courteously say: "Thank you for telling me; I'll be careful." Then I again attempt to withdraw my struggling thoughts from parakeets. But the lady persists: "Do you let the bird out every day? You know, they need exercise." By that time the first hymn has been called, and it is not until I have sung three verses that I am able to concentrate on spiritual things.

I am not exaggerating. I am describing a very real problem that exists in more than one church. I have found it best, many times, to kneel by my seat and begin praying as soon as I enter the church. My talkative friend usually takes the hint.

Whispering saints are a detriment to any service. And yet I am sure they do not mean to be. They do it thoughtlessly. If they realised what harm they do, they surely would check themselves of the habit. No doubt the habit is the result of the informal atmosphere in our churches. We deeply cherish this freedom. We have no desire to go back to the formal atmosphere and don the spiritual straitjackets from which God set us free. But perhaps we have swung from one extreme to the other. We need to combine our spiritual liberty with a proper respect for

God's house, God's Word, and God's presence.

Sometimes it is necessary to discuss a matter after reaching the church. Would it not be better to step into some secluded spot, possibly a separate room, where you can converse without disturbing the worshippers? The sound of your voice travels farther than you realise, even if you are in the vestibule.

Ask yourself, Why do I go to church? Is it to meet friends? If so, you may linger in the vestibule and spend the precious moments in idle conversation. Or you may look about and whisper while waiting for the service to begin. But if you go to

meet with God, you will enter church with a spirit of worship and give yourself to prayer and meditation, even before the meeting begins. When we do this, the service will be marked with the Lord's power and glory from the very start. Souls will be blessed, God's Word will have free course, and people will be saved, healed, filled with the Holy Spirit.

Let us abandon the ranks of the whispering saints and join the band of those who employ the precious pre-meeting moments in spiritual preparation.

—Pentecostal Evangel.



Women's Column

By Gladys Gorton

A NICE CUP OF TEA

"WOULD you like a nice cup of tea?" I asked our mid-morning visitor. "I would," he replied, "but why a *nice* cup of tea? My wife always says 'a nice cup of tea.'" We laughed. "She must be nice too then," I answered. A cup of tea is so refreshing, it energises and puts colour into the drab monotony of the customary. Sidney Smith thanked God for tea: "What would the world do without tea? How did it exist? I am glad that I was not born before tea."

On reflection, tea is the beverage for all seasons. How comforting on a cold winter's day, yet how cooling and reviving on a sultry summer's day. Confidences can be exchanged over a nice cup of tea and friendliness and fellowship be fostered. It helps to create an "atmosphere" and break down barriers of distant reserve and cold shyness. Jesus, I imagine, knew all this when He invited Himself to the home of Zacchæus (Luke 19:5). The children's chorus fittingly tells, "I am coming to your house for tea." That method could well be used by you and me to win her—your neighbour, your workmate—for Christ. Try it.

But *why* do we all use the adjective "nice"? Because it is delectable. "Nice" very amply expresses things which to us are pleasant to the senses and pleasing and agreeable in general. "Awful" we

use to express the reverse! This poem will give you food for thought.

"Dolls and breakfast, walks and toys,
And *some* things one enjoys
Happen every single day.
But it is the other way
With the *niciest* kinds of things.
Cherry blossom in the spring,
White and beautiful and dear,
Only happens once a year.
And just *once* corn's gold and ripe,
And it's spring when blackbirds pipe.
First I was surprised at it.
Now I've thought it out a bit;
And it's very *nice*, you know,
Just to wait for things. And though
We must sometimes be without them,
We can think in bed about them!"

Someone told me that she always reads the "Women's Column" over her morning cup of tea. If you are down in spirit and drinking your cup of tea as you read this, I hope the result will be a nice warm glow within.

The word "nice" is not found in the Scriptures, but they definitely instruct us to dwell and think upon the nice things in life. "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things" (Philippians 4:8).

Cover Picture

A group of candidates baptised following the campaign by Eddie Smith at Malton. Many of the candidates have since received the baptism in the Holy Spirit. One young man was saved, baptised in water and received his Pentecostal experience all in a fortnight. A young married couple were saved on a recent Sunday evening and God is really blessing, for which we give Him praise.

T. RICHARDSON.

"FRINGE SECTS"

SOME remarkable statistics are revealed in an article by Dr. Van Dusen, chairman of the Joint Committee of the World Council of Churches and the International Missionary Council. Speaking of the rapid growth of Pentecostal churches, he reveals that in South America there is "hardly a country where sectarian Protestants do not outnumber the adherents of the traditional Protestant bodies by four to one, and in some countries the ratio is at least twenty to one." In Chile, he reveals that the Pentecostal bodies claim 400,000 members, "the most numerous genuinely indigenous Protestant church in Latin America." In Africa too there has been a remarkable growth of evangelical and Pentecostal forces.

Dr. Van Dusen, speaking of the misgivings of traditional Protestants, who regard these movements as "fringe sects," reminds us that just such a stigma adhered to the early Baptists, Methodists and others. He shows that the most notable features of the Pentecostal movement "bear striking resemblance to the life of the earliest Christian churches as they are clearly revealed in the pages of the New Testament." Posing the question whether Pentecostal Christianity may persist as a permanent "third force," alongside Catholic and Reformed faiths, he says: "It is not beyond possibility that future historians will declare that what is taking place is a new Reformation, comparable to that of the sixteenth century." How well this accords with our own conviction that God is indeed pouring out His Spirit in the last great deluge of blessing preparatory to the return of our Lord and Saviour. Not that we can be complacent, however, for one has been astounded to discover that there are more Pentecostal adherents on many of the mission fields than there are in this country: more in Communist China, far, far more behind the Iron Curtain, more in Nigeria and Congo. Certainly this reveals that Pentecostal believers have a worldwide vision. However, one must not fail to face the tremendous challenge that, while many of the pioneers of Pentecost had their homes in this island of ours, to see the Pentecostal movement in its most dynamic form today one must go farther afield.

We cannot ignore the fact that the comments of others are not always complimentary! Dr. Van Dusen reminds us of the charge that Pentecostals are

often divided, though of course this is scarcely the prerogative of our movement! As for the criticism that we are "indifferent to the scientific and historical advances of recent centuries, including the proven results of modern inquiry into the formation of the Bible," that we have an extremely limited intellectual outlook, we would answer that modern archæology has already given some nasty jolts to the "proven results of modern inquiry," so that much of the ground once confidently held by those of the higher critical school has had to be ceded. As for the intellectual outlook, we cannot help but wonder whether this is behind the failure of the church as a whole to meet the need of the man in the street. Peter and John and the other disciples were heralded as unlearned and ignorant men, yet they "turned the world upside down." Today, their would-be successors, with unparalleled opportunities of education, succeed in making the plain, simple truths Christ and His disciples taught so involved that no one but a learned theologian could ever understand. Then, when they have finished, what is left but the dehydrated remains of the Gospel which is "the power of God unto salvation"?

We need men of intellectual capacity who can meet these critics on their own ground and reveal to them that our faith does not require a closed mind; that it is a reasoned faith. But let us ever heed the warning of one of the most learned men of his day that "the natural man receiveth not the things of the Spirit . . . because they are spiritually discerned"; that the wisdom of men is foolishness with God. How clearly Paul sums it all up. He might well have lived in our day.

In Jesus' day, "the common people heard Him gladly." Surely God has raised up this Pentecostal movement to meet the need of such today, and we are glad to be in that number.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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From my Diary



By T. H. Stevenson

I AM not uncommonly interested in painting, but I found *Enjoying Paintings*, by G. A. Wood, most satisfying. There I read a description of a French artist's works that one could wish were true of us in the art of living our daily lives. "Renan's paintings sing with the joy of living; sometimes they shout aloud. Renan's paintings need no signature. They have a distinctive bloom which is unmistakable whatever their subject." We ought to translate such joy, attractiveness and distinctiveness into daily living that it might be known "whose we are, and whom we serve."

☆ ☆ ☆

Let us hope the Archbishop of Canterbury was not too serious when he said that his work would be ruined if he ever had a television set. Dr. Fisher was speaking about the Lambeth Conference, and mentioned that a television set had been put in the palace for the bishops. "I found myself watching it. Once I got in I stayed in until the thing shut down for the night." So said the Archbishop, adding: "I am happy we have not got a set because we are saved from any temptation." Probably after a while many television owners cease to watch nightly to the bitter end, and many contend that it offers a relaxation and education. But with many also it seems to become an occupation, without any discrimination.

☆ ☆ ☆

After many years since the union of the Methodist Church, neighbouring Methodist congregations in various districts are gradually joining together, saving considerably in manpower and expense. One would expect such unions to result in greatly increased numbers, but I found an example recently where two churches in a town joined a few years ago

and were later joined by another group, yet less than a generation ago the congregation of the building now in use was larger than it is now, even with the addition of two other congregations.

☆ ☆ ☆

Under the title *Christian Science and Disease* a writer has stated: "This science analyses disease and finds it to be unreal—an illusion of the senses, without foundation, and that it does not exist in fact." I am left wondering by what process this or any other science can analyse an unreality, an illusion or non-existence. It is true that so-called Christian Science is neither Christian nor science.

☆ ☆ ☆

In Japan today the Bible is being widely bought and avidly read. Some leading daily newspapers with circulations of more than 3,000,000 do not hesitate to publicise the Scriptures and print portions in their columns. The Emperor of Japan and members of his family read and study the Bible. In a questionnaire, a Sunday paper asked thirty prominent scholars and writers: "What one book would you take if you were stranded on a lonely island?" Of the thirty, eight replied that they would choose the Bible. This about the Bible in Japan reminded me of a book I possess entitled *Japan in the Bible*. The argument, seeking to prove that the identity of the scattered tribes of Israel is to be found in the Japanese, is interesting but even less convincing than other similar unconvincing theories.

☆ ☆ ☆

Captain Lord Alastair Graham told the Anglican Church Assembly of a woman who declined the invitation to have her name on the parish electoral roll. Her reason was that already she was "in the rock 'n' roll club in the next village."

☆ ☆ ☆

I think the following is the latest, but not the last, description of the qualities a minister should have.

The innocence of a lamb,
The wisdom of an owl,
The cheerfulness of a cricket,
The friendliness of a squirrel,
The complacency of a camel,
The diligence of a beaver,
The fleetness of a deer,
The vision of an eagle,
The agility of a panther,
The patience of an ox,
The endurance of an elephant,
The tenacity of a bulldog,
The courage and strength of a lion.

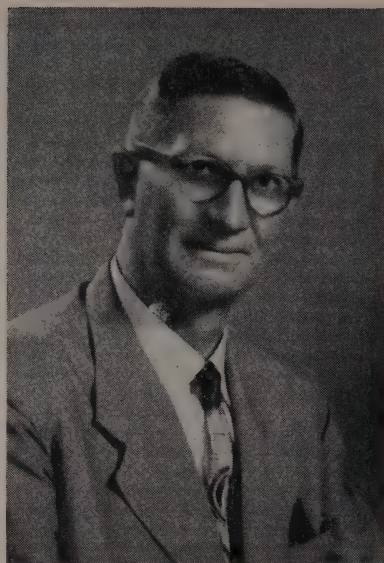
ONCE AN ATHEIST—BUT NOW ? THIS YEAR'S ELIM GUEST PREACHER FOR THE ROYAL ALBERT HALL

THIS is the testimony of the General Moderator and Superintendent of the Full Gospel Church of God of South Africa, Dr. J. H. Saayman (pronounced *Simon*), who is the guest speaker at this year's Easter rallies in the Royal Albert Hall, along with Elim evangelist Rev. John Woodhead.

As a young man, Dr. Saayman held strong atheistic views during his high school and college days, and later became renowned for these views. But one day Christ arrested him as He did Paul, with the result that young Saayman found His Saviour and consequently dedicated his life to Him.

Following his dedication to Christ he received a call to full-time ministry and subsequently entered the Full Gospel Church in South Africa. As resourceful as he was in his atheistic views and his determination to propagate them, he passionately devoted himself to the truth. He is an accomplished speaker, with a forceful presentation of the Scriptures. He has served as Vice-Moderator, General Moderator and General Superintendent of his denomination, and has now been appointed General Representative of Missions and Ambassador of Goodwill for his European and American tour.

He is no stranger to the Elim churches in the Birmingham Presbytery, and during his previous



Dr. J. H. Saayman

visit some years ago was instrumental in God's hands in bringing healing to many sick people. There are people in Birmingham today who can testify to the deliverance from sickness when prayed for by this servant of God.

As he joins forces with one of our own evangelists on this great day, we invite you to join in prayer for an outpouring of the Holy Ghost.

CHURCH NEWS FLASH

BLESSING AT TAMWORTH

As we look back over the past year we have great cause to thank our heavenly Father for His manifold blessings. We have started a Junior Crusader meeting, which is very well attended. We have also hired a room at the Town Hall for the last Sunday evening each month for a Youth for Christ meeting. Our teenage Crusaders tour the streets for an hour before their meeting to give out tracts and personal invitations to young people. Our young people are on fire for God and eager to work for Him. Please pray for them that God will bless their efforts, that others may be brought to a saving knowledge of our Lord Jesus Christ.

HEALING CRUSADE AT WOKING

I am a very different person from what I was at the beginning of this wonderful crusade conducted by Rev. Vic Ramsay. I have seen, heard and felt the power of God in action. I had an overwhelming fear of falling, every step taken in fear and trembling. Praise the Lord, my fears are gone. Coming to the service like an old woman, I went home like a youngster.

Numbers were very disappointing, but brother Ramsay held on to God for the blessing. A lady wearing dark glasses, blind in one eye and only able to see a whiteness with the other, was able, after prayer, to fill in her own decision card. A man suffering from two slipped discs, after prayer, bent and rose with no hesitation. A lady partially paralysed and with a spirit of fear was instantly delivered. A lady unable to walk without pain walked the length of the hall and ran back without pain.

The convicting yet inspiring messages were worth every effort made to promote the crusade. Its impact has been widespread.

ORDINATION AT ROCHESTER

The first Sunday of 1959 will live in the memory of the members of the Rochester church, for on Sunday, January 4th, Pastor R. Jobling, a former member, now in charge of the Falmouth church, was ordained. The service was convened by Pastor David Thomas of Hendon. After Pastor W. G. Hathaway, Field Superintendent, had given an excellent address from 1 Timothy 6:20, Mr. Jobling was introduced to the large congregation by Pastor Bradley, Dean of the Bible College at the time that he was a student. Mr. Jobling then gave a brief testimony, after which hands were laid on him and he was committed to the Lord in prayer and presented with his ordination certificate. E. G. SHEPHARD.



Edinburgh Sunshine Corner Party

Book Review

SINS OF THE DAY. Recently published by Messrs. Longmans, Green & Co. Ltd. Price 4/6.

There is no doubt that much time and thought has gone into the preparation of this little book. The fifteen chapters consist of lists of shortcomings showing lack of character, dependability or thought in a comprehensive listing of people. One is surprised to find trivial things and others which would show a real lack of spiritual growth listed next to each other.

As stated in the introduction, this book is intended to be used as a manual of devotion for self-examination and is for continual use. To those who find this helpful it might have its place on the table by the bed and the blank pages provided at the end would be useful.

My criticism would be that for the unregenerate it does not lead to the Saviour from sin, and in a believer's life more would be done by the conviction of the Holy Spirit. It left me unrefreshed.

G. M. GARTON.

Testimony ~~~~~ ~~~~~ Corner

A "BAD BOY" FINDS A NEW LIFE IN THE POWER OF PRAYER

Here is a story of how prayer changed the life of a local young man—the story of Pte. Frank Waddington.

Six months ago Frank Waddington's young life was in a mess. He was what we sometimes call "a bad boy." He was drinking too much. He was getting himself into various spots of bother. He had been an absentee from the Army. He was on the fringe of needing corrective training. He told me so, himself, this week.

Then he discovered the power of prayer. And today, at twenty and still in the Army, he is a "free-lance evangelist" and tells me: "Since I let God into my heart and my home I have found a much better life."

Frank Waddington, who lives at 3 Chapel Hill, Salterforth, says he had been the victim of a stutter since he was six years old. He had taken speech therapy, but still he stammered. "I had given up hope of ever speaking properly, but now I never stammer and I believe this is due to prayer."

He has taken prayer, too, into his home.

His seventy-nine-year-old grandmother, Mrs. Barbara Templeton, who lives with Frank's parents at 21 Riley Street, Earby, is convinced that prayer has improved her health almost beyond belief.

His twenty-four-year-old brother Arthur, a lorry driver, also feels that prayers have given him new health, and certainly new hope.

It is fashionable to doubt faith like Frank Waddington's; easy to dismiss such stories as his with a certain amount of cynicism.

But in an age when we read more and more about crime and violence everywhere, of new killings in Cyprus, of race riots, of Teddy boy disorders, of political inhumanity, of hydrogen bomb tests, of segregation, in an age when the evil in life sometimes gets more attention than the good, I make no apology for giving the top of the column this week to a story which, in the experience of one young man at least, tends to show that there are things of the spirit which transcend all material aspects of life. I make no apology for helping to propagate the power of prayer.

Earby Times.

PS. Frank now attends the Colne Elim Church, where he was saved during Pastor Chuter's campaign in 1958.

SOME time ago a very prominent preacher said, "We cannot expect another great revival." It is our opinion that it is possible to have a conviction and yet be lacking in evidence to support such a conviction. Without being uncharitable, we believe that there is evidence to support a belief in another great revival; but, more than that, we conclude, after searching the Scriptures, that there is a *basis* for another outpouring of the Holy Spirit which constitutes revival. Amid the many, we suggest five scriptures as our *basis* for expecting revival when the conditions have been fulfilled.

One thing we would point out is that we are not thinking of souls being saved and the healing of bodies. These, though very desirable, are the outcome of revival. If we examine the word revival we shall find the meaning to be "to return to life," "to receive life," "to recover or recapture life." That does not infer that we are to be harping on the good old days, blessed as they were, but rather that we must go on to the *blessed new* days that await us! Revival is the Church, universal and local, and believers individually receiving *life*, and we ask "Is the spirit of the Lord straitened?" (Micah 2:7). Let us proceed then to the evidence of our basis for revival.

THE COVENANT OF RAIN

(Zechariah 10:1)

This promise of God reaches right through the latter rain period which began at Pentecost, and has continued in small and great outpourings to this present day in answer to those who have asked. It is obvious that God will still fulfil His promise as earnest prayer is made unto Him. The tense used here is that of continuance. Latter rain should be a continual experience; the prophecies of Joel chapter 2 and Acts chapter 2 are not exhausted, but will come to the full in the future.

James, in his epistle, reminds us that the husbandman expects to receive the early and the latter rain, and we affirm that in answer to the prayer of faith and persistency, before the days of wrath fall upon this world, there must and will be another outpouring of the Holy Spirit. Baron, commenting on this verse, records: "it will be a cloudburst, a deluge in a day of storms, pouring rain." We infer that while we have had outpourings of the Spirit they have not reached this intensity.

Just as the day of Pentecost was a cloudburst, so will the last outpouring of the Spirit pour through the darkened clouds of this age. Elijah prayed till the heavens gave forth an abundance of rain. We must do the same. God has not changed; He is look-

CAN WE HAVE ANOTHER

By W. H. Allen (Michigan)

ing for those who will ask. We must make prayer for revival the great business of our lives. Those of us who feel we have no ministry can at least attempt this one. Two sisters prayed until God sent D. L. Moody to this country.

Frank and Seth Joshua, with others, met on Hirwaun mountain and asked until they heard the rumblings of revival. Others walked the banks of the river Neath with hearts crying unto God for an outpouring of the Spirit. Two Crusaders, dissatisfied with the state of things in a certain church in South Wales, also went on a mountain top to pray; others soon joined them; soon youth work and church were rejoicing in new life.

Let us beseech Him who has given us the promise of showers in the time of the latter rain to send forth that which He has promised.

THE COMMAND OF JESUS TO THIRSTY SOULS

(John 7:38)

Here are found the very words of the Master for this dispensation: thirsty souls should come unto Him and drink, and out of *them*, their being, would flow *rivers of living water*.

The tragedy in most quarters these days is that we are *not thirsty* enough. Israel, says Jeremiah, committed two sins: they had forsaken the fountain of living waters and had hewed them out cisterns, broken cisterns that could hold no water; neither did they say in their heart, "Let us now fear the Lord our God that giveth rain, the former and the latter"—they had lost their thirst. The cistern of our own making will never satisfy. In contrast, where there has been a thirst, God has met the need of the individual and church and in the most unexpected places. We know of two churches which were outside the Pentecostal movement who have become fully Pentecostal during the last four years, and one of them is a revival centre. This brings to us an individual challenge: "how thirsty am I?"

HAVE REVIVAL ?

(Elim Church, Leicester)

May God make us a thirsty people, that we may draw from our risen ascended Lord, the smitten Rock, rivers of living water, that through us may flow light and life to souls around us.

THE DISPENSATION OF THE SPIRIT

(John 14:16)

The abiding presence of the Holy Spirit was the promise of Jesus for this age. How startling to observe that the Church, while accepting this, has believed the Devil's lie, that the manifestation of the Spirit in the miraculous was only for a transitory period. Consequently every genuine movement of the Spirit accompanied by signs has been viewed with suspicion, especially during this last fifty years, when a sincere and thorough investigation into the subject would prove otherwise, for it is beyond the shadow of a doubt that the gifts of the Holy Spirit have never been withdrawn.

The usual argument drawn from 1 Corinthians 13 borders on the childish, for it is logical to affirm that if the gifts had ceased knowledge would have ceased; but we find the very reverse: knowledge within and without the Church is increasing, and, we may add, so are the gifts.

We wish to state that wherever and whenever true believers are right in heart and give the Holy Spirit His rightful place in their lives and in the assembly there will be revival accompanied by the miraculous gifts of the Holy Spirit.

Pentecostal fulness was not for a few in the early days of the Church, but for the complete church age. Almost the last words of F. B. Meyer were: "The Church needs another baptism of the Holy Ghost." Elder Cumming, in his book *Through the Eternal Spirit*, declares that God was willing to continue the miraculous gifts, but they have been lost owing to a great decay in the spiritual life and power of the Church of Christ. We must maintain the vision. The Holy Spirit is still with us and waits to give joy, peace and power.

THE RISING TIDE OF INIQUITY

(Isaiah 59:19)

This promise of God, that when the enemy comes in like a flood the Spirit of the Lord will raise up a standard against Him, is one of the greatest reasons for believing in another revival. God has always intervened when His people or the world have drifted downwards. If, as we are led to believe, the present state of the world is a pointer to the near return of our Lord Jesus Christ, how much more does it point to the need for revival. God must and God will do something for this generation. Praise Him, He *has* done great things these last fifty years. We must make the blessing of the past the platform for pleading to Him for the present and the future, reminding Him in our petitions of the state of our land, and that we expect Him to fulfil this promise and raise up a standard in sending an outpouring of His Spirit.

GOD'S DESIRE FOR REVIVAL

(Isaiah 44:3)

Here is another of those inspiring promises, showing that God is always ready to send His blessing. The symbolic language of water, floods, blessing, saturated ground and fruitful vegetation used by the Holy Spirit show His deep desire to bless His people, yea, and the world. Has He not given us all things that pertain unto life and godliness and promised times of refreshing from His presence?

We suggest that we take these five scriptures as our basis and plead them before the throne of grace. Whatever our interpretation of the parable of the ten virgins, there is one outstanding thought, *they all arose and trimmed their lamps*. We suggest the consciousness of deficiency came with revival.

We dare not and must not wait until then, we must arise *now*! If we are honest, we must confess that the Church has not entered into her possessions. When we read the standard of the epistles and the provision made to maintain that standard, and then survey the present condition, we feel like crying with Isaiah, "Woe is me!" But for the fact that we believe God wishes to send us revival our hearts would fail us, but as for Isaiah, the vision heavenwards and the picture outwards are the very reasons for believing in and seeking after another revival.

"O send an outpouring of power, dear Lord,
That will sweep through the thirsty land,
A mighty outpouring of Holy Ghost power,
A flood-tide that none can withstand.
Let the glory descend as before Thee we bend
Till all are immersed in Thy Spirit divine."

E. C. W. BOULTON.

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From the Editor's Postbag - - -

I SEEK to share with you a burden concerning the place of the ELIM EVANGEL in the life of the Elim churches. The EVANGEL can never be the mainspring of our devotion and of our discipleship, but it may be regarded as the face and hands that show either constant or erratic movement within. I believe that the ELIM EVANGEL should have first claim after the Scriptures upon the reading of Elim people.

By reading the EVANGEL we attest that no education is complete unless it be Christian. It is probable that radio, television and secular magazines exert an undue educative influence upon Christians and their children. No secular education, however technically competent and culturally excellent, can be other than incomplete. It trains only for the life that now is, and not for the life hereafter: it caters for the body and for the mind, but not for the spirit of man. The Christian Gospel makes man whole and keeps him balanced. We dare not relinquish our grasp of its truths, for that would be to remove the foundations.

By reading the EVANGEL we attest that no Christian discipleship is possible without some cost. Labour and study undertaken for love of Jesus are more beneficial than a pleasing of ourselves.

By reading the EVANGEL we attest that no denomination will retain its vigour that does not respect the ministry of the Holy Ghost in private life and in public worship. The virility of some other denominations has declined, not because they lacked scholarship, culture, finance or organisation, but be-

cause in practice they despised and grieved the Holy Ghost. A church will prosper if it is established upon sound doctrine, if it is inspired by a pure devotion to the Godhead, if it obeys the voice of the Holy Ghost and if it is animated by a constant spirit of loyalty and of sacrifice.

There is not space for me to elaborate upon the need for Pentecostal people to occupy the field of the world's literature. Sufficient to remark that while speech makes thought current, literature makes it permanent. For our salvation God gave His Son, poured forth His Spirit, formed His Church, and established His Book in increasing circulation. The river of Divine revelation has many tributaries: the EVANGEL is one of them. It is an exposition of the things most surely believed among us and of the things that the Lord is most surely doing with us. Take heed how you hear and what you read, for it will either strengthen or weaken, build up or break down.

AN EVANGEL SECRETARY.

IBRA RADIO

Radio Africa, Tangier

**"This is Life" programme, presented by the Elim Church
WEDNESDAY, FEBRUARY 18th, 1959, at 9.15 p.m.**

SHORT WAVE: 20.2, 26.1 and 32.3 metres

Speaker: Rev. J. Dyke (Birmingham)

Subject: "The Chief Mourner"

Ministry of music by the London Crusader Choir rendering "Who is on the Lord's side?"

Solo by Marie Hamilton, "In the heart of Jesus."

Programme produced by

DOUGLAS B. GRAY (Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Dr. W. Graham Scroggie

On Sunday, December 28th, 1958, at his home in Wimbledon, there passed from the scene of his earthly labours a well-known and well-loved servant of God, Dr. W. Graham Scroggie. Throughout his ministerial life he was a renowned Bible expositor and author and now, in his 82nd year, he has laid down his armour and entered into rest.

While we, as Pentecostal believers, disagree very definitely with his exposition of the Bible doctrine of the Holy Spirit in His relationship with the believer, and contend for the New Testament teaching of a second experience of the Holy Spirit, which is the prerogative of the individual to experience and enjoy and which we call the Pentecostal Baptism, we honour this great man for his life-long faithfulness to Christ and his rare ability as a preacher and writer of the sacred Word of God.

* * *

India upholds cow ruling

India's Supreme Court has ruled that a total ban on the slaughter of cows—sacred animals in the Hindu faith—was reasonable and valid under the constitution.

Moslem butchers and tanners challenged the ban as an infringement of trade under the constitution.

Evidently they are more concerned with daily worship than with daily food.

* * *

In a message to President Eisenhower the International Council of Christian Churches (a fundamentalist group) protested against the proposed visit of Premier Nikita Khrushchev of Russia to the U.S. for a summit conference. The council said that "if there was ever a spokesman for all that the Devil and hell represent in the light of our glorious Christian faith, it is Khrushchev today."

Good Basic English from the U.S.A. We could do with more of it over here.

* * *

Communism in Ceylon and Singapore

It would appear that only a miracle of God's intervention can prevent Ceylon from being plunged into the maw of this atheistic beast. Everything is being nationalised. While there has been no general exodus, one suddenly is aware of the fact that the British have handed over control in the island.

In Singapore great youth rallies evidence the aggressive spirit of Communism. High school students remain inside their schools for days at a time, ignoring the pleas of parents, disdaining law and order, while their tutors indoctrinate them in the ways of Communistic life.

Coming events cast their shadows before!

* * *

Special Atheists' Clubs

for young people have been opened in the

Western Ukraine, according to Russia's largest youth newspaper. The "most popular" lectures, according to the paper, are those which "expose so-called miracles, especially those involving reputedly miraculous icons." Another report states that similar clubs are being organised at Black Sea naval units.

* * *

New Denomination

A new denomination has come into being in Egypt, known as the Coptic Evangelical Church in the Nile Valley, as an outgrowth of Presbyterian missions. There are 196 congregations in Egypt and the Sudan, with about 30,000 members and 45,000 adherents. Last year the Nile Synod asked the United Presbyterian General Assembly for complete independence.

* * *

The Church in India

The United Lutheran Church in India has turned over property worth £1,000,000 to Andhra Evangelical Lutheran Church of Guntar. The property, which includes eight hospitals and 800 elementary schools, as well as 2,000 churches and chapels, had been acquired by U.L.C. missions during 116 years of operation. The president of the Andhra church said that the action "inaugurates a new era of partnership."

* * *

Cardinal wills £350 for repose of his soul

Archbishop Albert Gregory Meyer, of Milwaukee, U.S.A., was named by the late Pope Pius to succeed the late Samuel Cardinal Strich as Archbishop of Chicago. He will inherit £11,000 of the late cardinal's estate. Strich left an estate of £11,350 and a will designating that £11,000 should go to his successor and the remaining £350 be spent for masses for the repose of his soul.

What a pity he had not heard of a full and free salvation.

* * *

Hong Kong

In Hong Kong there is the general feeling that the Red avalanche may engulf the teeming city at any moment. Outstanding Christian leaders say: "We are gambling on having two more years to work in Hong Kong. The Russians are waiting only to get more of the United States money with which Hong Kong buys its food from Red China, and the completion of the huge airport now under construction by the British. We have no doubt they will come—it is only a question of how soon." Because this threat is so imminent the Chinese Christians are most hesitant to unite with any organisation that comes from the west. The result is a weak and divided church caught in the ebb tide of a nation in a state of flux.

The descent of the Red avalanche is as sure as its descent on unsuspecting Israel in her own homeland.

Settling old accounts

Mrs. Letta Dickson, 78, has given a £17,000 farm in Kansas, U.S.A., to the Baptist Foundation of Texas. "I have never given to the Lord like I should," she said, "and now I want to pay up."

Pentecostal churches would have a windfall if everybody settled similar outstanding accounts.

* * *

Moslems fined for poor sabbath attendance

In a determined effort to draw a large attendance at the Friday prayer services, the Johore Religious Affairs Department in Malaya issued a circular warning Moslems that if they did not attend the prayer service at the mosque on Friday (the Moslem sabbath day) they would be fined the equivalent of thirty-five shillings.

If all Pentecostals were treated similarly by their respective churches, church finances would show a sudden steep rise, or the graph recording the attendances at the prayer meetings would show the steep rise instead.

* * *

Pope declared to be Jesus in disguise

A Catholic devotional magazine, called *Tabernacle and Purgatory*, makes clear Roman Catholic identification of Christ with the Pope. In one issue it states: "The Pope is a visible Jesus. Besides the actual presence of Jesus upon the altar, Christ is also present in the person of the Pope, who is a living, authentic Jesus, truly present under the cover and disguise of Peter. We unite the eternal King and his Vicar in the same love. We consider the Pope a second Eucharist."

We thought it would come to that eventually. If you have read Matthew 24 we can say "You have been warned."

* * *

Family savings plan

Members of Church of God families have deposited nearly a million pounds of savings with their denomination for use as loan funds to build new churches. Deposits are made as part of a "family savings plan" and earn 3½ per cent.

A good example worth following.

* * *

Keeping confidence

A full pardon has been granted a Baptist minister in Tennessee who was charged with contempt of court for refusing to give what he considered confidential information in a divorce case. Governor Frank Clement declared, in granting the pardon, that any recognised minister, priest or rabbi should be allowed to "counsel in confidence without fear of being forced to disclose what has been communicated to him."

With which we could not be in more hearty agreement.

* * *

In the Philippines

The Far East Broadcasting Company's new 50,000-watt gospel station in Manila went on the air for full power testing in September.

A new station with high power is soon to begin operating from Okinawa, the U.S.A.-held island south of Japan. It will serve Korea and Mongolia with gospel broadcasts.

The Manila station broadcasts in thirty-six languages.

* * *

Christmas stamps

Christmas mail to America from Australia carried two new stamps which were sold in that country during November and December. The stamps were designed to emphasise the spiritual significance of Christmas and included a Nativity scene.

Conducted by
National Youth
Secretary

youth page



Crusaders, get ready!

WE are on a more extensive tour this year than in any post-war year. It is on the up-and-up, and we are quickly heading for the pre-war numbers in the Royal Albert Hall Easter rallies.

Pastor Douglas B. Gray, Director of Music, accompanied by the National Youth Director, will be visiting the towns and cities mentioned on the next page to conduct rehearsals for the Royal Albert Hall massed choir. It must be 1,000 this year. So, Crusaders, get ready!

The attractive and stimulating music, which will be a pleasure for you to sing, is now ready and can be obtained by writing direct to the Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4. Please *do not* write to the Youth Department, as this will cause you unnecessary delay. Send your postal order when ordering, as this also saves work. The music is contained in the *Evangelical Songster* No. 9, which costs 1/6 plus postage.

This form of Christian service in the choir at the Royal Albert Hall is of far greater value than many young people believe it to be. Time and again we have heard of the blessing this ministry has brought to the thousands present, the contribution to the spiritual tone of the rallies, and the invaluable support it gives to the speakers and conveners. One great American preacher visiting our great meetings was so impressed that he ordered tape recordings for use in the U.S.A. He confessed that there was "nothing like it" in his country, where many imagine there exists the slickest, cutest, most polished presentation of the Gospel in song.

Do you want this year's Royal Albert Hall Elim Youth Choir to be the biggest?

You can see this take place. Make your presence in the choir on Easter Monday No. 1 priority.

Do you want the choir to be its best?

Well, here are three easy stages to success—for you.

1. Order your copy of the R.A.H. music now.

2. Practise your part regularly and "pester" your Crusader secretary for practices after each Crusader meeting—weekly!

3. Look for the nearest R.A.H. rehearsal to your home town, in the list on the next page, and get there at all costs.

Many folk are saying that the young people of today are insipid, drifters, and lack conviction. Well, what about you? Here's a worth-while job, and you do not need a magnificent voice as long as you use "your head" and follow the conductor's instructions. So, Elim Crusaders, put your back into this great mission for Easter Monday.

ANOTHER CONTINENTAL HOUSE PARTY

for Elim Crusaders

Dates—from August 17th to 28th

At the famous Swiss mountain resort of

CHATEAU D'OEX

*The party will be accommodated in the
beautiful Hotel Rosat*

Inclusive charges from London (by air)
30 gns.

*Excursions will be additional, and arranged
from day to day*

Bookings have already been received (from members of last year's party—a good recommendation) so send for application form now.

Write to

National Youth Director,
Elim Youth Movement, 20 Clarence Avenue,
London, S.W.4

ROYAL ALBERT HALL EASTER CHOIR REHEARSALS

*conducted by the Director of Music
and arranged by the National Youth Director*

<i>Centre</i>	<i>Date</i>	<i>Address</i>
SOUTHAMPTON	Wednesday, February 18th, 7.30 p.m.	ELIM TABERNACLE, Park Road, Freemantle, Southampton.
BOURNEMOUTH	Thursday, February 19th, 7.30 p.m.	ELIM CHURCH, Hawthorn Road, Winton, Bournemouth.
MANCHESTER	Wednesday, February 25th, 7.30 p.m.	ELIM CHURCH, Nursery Street, Pendleton, Salford (near Manchester).
BRADFORD	Thursday, February 26th, 7.30 p.m.	ELIM CHURCH, Southend Hall, off Leeds Road, Bradford.
NOTTINGHAM	Friday, February 27th, 7.30 p.m.	THE CITY TEMPLE, Halifax Place, Nottingham.
LONDON (for north and south)	Saturday, February 28th, 8.15 p.m.	BRIDEWELL HALL, Eccleston Place, Victoria, S.W.1.
HEREFORD	Thursday, March 5th, 7.30 p.m.	ELIM CHURCH, Clive Street, Hereford.
BIRMINGHAM	Monday, March 9th, 7.30 p.m.	ELIM CHURCH, Graham Street, Birmingham.
LEIGH-ON-SEA	Friday, March 13th, 7.30 p.m.	ELIM CHURCH, Glendale Gardens, Leigh-on-Sea.
OXFORD	Wednesday, March 18th, 7.30 p.m.	THE CITY TEMPLE, Botley Road, Oxford.

An interesting footnote! Refreshments (free of charge) will be served at each centre.



Calling Boys and Girls

By Bernard Norris

Hello again!

I hope you enjoyed last week's competition. Here are the answers.

1, star (Matthew 2:10); 2, Jesus (Matthew 3:13); 3, heed (Matthew 6:1); 4, arose (Matthew 9:19); 5, Bartholomew (Matthew 10:3); 6, whosoever (Matthew 11:6); 7, six (Matthew 17:1); 8, kingdom (Matthew 20:1); 9, naked (Matthew 25:36); 10, dawn (Matthew 28:1).

How did you get on? I will let you know the winners next month. Now here I should tell you the winners of last month's competition—you know, about Palestine. Well, the winner was Bernard H. Norris. That's right, *me*! You see, I was the only one who knew the answer it seems, for those who wrote in said it should have been Canaan.

Remember, the promised land covered a very big area, much bigger than Palestine or Canaan. One day the Jews will have *all* their promised land instead of just a part. In the same way, we will one day

receive from God all the things promised to us in His Word.

What things has God promised to those who love Him? Can you think of some of them? Here are several, and if you have your own Bible you may like to look them up and underline them with that red pencil I spoke about a while ago.

Jesus promised us a mansion in heaven (John 14:2). He promised to come back and take us there (John 14:3). He promised that we would perform greater miracles than He did, by God's power flowing through us (John 14:12). He promised that He would answer any prayer made in His name (John 14:13, 14). He promised to ask His Father to send the Holy Spirit to be our comforter (John 14:16).

Aren't there a tremendous lot of promises? Now when you feel fed up, or sad, or miserable, just look up some of His promises—they are guaranteed to cheer.

Next week I'll tell you what happened to someone who did just that.

Cheerio for now, and God bless you,

BERNARD.

PS. A happy Valentine's Day.

BOWNESS CONVENTION

We are asked to notify readers that it will not be possible to hold the above convention in 1959. It is hoped that it will be possible to resume this in 1960.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, February 15th. Luke 11 : 1-13.

"As He was praying in a certain place" (v. 1).

This verse suggests that prayer was not only habitual with Jesus, but when He prayed He had recourse to one particular place. In this, as in everything else, we should be guided by the example of our Lord. It is true that we can pray at all times and anywhere. Many have found that to meet with God at a regular time and in a particular place brings the greatest spiritual blessing. Begin the day with God and you will find that the trying place is an armoury to fit you to face the world and a Bethel to enrich your soul.

Monday, February 16th. Luke 11 : 14-26.

Contained in today's lesson is the parable of the strong man armed—this is in verses 21 and 22. The strong "one" is Satan (Luke 10 : 18). His palace is well guarded and his goods are intact until a stronger than he comes, destroying his defences and bringing forth his goods. The stronger One is Christ (Colossians 2 : 15). We must not face Satan in our own strength; to attempt this is but to fail miserably. Our refuge is in the Deliverer who brought us forth from Satan's power. Jesus is Victor—think on this as you begin this new day.

Tuesday, February 17th. Luke 11 : 29-44.

"The men of Nineve shall rise up in the judgment with this generation, and shall condemn it" (v. 32).

These words find an echo in our own day and generation. Nineveh, a great and wicked city, repented under the preaching of Jonah. How great is the need for repentance in our land. Although our spiritual privileges and opportunities are more numerous and greater than was the case with the Ninevites, there is no great national consciousness of sin. "Ye are the salt of the earth"—as such, we must maintain

a quiet influence for good. This influence can be realised by making and keeping a hatred towards sin in our own hearts and by a faithful proclamation of the Gospel.

Wednesday, February 18th. Luke 11 : 45-54.

How fearless was the Lord Jesus in His condemnation of evil. The One who spoke the beatitudes, here, as the situation demanded, pronounced His woes. This He did with dignity and grace. The words of our lesson must not be read with a harsh and scathing voice; to do this is but to misinterpret the spirit of the One who was full of grace and truth. We must ever keep before us the words of the apostle in Colossians 4 : 6, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Thursday, February 19th. Luke 12 : 1-12.

"Not one of them is forgotten before God" (v. 6).

Matthew 10 : 29 tells us that two sparrows were sold for one farthing: we read here of five being sold for two farthings. To one spending two farthings the fifth sparrow was given away. How precious then are the words, "Not one of them is forgotten before God," and "Ye are of more value than many sparrows." This comforting and assuring word will bring strength to our hearts if we can but accept it and believe it. Your needs may be great, your business difficulties many, your home duties may give you cause for anxiety, but remember, He knows, He loves, He cares.

Friday, February 20th. Luke 12 : 13-34.

This is the story of the poor rich man. He spoke of "my fruits," "my goods," "my barns"—his possessions were very great, but he was not rich towards God. In his reckonings he had no place for God, nor for the poor and disabled who were everywhere around him. "A man's life consisteth not in the abundance of the things which he possesseth." Exceedingly precious are the words addressed to the disciples (vv. 22-24). In Jesus, life is worth living, and it is a life with a glorious hereafter. How different was the case of the rich farmer: all that he had gathered he had to leave behind.

Saturday, February 21st. Luke 12 : 35-48.

"Let your loins be girded about, and your lights burning" (v. 35).

Very precious indeed is the hope of the Lord's second coming. Many of us for years have lived and rejoiced and served in the promise and teaching of His near return. That hope is as bright and real today as when first it was revealed to our hearts by the Holy Spirit. The joy of His coming and the glory to follow must not lessen the responsibilities that are ours now—loins must be girt and lights burning. The opportunities are many and the time is short.

There will be

NO SUCCESS UNLESS YOU DO THIS

The Elim Easter meetings at Trafalgar Square and in the Royal Albert Hall are an integral part of the evangelistic programme of the Elim churches. Each part of the day's programme is planned to the last detail; we must be thorough in God's work. The publicity arrangements are prepared to the best of our financial resources. But all this will be of no avail unless you pray.

BEGIN NOW AND PRAY EACH DAY

We suggest you include these items in your prayer:

That all who come may be keenly aware of the presence of the Holy Spirit.

That those who have the direction of the rallies shall know the guidance of God in their decisions.

That many of those who receive printed or verbal invitations shall be in a responsive frame of mind.

For the evangelists, soloists, those who will testify, the choirs, instrumentalists and conveners.

COMING EVENTS

(Please pray for these services)

BARKING. February 21, 23. Elim Church, Ripple Road. East London Revival Rally. Guest speaker for week-end: F.R. Barnes (Lee Emmanuel Pentecostal Church), with singing party. Sat. 3 and 6.30. Mon. 7.30.

CANNING TOWN. February 28, 29. Elim Hall, Bethell Avenue. Special Gospel weekend, conducted by Evangelist Jim Stonelake (Canada). Sat. 7, Sun. 6.30.

COULSDON. February 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. G. Hathaway. Leader: R. W. Down (A.O.G.). Singing group from Wallington. 7.

ENGLEFIELD GREEN. February 15. Elim Church, Bond Street. Special visit of L. W. Smith (Wimbledon), 6.30. February 22, Youth Witness team (Slough). March 1, London Crusader Choir. March 2, F. J. Slemming (Kingston), 8 p.m.

FINCHLEY. February 14. Elim Church, King Street, N.2 (off Church Lane). Final Saturday Special this winter. H. W. Greenway (Secretary General) and Elim Bible College students. Grand finale. Come and bring a friend. More to follow (D.V.) next winter. Also February 15, Ray Hughes's anniversary services. Special speaker: H. W. Greenway.

GILTbrook. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HASTINGS. February 21 and 22. Elim Church, Central Hall, Station Road. Church Anniversary services. Special visit of London Crusader Choir and its director, Douglas B. Gray. Sat. 7, Sun. 11 and 6.30.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

HENDON. February 21. Elim Church, Ravenshurst Avenue. Monthly rally. Speaker: F. J. Slemming. Items from Kingston Crusaders. 7.

LONGTON. February 13, 14. Elim Church, Five Ways, Lightwood Road. Billy Graham in latest colour film, "The Heart is a Rebel." Convener: John Coleman. 7.30.

TRURO. Commencing February 14. Revival and Healing Campaign conducted by A. S. F. Horne and party. Please pray for us.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Baintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The president will visit the following churches: March 7 and 8, Cardiff.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: February 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

Can You Help?

Inscribers required. With the Sunday School Scripture Examination having reached such large proportions, we are now desirous of seeking more assistance for the inscription of certificates. If you could help us in this connection, or know of anyone who could, will you please send a sample of your lettering which could be used on examination certificates immediately to the National Youth Director, Elim Youth Movement, 20 Clarence Avenue, London, S.W.4. We are able to pay 3d. for each certificate inscribed.

CHURCH	—	YOUR GIFT TO THE FUND	—	LENT
LENT TO BUILD ANOTHER CHURCH	<p>THERE IS ONE WAY</p>			TO BUILD A CHURCH — REPAID TO FUND
	<p>in which you can make a gift which will go on working longer than any other gift you can make. Write for particulars of the Revolving Fund or send your gift to the</p>			
	<p>Secretary, E.B.D.F.,</p>			
	<p>20 Clarence Avenue, London, S.W.4</p>			
REPAID TO FUND	—	LENT TO BUILD ANOTHER CHURCH	—	

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Bangor, Co. Down. "Armachia" Guest House, sea front; central; superior accommodation, h. and c.; personal supervision. Terms from 20/- per day. Mrs. Briggs, 32 Seaclyffe Road. C.47

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

Cornwall. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Treyarnon Bay. Details from above address. C.39

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

BOARD-RESIDENCE, ETC.

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Wartars. Tel. Cloughton 276. C.23

MARRIAGE

Pitts : Atkinson. On January 24th, at Elim Church, Scarborough; George Arthur Pitts to Sheila Atkinson (both Elim Crusaders). Officiating minister: T. W. Walker.

WITH CHRIST

Wigglesworth. On January 28th, Mr. Seth Wigglesworth, aged 75, beloved elder and deacon of Elim Church, Bradford, and foundation member, passed into the presence of the Lord. Officiating ministers at funeral: A. D. Hathaway, assisted by J. J. Morgan and O. G. Miles.

FOR SALE

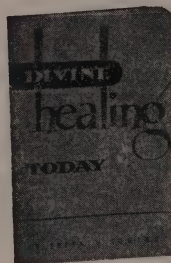
Sound Projector, 16mm. "L.516" reconditioned internally and externally, three 750 watt lamps, two 350ft. Zoo films, splicer outfit, spools, operating manual; A.C./D.C.; worth £70. Offers. 14 Hove Park Way, Hove (Brighton 54918). C.46

SITUATION VACANT

Good home offered to Christian lady in exchange for companionship and help in home of semi-invalid lady; near Moordown Baptist Church. Mrs. Witt, 14 Pinevale Crescent, Bournemouth. C.53

Divine Healing Today

By Fredk. H. Squire



"An extremely helpful textbook on a subject of vital importance. It is based entirely on the teaching of Scripture. . . . Some of the matters dealt with in this book are 'Divine Healing and Means,' 'Is Divine Healing in the Atonement?' 'The Great Importance of Faith,' etc."

The Christian Herald.

3/- net (by post 3/5)

ELIM PUBLISHING CO. LTD.

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FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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Photo by

FOOTPRINTS IN THE SNOW

David V. Davenport



GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

"ETHNOLOGY"

(Genesis 10:1—11:10)

THESE passages are of immense value in the study of the origins of the nations. Ethnological works which ignore them are based upon false premises, as the latest archæological discoveries confirm.

Hitherto there had been but a single race upon the earth speaking the same tongue. That unity was now to be broken. Chapter ten shows the main divisions into which the unity was divided and chapter eleven shows how the division was accomplished.

The former is an extraordinary document containing more than seventy names. They are the roots out of which grew great communities. These records were formerly discounted by the critics, who described them as "childish," "strange," "grotesque." They are now acknowledged to be accurate and have proved invaluable to those who have searched into the past. The "scholars" have been silenced—stunned by a blow over the head from the archæologist's spade! It is not wise to laugh at the Bible, nor is it now a mark of scholarship to reject its records.

THE DIVISIONS OF MANKIND

First is the record of the descendants of *Japheth* (10:2-5). Energetic, vigorous, independent, they were the great colonising peoples. Most of the great European nations have their origins in this division. There are the Celtic peoples, the Cymry who swept into Britain in successive waves several centuries B.C. and whose remnants and language are still to be traced in Wales. Here are to be discovered also the beginnings of the Germanic races. Names like Gomer, Tarshish and Tubal, inscribed upon the birth certificates, are to be found written upon the prophetic canvas—the death certificates of the last days (Ezekiel 38). What a marvellous Book which can describe the destinies of nations while yet they are in their cradles!

Theories have been propounded which have sought to prove that the inhabitants of our own islands are what they are not. It is significant that the origins of the British peoples, whether from the Celtic races which swept over the original inhabitants or from the Germanic, are definitely Japhetic and not Semitic.

The record of the *sons of Ham* (6-20) is far longer

than the other records. In this group we have the earliest development of world empires. It is not possible to deal with this group in great detail in so small a compass as this article. Sufficient to say that here are the beginnings of the black races and their progress upon the earth. The history of these races is a dark one, although occasionally lit by flashes of genius. It provides a sombre commentary upon the Divine prediction in chapter 9:25.

It will be noticed that these nations had, with one or two exceptions, their foundations in the African continent. A tongue of the Hamitic peoples pushed up into Canaan and consolidated into the seven nations destroyed by Israel because of their utter degradation (Deuteronomy 7:1). Another stream flowed eastward to form the kingdom of Babylon and afterwards Nineveh. But of this more later.

The descendants of *Shem* (10:21-31) were mainly Asiatic. Among them we see Assyria and Uz. Of the latter Job was a native (Job 1:1). This was the stream of mankind from which God afterwards separated the Israelitish nation. From one standpoint this division was most important, for through it was given the great written revelation of God. All the books in the Bible, with the possible exception of two, were written by men of this division of Shem.

It is also interesting to note that the great religions of the world, Buddhism, Confucianism, Islam, sprang like spiritual blights from the same source.

BABEL, THE FIRST WORLD EMPIRE

(10:1-10)

This was formed when the earth was of one speech. Leaving the heights upon which the ark had rested, these people journeyed down to the plains of Shinar, in lower Mesopotamia—now Iraq. The descent from high to low levels is symbolical of the moral and spiritual deterioration which marked the civilisation that followed. They had lost the vision, turning their backs to the sunrise, and Babylon was the result. Every system which loses the vision, whatever its form of government, will end in the same "confusion." We have seen central and local govern-

ments become thoroughly Babylonian in spirit, principle and procedure because the vitalising vision of God has been lost.

Excavations in those regions upon the sites of the ancient cities of Ur, Calneh, Akkad and Erech (10:10) have yielded prolific proof of the authenticity of Genesis and have thrown a flood of light upon the civilisation of the days of which we write. There have been tablets discovered of pre-flood records, including the names of the patriarchs who ruled, and of the Flood itself. Wonderful! The critics went to such pains to build up a case against the accuracy of Genesis; God disturbs the dust of centuries and disproves their efforts.

The founder of Babylon was *Nimrod* — the Nimirrud of the tablets. A descendant of Ham, he is the one individual who stands out in distinctness above the flat level of names (10:6-19). He was the only one who drew attention to himself. His character is enshrined in his name. It means "Let us rebel." He certainly lived up to his name. His impact upon the ancient world was terrific as he set the pace for rebellion against God. We must not think that 10:9 is a description of a hunter of animals. It is the ancient way of saying—used also by the Assyrian kings—that he was a hunter of men. Boastful rebellion against God and violence towards the people were the outstanding marks of his "culture." He thrust his Cushite supremacy into the plains of Shinar, after which he gathered to himself all power, to the exclusion of God. He then struck northwards from Babylon and founded the Assyrian empire.

Now to examine *the tower and city*. It used to be taught that this project was the effort of deluded people to build a way into heaven. These highly civilised people were not concerned with heaven except to defy it with the landmark of their own greatness. The motives for this endeavour were several.

The first was *defiance of God*. It was observed that the people after the Flood were showing tendencies to scatter and so fulfil the command of God (9:2, 7). The evil system, religious and political as it was, has run on in various forms through human society ever since and will reach its final stage of development which will be destroyed at the Lord's return (Revelation 17, 18). It was a system which was in deliberate opposition to that which God was founding.

Secondly, there was the *glorification of man*. Notice how the phrase "Let us" is repeated. Mankind had become aware of its own strength and resources. The promise of Satan—"Ye shall be as gods"—without God seemed to have been fulfilled.

The perfect state was to be brought in by man alone, without any Divine help. Alas, mankind has not learned, even to this present day, that man in spite of genius is imperfect and that perfection can only be born of perfection.

Thirdly, there was the creation of *a religious unity*. Shinar became the centre of idolatry which sent out its corrupting streams throughout the world. Romans 1:20-32 gives a Divine commentary upon the moral state of the world produced by this religion which displaced the worship of God. This religion, which existed in its various national adaptations throughout the world, reveals that it is a corruption of the primitive monotheism. Among the welter of corruption can still be faintly traced relics of the original revelation. For example, the burying in the crouching position was because these old pagans were placed thus in the womb of mother earth in expectation of a rebirth. There are many other examples.

THE CHARACTERISTICS OF THE CIVILISATIONS OF THOSE DAYS

God has left an entire book in the Bible which throws much light; it is the book of Job. Therein are references to the worship of the heavenly bodies and blind philosophies revealing a darkness of mind and a fatalism which is all too common in our days. But in the midst of such ungodliness were men who still practised the simple worship of God, such as Job and his family.

There are references to a very high state of society wherein were courts of justice, with written indictments and judicial procedure. Men were acquainted with the laws of nature and of the movement of the heavenly bodies. There are allusions to industrial undertakings, mining, great buildings and ruined sepulchres. There were indeed outbreaks of violence, but also respect for the aged and other charitable deeds. In the light of these things where does the evolutionist theory of the gradual improvement of man come in?

THE DIVINE JUDGMENT (11:5-9)

The Lord came down to see the city and tower! Man had said, "Let us make brick . . . build us a city . . . make us a name . . ." God said, "Let us go down and confound their language." He expressed His purpose to confound their work by using the same kind of language. So the Lord, without any spectacular visible interference, arrested the great attempt of man's rebellion and scattered them abroad so as to fulfil His own great purpose. In this

(Continued on page 116)

Russian colossus, waiting for the opportunity to pick the fruit of domination of this entire area, thus shutting off the west from its supplies of the vital commodity—oil—and the no less vital routes of communication.

AFTER many weeks of conference, it seems likely that a full settlement is near in the Anglo-Egyptian dispute. So will end, for the time at least, the abnormal state of affairs that has existed since the Suez débacle.

One thing is certain ; Britain will not have it all her own way, and concessions will have to be made in order to arrive at a peaceful settlement. The wheels of business will turn again, trade will flow, and many will no doubt return to Egypt. That there should be peace and mutual trade once more is a commendable thing. However, we would be blind if we were to imagine that all our troubles in this area are over. Arab-Israel bickering and the disturbed political conditions throughout the Middle East have given Russia her big chance to get into that vital area ; nor will she be very ready to get out again, even if the other countries there wished it so.

Once again, for the moment, the oil will flow, keeping the wheels of British industry and transport turning. How precarious it all is, however, especially when propaganda from Cairo Radio and other sources continues to inspire ideals of Arab nationalism and Arab union. We are well aware that while nationalism may be a just and natural passion, for men have ever been ready to die for freedom and independence, nationalism today is often just the cloak for the domination of less scrupulous powers. The lion may bid the lamb lie down, dreaming of the millennium, but its only peace will be *inside* the lion!

Two factors seem to us to present threats to continued peace in this region. (1) Oil, the great bargaining counter. Here is a ready-made weapon for holding the western powers to ransom, demanding ever bigger and bigger shares in the profits without any investment in the tremendous costs of production. (2) Hostility to Israel. This is the rallying point for every scheme of Arab union. Its ideal is to see Israel pushed into the sea. This conflict is as old as the Scriptures, and indeed stems from the ancient hatred of the rival races; nor has it any real solution until He comes whose right it is to reign. We know the ultimate issue, but what lies ahead between that climactic day and now is in the realm of speculation. A truce there may be, but settled peace, no!

Behind these two factors lies the power of the

Russian colossus, waiting for the opportunity to pick the fruit of domination of this entire area, thus shutting off the west from its supplies of the vital commodity—oil—and the no less vital routes of communication.

The Arab countries want greater industrialisation and higher standards of living—to which indeed they are entitled. Communism will promise these things, and may even help to supply them, but let those nations ponder that they are playing with fire. Yet, as we look out on the scene, we cannot help but feel that there are far mightier issues at stake. The nations are being summoned to a great appointment, irresistibly being drawn to the battle of the great day of the Lord. We watch with interest the moving of events towards that goal with calm confidence that is assured of the outcome—the triumph of the Lord and the establishment of His millennial kingdom, where the lion shall lie down *with* the lamb.

[illegible]

connection the prophetic second psalm is full of deepest significance: the last attempt of man to dethrone God.

“Over and over again men have sought to establish themselves either in rebellion against, or without reference to, the Divine plans. The result has always been confusion. God has never permitted humanity to realise a social order from which He is excluded, nor will He do so to the end. Such an order would mean the limiting and ultimate destruction of humanity. Therefore He confuses all such attempts, and compelling men to work out their own false conceptions to their logical issue destroys them” (*Campbell Morgan*).

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An open letter from the Missionary Secretary

20 Clarence Avenue,
Clapham Park,
London, S.W.4.

Dear Reader,

It is with great pleasure that I take up my pen to write to you my first letter as Missionary Secretary.

We are now workers together in a great and wonderful cause, and it is my earnest prayer that God will bless our united efforts in this important service for Him.

My esteemed colleague and predecessor, Pastor George Thomas, has laid down his task, having worked most faithfully and conscientiously in this capacity for many years. I trust that I shall emulate him in his faithfulness and singleness of purpose and vision. I know you join me in wishing Mr. Thomas God's richest blessing on his well-earned retirement.

There is no need for me to remind you that we are living in days when drastic changes and universal upheavals take place overnight. The world's great mission fields are not unaffected by these happenings. Doors have already been closed to missionary work, as in China, and in some countries missionary activities are hampered and curtailed on every side. It is imperative because of this that we send out more and more missionaries while there is still time and opportunity to spread the Gospel.

Increasingly the fact is being brought home to us that our missionary work must become more indigenous. Nationals must be trained and prepared to take charge of churches, schools and clinics, so that if the missionaries are forced to leave a country the work can be carried on. To do this *we must have funds*—funds to send out ministers, teachers, nurses and doctors for this task, and funds to support the native evangelists and teachers.

We did not reach our target for our last financial year which ended October 31st, 1958, and the giving for the first two months of the new financial year shows a considerable drop. To carry out our missionary policy, and fulfil the task God has laid on our hearts to perform, we must have funds, and it is imperative that we not only maintain our previous standard of giving but *increase* it.

New candidates are waiting to go forth, but we dare not add to our ranks unless we are assured of their support by our Elim family. Not only this, but if our funds decrease it means those already on the field will suffer handicap and frustration in their already taxing and strenuous work.

Dear friend, will you increase your giving and help us to make up this deficit? I know you have already given to the point of sacrifice, but could you—will you—make a further effort to help us?

I leave my appeal with you, praying that God will guide and enable you, and that you will know His abiding blessing on your life.

Thanking you in the name of our Master,

Yours in His service,

SAMUEL GORMAN.

Elim Building Development Fund

We publish from time to time lists of Elim members and friends who have become Foundation Members of the Revolving Fund by contributing £1 or more.

These names do not necessarily appear in the order in which they sent their donations:

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Listen to "This is Life," presented by the Elim Church
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, FEBRUARY 25th, 1959, at 9.15 p.m.

Speaker: Rev. J. J. Morgan (Birmingham)

Subject: "What will you do when the springs dry up?"

Ministry of music

The London Crusader Choir rendering

"Who is on the Lord's side?" and "Take the name of Jesus with you"

Programme produced by DOUGLAS B. GRAY
(Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write us today at Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.



Women's Column

By Gladys Gorton

FITTING IN

SHE opened the door to my ring and I stepped into her hall. "I do like your new stair carpet," I exclaimed. It was a colourful patterned one and it was fitted in the hall—all but one short part near the kitchen door. "Charlie has laid the carpet and now I'm trying to match in two pieces and he'll nail them down tonight. These fit in, don't you think?" she questioned as she put two pieces together. "Just right, they match perfectly," I replied. Aren't there a lot of things which we "fit in" the best way we can. "The curtains were beautiful," she wrote, "but were a little short, so I shall have to get some material to fit in if possible." Laying the lino, there is the final piece which must "fit in" perfectly, or the whole effect is spoiled. The big things can be tackled fairly easily, but it is that last little thing which tries us; it takes so much time simply because it won't "fit in" as we want.

We all are temperamentally different. It is very trying to get on with someone who does not "fit in," who "grates on us," who "rubs us up the wrong way." Discord was the keynote in the home of Abraham when Sarah his wife and her servant Hagar quarrelled. Rachel and Leah were terribly jealous of each other; they could not live amicably together. On the whole, I suppose, Martha and Mary, though opposite in disposition, lived very happily together with Lazarus their brother.

Confined to limitations which we know nothing about, a missionary will find it distressingly difficult if perchance he or she labours with another who does not "fit in." Abundant grace is needed. Thank God it can be given. "And 'fit in with' each other, just because you all recognise that God is the Supreme Power over all" (Ephesians 5:21, J. B. Phillips). Expressions we all hear and say are "We'll 'fit in' somehow," or "I don't 'fit in' at all." You might feel like this in your spiritual life. Take heart; you have a place in His plan. He is building a temple for eternity. "In Him, each separate piece of building, properly fitted into its neighbour, grows to-

gether into a temple consecrated to God. You are all part of this building in which God Himself lives by His Spirit" (see Ephesians 2:21, 22).

Many incidents we cannot "fit in" to life's seeming jigsaw puzzle, but we can depend upon Romans 8:28.

A woman well dressed, though not necessarily expensively, will see that her clothes fit well and that her accessories "fit in." Her clothes reflect her character. God has created everything ship-shape and nothing "thru other" as the Irish say. Creation's symphony, "God is love," will rise to its crescendo when Christ reigns and all things "fit in" to the Divine will.

BOOK

REVIEW

Broken Purposes, by Molly Glenister. Published by Victory Press. Price 9/6 net.

This is a book which keeps the reader interested right from the opening sentence to the final one. The writer has a clever manner of quite frequently introducing the unexpected. The many characters are so vividly depicted that one's emotions are stirred into admiration, sympathy and understanding.

To me, the main character is the young rector who, after being unable to help a drunkard on his deathbed to find the Saviour, is much troubled. He can offer no hope, no comfort, when the dying man, in agonised tones, asks, "Padre, where will I go?" He resolves to search for the answer. The answer is given to him in his study and he is gloriously converted. Through light and shade, sunshine and shadow, through "broken purposes" the story unfolds, showing how his radiant exemplary Christian life is the means eventually of bringing others to Christ.

Every young Christian should read it, for it is so true to life. The title is excellent for such a story, which primarily concerns a house and its family.

GLADYS GORTON.

HEMPCALL OF PASTOR W. URCH

As we go to press word has just come of the passing of our dear brother, Pastor Walter Urch. We extend our deepest sympathy to his dear wife and family in their sad loss and assure them of our prayer.

Elim Bible College

ELIM "WOODLANDS"—comprising Elim Bible College and the social and spiritual centre for the movement—has been the rendezvous of hundreds of students and travellers since its "conversion" in 1925.* Standing in its four acres of lovely woodland and gardens, and decked in its comparatively recent coat of cream and black, it dominates the surrounding district, and now in autumn the lights from its many windows shed a welcoming glow to the visitor from north or south. At 9 p.m. about a month ago my wife and I and our two children arrived by car, having driven down from the Irish steamer landing stage at Heysham. We were welcomed to our new home and office by Pastor and Mrs. J. T. Bradley, who had resigned from the offices of Dean and Matron respectively at the last conference. The following few days were spent in exploring the "mysteries" of this seminary and taking up the reins of direction and oversight. We have today wished Pastor and Mrs. Bradley

God-speed on a trip to Switzerland, where Mr. Bradley has been invited to give a course of lectures at the Chateau d'Oeux Bible College. In taking over from Mr. and Mrs. Bradley we feel that we must pay tribute to the high degree of efficiency and unselfish dedication to the task which they showed during their years of office. The standard and thoroughness of the training in the Bible College is higher than ever before, and it offers courses comparable with many larger and older institutions. It is our intention to carry on the good work and we shall be glad to advise and encourage young men and women who wish to equip themselves for Christian service of any kind at home or abroad.

"Woodlands" too is an ideal centre for the business delegate and holiday-maker. With its quiet gardens and spacious lounge it offers retreat and refreshment to all, yet close proximity to London's many centres of commerce and historical association. To Elim ministers and their wives and families, to past students and to friends new and old a warm welcome is extended and personal interest and attention assured.

G. WESLEY GILPIN,

Principal, Elim Bible College, London.

* From a Roman Catholic convent, to become the hub of a thriving evangelical movement.

EASTER MONDAY • ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON EASTER MONDAY •

ON
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HEALING**

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(South Africa)

REV. JOHN WOODHEAD

(York)

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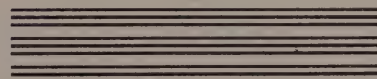
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We advise early application to avoid disappointment



*See you
at the
SQUARE
at
11 a.m.*



ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON

• ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON EASTER MONDAY •

NEW Testament Christianity knows nothing about isolation; in fact it is a contradiction in terms. Apostolic conversion led the convert to the church, faith resulted in fellowship—a fellowship within the framework of a society of kindred minds, a fraternity of spiritually born-again men and women, a saved society, a redeemed order.

On the Day of Pentecost, when 3,000 souls responded to the claims of Christ they were immediately added to the existing company of disciples. Because they had come to belong to Christ, they must belong to His Church and express themselves within the framework of His body on earth. As living members of a living organism they could do no other. Their Christianity expressed itself in good churchmanship.

As we ponder the story of Pentecost and its aftermath, we discover that churchmanship (church membership) for those early followers of Christianity was taken very seriously—dare I say more seriously than by twentieth-century adherents? Their adherence to the local church at Jerusalem expressed itself in a vital and definite manner.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP TO PROMOTE THE GLORY OF GOD

Are we concerned with the promotion of God's glory in the church we claim as our spiritual home? I suggest we examine what the sacred historian says (Acts 2:41, 42). These early churchpeople were careful in their observance of the church. They glorified God in being doctrinally sound and congregationally sincere. Are we? God in His word exhorts us to "take heed to the doctrine" and "not to forsake the assembling of ourselves together, and so much the more as we see the day approaching."

Fundamentally, that is the reason for the existence of the church, that she might bring glory to God. Remember, the church to which you belong cannot be anything more or less than what you are before God in the inner sanctuary of your heart.

*What kind of a church would my church be
If every church member were just like me?*

The Church exists for the glory of God, and everything she does is judged on that basis—does it promote the glory of God? In many churches this is of less than secondary importance, with the result that the pulpits are dead and the pews deserted.

Oh that we would do all for the glory of God! Christ will be pre-eminent in our church life; the man in the pulpit will be a "man of God" and honoured by his flock. If we seek the glory of God we will not care much whether the preacher re-

Apostolic C

By W.

(Minister of Elin

verses into his collar and ties it at the front or walks into it and fastens it at the back. The promotion of God's glory will lead us far beyond such matters of little importance and enable us to live together in love as members of His family.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP TO FOSTER FELLOWSHIP

The writer of the Acts expresses this in the phrase common to those early times: "with one accord." As those first representatives of Christ assembled in their various meeting places they were conscious of a sense of community—there was a sense of belonging to each other, and they referred to their assemblies as "their own place." They were brothers and sisters in the Lord.

The "togetherness" was marked by a desire to share their possessions. Space does not permit me to elucidate this communal aspect of apostolic churchmanship, but I want to state three things briefly. First, it was nothing like present-day Communism. Secondly, it was confined to Jerusalem and the church there. Thirdly, it eventually broke down. No warrant for its inauguration can be found.

Again, this sense of unity expressed itself in a desire for united prayer. They looked upon prayer as their "vital breath." They prayed at all times and whatever the circumstances and proved that real intercession could "move the hand that moves the world."

Further, this sense of community enabled them to place the right emphasis on "the communion of the body and blood of the Lord." The Lord's table was central in their worship and was to them a symbol of a dual fellowship. They were one with a crucified and risen Lord and one with each other.

Again, national characteristics were forgotten within this fellowship. Outside in the world Jews were Jews and Gentiles were Gentiles, but within Christian circles there was neither Jew nor Greek.

Social distinctions were also taboo, for slave and

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master met and sat side by side in the assembly. There was neither bond nor free.

Furthermore, those times were marked by a peculiar attitude to those of the weaker sex. In Jewish worship they were segregated and in the Gentile world they were degraded. But in Christian circles woman had equal rights of worship and access. There was neither male nor female.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP THE EXTENSION OF GOD'S KINGDOM

In this they were highly successful, for we read "The Lord added daily." That was the characteristic of those early Christians I would underline for you in concluding this article. The Church grew! It was living, therefore developing! In other words it was evangelical and evangelistic. "The true greatness of the Church lies in her power to change the lives of men and women." How true! The Church is the only organisation that exists for the benefit of non-members. Clubs of every political shade and persuasion exist, but all of them function solely for the benefits of their adherents. The Church is in the world to help those outside. Indeed, those inside are commanded to go out into the highways and compel the outsider to enter.

Perhaps those early Jerusalem Christians were in danger of concentrating on Jerusalem and themselves when at last persecution necessitated the scattering of the fire-brands. Wherever those brands went they kindled fires for God. "The Church exists to usher in the kingdom of God, and in that task all Christians should be involved." So writes one in a recent book. I am aware of the theological implications of the kingdom and its showing, but I do not want to be occupied with the kingdom to the neglect of souls. Too many are kingdom-minded and not conscious of a lost world around them. We have our creeds and our elucidation of those creeds, but before all must come the souls of men. Let us have our doctrine, and I believe we have the finest of all, for we

take the Bible as our doctrine, but let us give priority to the saving of souls. Evangelism in the pulpit and pew: that is how it can be done with success.

Those early Christians had a clear vision of their responsibilities and sought to discharge them. The Acts of the Apostles is our only textbook on evangelism, and, studied as it should be, we see that in this original evangelism there were certain unmistakable features. (1) *They declared a Message.* God put a premium on preaching. He still does. The writer recalls hearing an evangelist advocate a policy of less preaching and more praying, only to remind us before he finished that he had preached some twelve times that week. We need balance. God cannot allow the curtailing of the preached word. True, it should have the support of prayer, but those first heralds of the message were men who gave attention to the delivery of the message. God has promised to bless His Word and we should endeavour to become skilled in the presentation of that Word. (2) *They uplifted a Person.* "There are two words that must never be separated, the incarnate Word and the written Word." Those apostolic heralds were faithful to the Word because the chief subject of that Word was Christ. So, wherever they went, they presented Christ as a man among men; as a mediator upon the cross; as an advocate on the throne, and as a Sovereign to be anticipated. (3) *They demanded a Verdict.* They knew that if it was their task to declare a message it was the responsibility of their hearers to believe it. If they offered Christ it was the hearer's privilege to receive Him. They preached in such a fashion that it became a challenge and demanded a verdict one way or the other. Their message brought a challenge to the intellect and eventually challenged the will, and congregations cried, "Men and brethren, what shall we do?" (4) *They encouraged a Fellowship.* It was not just a matter of seeing souls saved, but merging them into a fellowship for their mutual growth in grace and sanctification; a home where they could learn to live together, not only as believers, but as brothers and sisters sharing a common life.

Such a corporate life involved a twofold function, as can be seen from an examination of the Acts of the Apostles. First, there was worship. Apostolic converts knew the value and meaning of worship. They valued worship in that it cost them much to sever from Judaism or heathenism, and every meeting of the saints found them present. It must be noted how the writer of the Acts pens his words: "And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." They continued in fellowship. To them

this was important because all outside avenues of fellowship had been severed when they became converted, and now this new fellowship was everything to them. It is only as we become detached from the old ties that fellowship within the Church becomes our life. Detachment from worldly things results in a deeper attachment to things spiritual. Again, worship for those early followers of Christianity was full of meaning and expressed itself in adherence to apostolic doctrine and practice. This we aim at today within the fold of our Elim Movement.

Finally, this fellowship of born-again men and women not only resulted in worship, it expressed itself in witness. Worship, if it is in spirit and in truth, always will. It cannot be worship otherwise. Apostolic worship took the participators from the world around them into fellowship with each other and into contact with God. Such a dual fellowship braced and nerved them to fight better and to witness a more influential and supernatural witness. We see this expressed in the Acts, when after the healing of the lame man at the gate called Beautiful there arose persecution. Following arrest the ecclesiastical authorities were rather non-plussed, seeing the delivered man and the daring of the disciples. They issued a caution and let them go. Upon release they made for the fellowship of the church and contacted God. After prayer of an intense nature the very building moved, with the result that they were refilled with power and went out to ignore the warning of the authorities and speak the Word with increased boldness. They were concerned not for their own safety but for the salvation of souls. Are we? In a recent sermon to a congregation gathered on behalf of a celebrated missionary society, the preacher said: "Some of us He will set apart as ministers or missionaries. Most of us He will send back into what we regard as secular employments. But every one of us He will call to be witnesses and every one of us He will send out into the world to

give his evidence." There is truth untarnished for you my reader. You are a witness. Your task is to be faithful to the Church and faithful to the crowds outside. To quote again from the above-mentioned sermon: "We are so occupied in keeping the Church going that we do not notice that it is not going anywhere." Things will move inside if we as the Christians of today move outside. Just a bit of news from the church where I minister to prove the point. On the second weekend of January last, three souls found Christ. One, a knight of the roads, found his way into our morning Communion service. Interviewing me afterwards he said he wanted prayer. After the usual preliminary questions he informed me that someone had witnessed to him in Gloucester on Saturday as to his need of salvation, and passing our church he heard the strains of the first hymn and entered. It was a joy to lead him to Christ. The same evening a lady attended our service for the first time, despite snow and frost. When the appeal was made she gave her heart to Christ. During the inquiry I learned that she was at our church through the influence of a young man, one of our members, now abroad on National Service. On the recent death of her husband he had written from his unit and directed her to the Elim Church. After the service, one of our young men on his way home felt constrained to visit a rather poor quarter of our city and seek admission to a not too aristocratic lodging house. He read to the inmates the story of Nicodemus and gave his testimony, with the result that one man found salvation. The following Sunday evening that man attended the service and made this decision public. I record this to show that these people were reached through personal witness. This was the way it was done in the Acts, and it still has its place beyond the mammoth campaigns. I ask that all our readers seek to emulate apostolic churchmanship and thus hasten the consummation of the kingdom.

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Calling Boys and Girls

By Bernard Norris

Hello again!

Are you ever fed up? I think we all get down in the dumps sometimes. People in the Bible did too. David wrote some of his psalms when he was feeling miserable. Everyone else, who didn't worship God, seemed to be having a good time, but he was really going through it.

At school, when the teacher left the room and told us all to be quiet, all the others would make a row and I would sit quiet—but somehow I would always have my mouth open telling others to be quiet when the teacher came back, and so I would get into trouble!

In Psalm 37 David has a good moan about the wicked who seem to get on better than the good. Especially note verse 7. But perhaps Asaph puts things more in the way we would say them in Psalm 73. At school as well as at work that psalm just seems to fit.

Coming back to David again, Psalm 27 is a good one to read when you are down in the dumps. Look at verse 5. It reminds me of a story I once heard told by Mr. Finch years ago when he was Sunday school superintendent at Brixton. Classes had come to an end and we had just reassembled when he said that God was like a pavilion! We were puzzled, until he explained. He told us a story. Jim was the last man in the cricket team. They needed one to tie and two to win the match. Jim went to the wicket, looked round carefully, kept his eyes on the bowler, swung his bat, missed the ball, and was clean bowled for a duck! Poor old Jim! Wasn't he glad to get back into the pavilion—safely away from everyone. Well, God is our pavilion. We can get on our own and pray to God. We can tell Him all about everything—all our worries and troubles—and know that He understands and cares and will do something about it all.

But last week I said I would tell you of someone who was sad, and who looked up one of God's promises and was cheered. Well, I'll have to leave it until next week now!

Cheerio till then, and God bless you,

BERNARD.

Riddle of the blind man's “NEW EYES”

¶ Flashback to the Norwich campaign

By Peter Kennerley

VICTOR CHITTOCK has been blind since he was a baby. Now, after forty-four years of total darkness, he believes he is growing *new eyes*.

Last week I watched Victor being examined by an eye surgeon who had heard his story. When the surgeon had finished, he turned to me and said: “If this man's eyes were actually removed when he was a child—then we have a miracle taking place.” Which is exactly what Victor and his wife Edna, who live in Sayers Street, Norwich, and are members of the Elim Pentecostal Church, say is happening. They claim it is a miracle brought about by prayer.

In the Norwich Blind Institution, where he has worked for twenty-one years, Victor grasped my hand as he told me his story. At ten months his eyes had to be removed because of scarlet fever. He grew up reconciled to blindness. He wore artificial eyes, had a guide dog.

Six months ago he and his wife attended their first meeting of the Elim Church—which claims miraculous cures. Prayers were said for Victor. He was blessed. And two days later he removed his brown artificial eyes as an act of faith. That evening Edna told him she could see white pin-points at the back of each eye-socket. The pin-points grew daily.

I saw Victor's “new eyes.” They are slightly larger than peas—each with a blue pupil.

Now specialists want to confirm if he really did have his eyes removed as a baby. If a child is born eyeless it is not unknown for eyes to develop much later.

Records at the East Suffolk Hospital, Ipswich, show that in 1914 Victor Chittock was admitted “with an eye condition.” Officials say this phrase would not be used if a baby had no eyes at all. But the eye surgeon who operated on Victor in 1952 yesterday confirmed that he then found no trace of eyes, however small. His notes at Norfolk and Norwich Hospital confirm it.

So—and this is the riddle—the eyes seem to have appeared in the last six months.

—Sunday Pictorial.

Books, BOOKS, and more good BOOKS !

OUR publishers continue their valuable task of presenting youth literature of first-class quality both in content and dress. We are indebted to them, and proud of their work.

It is our custom to mention recent publications on this page with a note of the committee's opinion, as you will see below. We do not review books; this is a task undertaken by the Editor, or someone delegated by him. We merely make a statement, e.g. fair, good, excellent, and so on. However, we have recently received one book which compels us to depart from our usual custom and comment to greater extent.

The book? *Danger, Saints at Work!*

In view of the fact that this book has a close bearing on youth meetings and activities it has received more detailed consideration with the following result.

One of the readers was of the opinion that some of the paragraphs could develop an inferiority complex among young Christians. It must be stated that Mrs. Rees's approach to the subject of Christian service in this book is purely negative; although we would hasten to add that this does not condemn the book, it is a pity that she has not included some positive suggestions. The reader is only told how it should *not* be done. Another opinion of this book was that it dealt with serious subjects in a flippant manner; humour overdone! Admittedly the reader is warned, "If you have no sense of humour, or if you do not approve of humour in Christian work, do *not* read this book."

Now to the other reader and his opinion. His immediate comment was "Excellent; recommended for all young people engaged in public Christian work." However, here again certain reservations were made in line with the first reader's comments. For example, the illustrations used in the book appeared to be exaggerated, or Mrs. Rees has been particularly unfortunate in her engagements. "Sarcasm is the lowest form of wit" is a saying, and her references to the evangelist making his appeal tends

to ridicule some whom God has especially blessed in the way which she has chosen to condemn, although again the reader was not prepared to condemn the extremes quoted. This committee member expressed the opinion that it would do some rally leaders *a power of good* to take note of these bad examples. After all has been said and written on this subject it should be recognised that if such a book can stimulate us into a greater regard for the manner in which we do God's work, so that we do it better, a good end will have been accomplished.

Here are some examples of the book's topics and the way in which Mrs. Rees deals with them:

Writing about the wrong type of prayer in Sunday school she says, "I am sure it will give the bigger boys in the back row a great thrill when the teacher who is a policeman, or is similarly endowed in his lower extremities, prays 'Take our little feet, and help them walk in Thy ways.'"

This is worth while emphasising: "Have you ever taken a friend to an evangelistic meeting having prayed earnestly that the Lord will save his or her soul? How your heart sinks when the opening prayer gives the whole game away. 'We pray, Lord, for all those who have brought their dear unsaved friends . . .' That sort of praying should have been done in the prayer meeting beforehand."

There is a whole chapter devoted to "How not to give a testimony" which every Crusader should read. Here are two quotes: "In giving testimony it is inevitable that we should mention ourselves. We are talking about what the Lord has done for us and what He means to us. It is, therefore, a peculiarly inverted form of self-occupation to give a testimony of the kind that follows . . . 'I have been asked to say a few words of testimony, but I am very loath to do so because I do not want to speak of myself. Dear friends, may I ask you *not* to think of *me* [no one had thought of doing so until he mentioned it]? Dear friends, I want you to look through me and see beyond me. I am only a poor worm blowing the Gospel trumpet' . . ."

ROYAL ALBERT HALL EASTER CHOIR REHEARSALS

conducted by the **Director of Music**
and arranged by the **National Youth Director**

Centre	Date	Address
MANCHESTER	Wednesday, February 25th, 7.30 p.m.	ELIM CHURCH, Nursery Street, Pendleton, Salford (near Manchester).
BRADFORD	Thursday, February 26th, 7.30 p.m.	ELIM CHURCH, Southend Hall, off Leeds Road, Bradford.
NOTTINGHAM	Friday, February 27th, 7.30 p.m.	THE CITY TEMPLE, Halifax Place, Nottingham.
LONDON (for north and south)	Saturday, February 28th, 8.15 p.m.	BRIDEWELL HALL, Eccleston Place, Victoria, S.W.1.
HEREFORD	Thursday, March 5th, 7.30 p.m.	ELIM CHURCH, Clive Street, Hereford.
BIRMINGHAM	Monday, March 9th, 7.30 p.m.	ELIM CHURCH, Graham Street, Birmingham.
LEIGH-ON-SEA	Friday, March 13th, 7.30 p.m.	ELIM CHURCH, Glendale Gardens, Leigh-on-Sea.
OXFORD	Wednesday, March 18th, 7.30 p.m.	THE CITY TEMPLE, Botley Road, Oxford.

An interesting footnote! Refreshments (free of charge) will be served at each centre.

And here is the second quote: "When asked to give a testimony it is important to realise that it is not a sermon that is required. There will no doubt be a sermon in the course of the meeting, and the speaker will offer Christ freely to the people. The one who has been invited to give a testimony is there merely to tell of how he himself was converted . . ."

We would also commend the paragraph dealing with the way to conduct an appeal in a children's meeting. This is worth quoting: "When the Lord raised Lazarus, a fully grown man, from the dead, an enormous crowd was present; when He raised the young man from the dead, the friends of the family and the relatives were there; but when He raised the child from the dead, He put out all the friends and allowed only His closest associates and the parents to be present. The less publicity about a child's conversion the better."

Another chapter worthy of mention here is the one entitled "How not to run an open-air meeting." Greater preparation and more efficient organisation are required for an open-air meeting than for many indoor meetings, the writer affirms, and we would agree.

There are many more places in this book which have earned the distinction of being underlined, but there is insufficient space here to mention any more. The best you can do is to send for the book right now. Price: 6/6 net.

Author: Jean A. Rees (wife of Tom Rees, evangelist and sponsor of many successful youth rallies).

Other publications recently off the press are as follows:

Three Victoria Girls

Author: Ambrose Haynes.

Price: 4/- net.

Age: girls 10-14 years.

Committee comment: good, recommended.

The Mystery of Five to One

Author: Peter Werner.

Price: 4/- net.

Age: boys 12-15 years.

Committee comment: excellent, strongly recommended.

Christmas at Lynton Hall

Author: Glynn Mills.

Price: 4/- net.

Age: girls 10-14 years.

Committee comment: good, recommended.

Hidden Riches

Author: Marian Fellows.

Price: 4/- net.

Age: boys and girls 8-10 years.

Committee comment: very good, recommended.

(Continued on page 127)



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, February 22nd. Luke 12 : 49-59.

We are here reminded of the concise warning of the Lord Jesus in John 16 : 33 : "In the world ye shall have tribulation." In the same verse we read, "In Me . . . peace." Jesus had a baptism to be baptised with, and how revealing is the word that follows : "And how am I straitened till it be accomplished." As His followers we shall not be without suffering. "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's suffering." In suffering we must not be surprised, angry or retaliatory. Thank Him, rather, for peace—His peace reigning and ruling in the heart.

Monday, February 23rd. Luke 13 : 1-17.

The cruelty of Pilate (Luke 23 : 6, 7) tells us that he was here acting beyond his jurisdiction, and those on whom the tower of Siloam fell raised in the minds of those present the question of guilt and judgment. Were the people who suffered more guilty than others? The answer is no. Such disasters do not indicate special guilt of the victims or their dependants. Romans 2 : 4 tells us that God is ever speaking in grace to the people; now and again, however, is heard the solemn and terrible voice of disaster. Will you join with others today in prayer for a sincere and heartfelt repentance before Him?

Tuesday, February 24th. Luke 13 : 18-35.

"Are there few that be saved?" (v. 23).

While it is a narrow way that leads to life and the entrance gate is "strait," it is good to remember that it stands open, and that people, young and old, of all nations, conditions and classes, have passed through that gate, and have found fellowship on the road to life. "Are there few that be saved?"—it is unthinkable! God's love is measureless and free; the sacrifice of Calvary takes into its embrace all who will believe, and the Gospel appeal is made to whosoever will. John saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" ascribing "salvation to our God."

Wednesday, February 25th. Luke 14 : 1-14.

"They watched Him" (v. 1).

The lawyers and the Pharisees watched Jesus with the sole intention of finding some cause for complaint. His question in verse 3 reveals that not only their spirits but their thoughts also were open before Him. Their silence is an evidence of their complete discomfiture before the eyes of others. We have not to assume that the words in verse 5 were destined to vanquish and humiliate them—no, He had come to save them, to draw them from their narrow lives into the knowledge of His love and mission. To win people for Jesus is a far greater victory than to vanquish them in argument.

Thursday, February 26th. Luke 14 : 15-24.

" . . . that My house may be filled" (v. 23).

The will of God is for a house "filled." Are you co-operating with Him in this great work? In the grace of God splendid preparation and ample provision have been made for all. It is by reason of this that His servants are commanded to go into all the world and to preach the Gospel to every creature. The field of opportunity is wide and varied—streets, lanes, highways and hedges. It matters not whether you live in a great industrial centre or in the country, you can start now. What a wonderful message is ours to proclaim : "Come; for all things are now ready."

Friday, February 27th. Luke 14 : 25-35.

The invitation to sinners—"Come" (verse 17)—is followed by an instructive lesson on **continuance** (verse 30). The "work of faith" among the Thessalonians was their turning to God from idols; this word is immediately followed by a reference to their "labour of love" ("to serve the living and true God"). Sincere repentance should always be followed by continuance in the path of discipleship. Discipleship will mean cross-bearing. It is better to sit down first and count the cost (verse 28), to consult whether we are able (verse 31), than to take a step that we do not understand or mean.

Saturday, February 28th. Luke 15 : 1-10.

"Found" (v. 5).

Only one word, but what a lot that word conjectures in the mind! To be found presupposes that one must have been lost; such is the clear teaching in the parable. The connecting words in the previous verse, "until he find it," tell not only of the value of one sheep to the Shepherd, but of His love, a love that is unending, and a love that never tires. A background to the parable is Isaiah 53 : 6. Behind that again, casting its shodow over the entire lesson, is the cross of our Lord Jesus Christ. "He found me, blessed be His name."

THE FINAL SATURDAY NIGHT SPECIAL for the 1958-59 season

THIS MONTH'S GUESTS

Gordon Haith and
KINGSTON S.A.
Instrumental/Vocal Group

BRIDEWELL HALL

Eccleston Place, Victoria, S.W.1

commences at 7 o'clock

Saturday, FEBRUARY 28

FREE REFRESHMENTS

★ R.A.H. Easter Choir Rehearsal 8.15 p.m.

(Please pray for these services)

BARKING. February 21, 23. Elim Church, Ripple Road. East London Revival Rally. Guest speaker for week-end: F.R. Barnes (Lee Emmanuel Pentecostal Church), with singing party. Sat. 3 and 6.30. Mon. 7.30.

CANNING TOWN. February 28, 29. Elim Hall, Bethell Avenue. Special Gospel weekend, conducted by Evangelist Jim Stonelake (Canada). Sat. 7. Sun. 6.30.

COULSDON. February 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. G. Hathaway. Leader: R. W. Down (A.O.G.). Singing group from Wallington. 7.

GILTBROOK. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HASTINGS. February 21 and 22. Elim Church, Central Hall, Station Road. Church Anniversary services. Special visit of London Crusader Choir and its director, Douglas B. Gray. Sat. 7, Sun. 11 and 6.30.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

HENDON. February 21. Elim Church, Ravenshurst Avenue. Monthly rally. Speaker: F. J. Slemming. Items from Kingston Crusaders, 7.

LEYTON. March 5. Elim Church, Vicarage Road (buses 699, 697). Missionary film on Kenya, Tanganyika and British Guiana. Speaker: Miss Jean Ayling. 7.45.

TRURO. Commencing February 14. Revival and Healing Campaign conducted by A. S. F. Horne and party. Please pray for us.

YEOVIL. February 28—March 5. Elim Church, Southville. Pentecostal Convention. Speaker: John Gardiner (Halifax). Convener: L. Lambert. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

Youth Page (continued)

The Cardinals of Cobleigh Manor

Author: P. Catherine Coles.

Price: 5/- net.

Age: older girls.

Committee comment: excellent, strongly recommended.

River Glorious

Author: Elsie Milligan.

Price: 5/- net.

Age: older girls.

Committee comment : very good, strongly recommended.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

February 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: March 7 and 8, Cardiff; 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

SUNNY BLUNDELL

Miss Sunny Blundell sailed for Africa on February 12 on the "Stirling Castle." Communications are to be sent to her c/o Rev. W. R. P. Carlile, 36 Nympe Street, Kensington, Johannesburg, South Africa.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: February 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

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London, S.W.4**

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements must be prepaid.

BOARD-RESIDENCE, ETC.

Bangor, Co. Down. "Armachia" Guest House, sea front; central; superior accommodation, h. and c.; personal supervision. Terms from 20/- per day. Mrs. Briggs, 32 Seacliffe Road. C.47

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis. Putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

Cornwall. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Treyarnon Bay. Details from above address. C.39

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633. C.45

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Folkestone. Christian home from home. Happy fellowship; good food; personal supervision; central, near Leas, shops, Central station and coach station; s.a.e. Mrs. Pears, 19 Connaught Road. C.58

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

BOARD-RESIDENCE, ETC.

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This un denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Wartars. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

DEDICATION

Flecken. On June 29th, 1958, to Colin and May Flecken, U.S.A.; God's gift of a daughter, Melodie Joy; dedicated on December 23rd, at Elim Church, Brilley, by D. Dean and W. E. Whittall.

WITH CHRIST

Ellison. On February 2nd, Arthur Ernest Ellison, aged 75, of Westcliff-on-Sea, "Forever with the Lord." Officiating minister at funeral, George N. Backhouse.

Owens. On January 15th, Elsie Owens, Elim Church, Winton. "With Christ." Officiating minister at funeral, S. Penney.

Urch. At the Elim Manse, 12 Adelaide Place, Dundee, on Thursday, February 5th, 1959, Rev. Walter Henry Urch, dearly loved husband of Elizabeth, and darling daddy of Michael, Maureen and Rosalind. Funeral and memorial services conducted by Rev. W. W. Kelly (Glasgow). "Till the day dawns." C.60

Now available

Evangelical Songster Male Voice No. 2

Price 2/- (by post 2/2)

This excellent collection contains new and popular pieces, including "Jesus set the music ringing," a new arrangement of "The Old Rugged Cross," "To Thee dear Saviour," "When I think how they crucified my Lord," etc.

from ELIM PUBLISHING CO. LTD.

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The Elim Evangel

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FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 9

PRICE 5d.

FEBRUARY 28th, 1959



Rev. P. S. Brewster opens new church in Treherbert (see page 134)

This matter of Worldliness

By Milo L. Arnold

Be not conformed to this world (Romans 12:2)

SOME weeks ago two Christians met on the street, and one accosted the other with a charge of worldliness. The two were a charming young lady and a rheumatic old gentleman. Their mutual charges have since resulted in losing both to the church and the kingdom of God.

The issue came to a head when they met and the old gentleman saw that the young lady's lips were unnaturally coloured. He at once proceeded to charge her with worldliness and, in the presence of passing strangers, he definitely lined her up, much to her embarrassment and the embarrassment of the church of which both are members. She in turn went meekly away, smarting under the worldly, legalistic way in which he had accosted her.

Which one had been worldly? I believe they were both at fault. She had yielded to the pull of worldliness in the area where a young woman is most easily tempted; and he to worldliness in the area most likely to a man of his years. It was easy for him to say that the cosmetic complexion was worldly, for such a thing had no appeal to him; in fact, it naturally would be revolting to him. It was easy for her to see that his legalism was worldly, for legalism did not appeal to her; it was revolting to her. Each went away more convinced of the other's worldliness and less conscious of their own.

Herein lies the matter of worldliness. It is difficult for us to recognise it in the light of our prejudices. It is easy for an old rheumatic man to see the sin in dancing, and it is easy for a gay young woman to see the sin of greed. It is easy for a grandmother with a withering complexion to see the sin of the too-low neckline, and it is easy for the high school girl to see the sin of the telephone-gossip line.

It is easy for the preacher to see the worldliness of the teen-ager's cheap jewellery, and it is easy for the teen-ager to see the worldliness of the preacher's high-priced, bright necktie. It is not hard for the half-blind old man to see the sin of the movie, for it would make his head ache anyway; and it is not hard for the teen-ager to see the sin of selfishness when the offering plate goes by—for what are a few shillings to him, anyway?

Extremes, yes—but suggestive of the part our prejudices can subtly play in our definition of worldliness. Paul warned, "Be not conformed to this

world"; that is, be not moulded to it, or shape the contour of our lives to fit it.

Worldliness is more than dressing like the world, or enjoying the entertainment of the world. It is this, true, and a lot more. Some people have conformed to the pleasures of this world and have lost their souls and their influence has hurt the church terribly. It is a tragedy which all eternity cannot overcome. As a church, we must do our utmost to safeguard our people from this peril. Some others have conformed to the appearance of this world, and have been in the vanguard of every fad and fashion. Their appearance has hurt the church, has classed them with the world; many of them have become a part of the world and not of the church. That is a tragedy. We must arise and safeguard our people from worldliness of dress and behaviour.

On the other hand, worldliness has reached deep in our ranks and taken our finest men and women on entirely another form of attack. Many a good man has been lost when he became conformed to the "cares of this world"; his life became bent upon them. His time was occupied with them just as truly as though he had conformed to the pleasures of the world. Many an adult who has wisely guarded the youth against worldliness of recreation has allowed the worldliness of the "cares of this world" to snare him, and rob him of the joy and victory which he ought to have in his life.

Worldly ease is another of the spots where many of the more mature people will find themselves conforming to the world unless they guard with sincere caution. They would not think of going to a dance; but they would think of getting along at church just as easily as possible. In the deacons' meeting they will stand staunchly for a vital standard of holiness for the church and her young people; but on Wednesday evening at prayer meeting time their soft-soled house slippers, the sparkling fire, the evening paper and a nap can seem lots less worldly. *Ease can be worldly.* We can conform to it and lose our souls, and the cause of Christ will suffer.

The bank accounts of this world are legitimate, but we can be worldly about them. Many a person who would not cheat in business because of the worldliness of a shady bargain will be worldly about his giving to God and the church. It can be worldly

to put one pound in the offering when it should be £100. It is worldly to be so conformed to the cash of this world that we cannot let it go gracefully.

Some people, who are very rigorous in their conformity to the regulations about entertainment, might act very worldly when they fail to get elected on the diaconate, or when they are not given their Sunday school class again. *To be petty, easily offended, sensitive and pouty is worldly*—even if our prejudices do make it difficult for us to see it sometimes.

Strife is part of the nature of the world, and many have conformed to the world in their own dispositions and their own hearts. The Christian must not strive; it is worldly. But when there is a personal issue involved, and we have been done an injustice, how easy it is to overlook the worldliness of our conduct toward those who differ with us!

Selfishness is worldliness. No matter where we find it, it is as worldly as any manner of dress or enter-

tainment can be. It kills the soul, cripples the influence, and handicaps the church.

The matter of what type of worldly expression appeals most to our lives depends upon our age, our circumstance, our health, our looks, and our friends. It is easy for the older people to see the worldliness of the young people, and for the young people to see the worldliness of the old people; but we need to become sincere enough in our introspection sometimes to see our own areas of temptation. Am I worldly?

Some people show a worldly tendency in the way they fix their faces, some in the way they furnish their homes, some in the way they drive their cars, some in the way they seek for office, and some in the way they take it easy on prayer meeting night. Worldliness is a terrible plague, and it opposes the kingdom of God continually. We must fight it with all our might; but let him who casts the first stone be without sin.

—Selected.

EVANGELISM with a FUTURE OVERSEAS MEMBERS' NIGHT AT OXFORD

DESPITE the bitterly cold weather and snow, the City Temple at Oxford was full for the second overseas members' night, an idea conceived in 1958 and carried through in June. So blessed was the first service that it was decided that another such evening should be held.

All overseas members of the church were contacted by letter and requested, if they felt they had any talent, to take part in the service.

Friends from Jamaica, Barbados, Lebanon, India and America took part, one of our friends with the wonderful name of Messiah opening in prayer.

Eight friends from India (all men) sang a spiritual in their own language and the congregation felt the impact of the rhythm of Indian music touched by the blessing of the spirit of the Lord. Following this, a little lad from Lebanon, whose head barely rose above the pulpit Bible, read Psalm 24 in a beautifully clear voice. Later his brother rendered a violin solo and caused us to hope that there may come a time when he will be making a "joyful noise unto the Lord" with this talent.

An artist from America rendered three musical items on the accordion, following which a brother from India gave a sermonette, the centre of which was his personal testimony as to how the Lord met his need in India in a supernatural and wonderful fashion.

A husband and wife from Barbados sang a duet which must have delighted the heart of the Lord Jesus. As the notes flowed out we felt our hearts warmed by the simple sincerity of our brother and sister, so clearly manifested as they ministered.

Another brother, this time from Jamaica, gave a sermonette in a completely different style, and it was again blessed to us.

Several friends from the West Indies followed, giving their testimonies to the saving grace of Christ, and finally a Christian brother from the Lebanon, recently come from Egypt, ministered a powerful word concerning the need to allow the Spirit of God to move upon our lives.

A sense of joy in the Holy Ghost prevailed, and was evinced afterwards when the guests gathered in the minor hall for refreshments. Conversation flowed happily and the warmth within drove off the sense of icy cold without.

Two brothers were baptised in water, one from India and one from Wales. One could not help thinking that although the poem states that "East is East and West is West, and never the twain shall meet," this becomes untrue and is swept aside when two such brothers follow the Lord through the waters of baptism, for "*He hath made of one blood all nations.*"

P.M.

EDITORIAL

BACK TO PROGRESS

THE old biblical law of 'an eye for an eye, and a tooth for a tooth' may be brought up to date in England to compensate victims of crimes." So runs a newspaper comment on some of the proposed changes in the penal laws set out in a recent White Paper. The Government White Paper says: "The basis of early law was personal reparation by the offender to the victim, a concept of which modern criminal law has almost completely lost sight." The White Paper goes on to say: "Indeed, in the public mind, the interests of the offender may not infrequently seem to be placed before those of his victim."

So once again the biblical ideas and ideals are vindicated in the "march of progress."

One wonders just how much of the thuggery and brutality in modern crime—of which there has been a great and lamentable increase in the post-war years—is due to the lack of parental control, the decline in the popularity of the rod, the emphasis on "self-expression" and modern ideas of child psychology. Accept the premise that human nature is a good thing, essentially moral, requiring only a modicum of education, a right and proper environment—that destructive and anti-social tendencies, if left alone, will accomplish their own catharsis—accept this, and sin can be relegated to the outmoded vocabulary of the religious fanatic and man can be seen for what he is (so these people say), a creature ever evolving towards an attainable perfection.

Well, a generation has passed since these ideas were promulgated. We have had time to reap the benefit of these progressive ideas—and what is the fruit? We read of it in our papers day by day, we see it in our courts, in our over-populated Borstal institutions, in the complete disregard for authority, the undisciplined lives of so many today.

Now there is some rethinking taking place, and rightly so, not before it is due. But the cause is not peripheral, but basic. The answer lies not in the creation of better prisons, more comfortable cells, or even better schemes of rehabilitation of criminals, much needed as these reforms may be. The answer lies in the return to a biblical conception of the nature of man and sin. "Deceitful above all things, and desperately wicked" is the scriptural comment on human nature. The doctrine of the total depravity of human nature has often been misunderstood. It does not mean that all are as bad as they could pos-

MISSIONARY FINANCES

Following is the statement for the first three months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

	Estimated Expenditure	Received
November 1958		
to		
January 1959	£5,355	£4,154
Deficit for the three months £1,201		

Please pray that this deficit will speedily be met

sibly be—that would be nonsensical—but rather that human nature, like the bowl that runs across the green, has an inherent bias, a bias towards evil which man himself cannot shift, so that, as Paul says, "in me . . . dwelleth no good thing."

Britain has shifted from the gold standard of respect for God's Word, God's day and God's house, and is paying the penalty in devalued standards of living. "An eye for an eye" takes us back to the Mosaic law, and is a step in the right direction, a recognition of the value of the despised biblical standards. The law, for Israel, revealing the necessity for divinely decreed standards, was a schoolmaster, Paul tells us, to lead them to Christ. May we trust and pray that a revived respect for law may eventually lead to a renewed search for grace—the redeeming grace of our Lord Jesus Christ, which alone can give us salvation from sin's power and dominion.

Meanwhile, even if grace is not everywhere operative, this country will certainly be a happier and a safer place if there is a return to a more wholesome regard for the law, a realisation that crime does not pay, that redress and restitution must be made by the criminal to the victim of his crime—"an eye for an eye, and a tooth for a tooth."

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Modernising the S.A.

Salvation Army commissioners from all over the world—forty-one of them— assembled for a private meeting lasting two weeks. The subject of their discussions was the possible modernisation of S.A. techniques after eighty years of their world-wide work. Among other things, they have to decide if the street-corner meeting with its brass band and gospel hymn singing is too old-fashioned to win people. Another decision to be made is: should the S.A. increase its use of television? A spokesman of the conference said: "Habits have changed. New methods of evangelism therefore must be devised to meet the changed conditions in the world."

*Suppose they will be calling this tune
"Marching with the times."*

* * *

A New Temple!

In Israel a new towering structure described officially as "the supreme religious centre for the Orthodox Jewish world" was dedicated at Jerusalem recently. The seven-storey building, situated on the highest hill in the new city of Jerusalem, will serve as the seat of the Chief Rabbinate of Israel. It also will house a new Orthodox research and information centre, an extensive rabbinical library and a liaison office for Jewish religious foundations throughout the world. Built at a cost of £1,665,000, the structure has an ultra-modern auditorium seating 1,000 persons.

This will be, we suppose, a kind of temple outside the city walls. We should be more thrilled if they made a geological study of Golgotha's hill and its historical and spiritual significance.

* * *

Evolution

Professor Edwin Conklin, the U.S.A. Princetown University biologist, says: "The probability of life originating by accident is comparable to the probability of the complete dictionary resulting from an explosion in a printing factory."

Well, that's a Conklin uppercut right on the chin of the evolutionists.

* * *

Religious Freedom!

The East German government has reaffirmed the article of the constitution which says that "every citizen enjoys full freedom of belief and of conscience. Undisturbed practice of religion is under the protection of the republic."

The government action was announced in a press release, following negotiations with representatives of the German Evangelical Church.

The church delegation, the release said, declared "that the church is co-operating for international peace with the means at its disposal, and it is, therefore, in agreement, in principle, with the peace efforts of the German Democratic Republic and

its government." The church pledged itself "to respect the development of socialism and to co-operate in the peaceful improvement of national life."

At a meeting in Berlin after the communiqué was released, the hope was expressed "that most of the complaints raised by the church will now be satisfactorily settled so that real improvement may take place in the relations between the church and the state in the German Democratic Republic." The hope was also expressed that the negotiations would fulfil the hopes that "people whose Christian faith compels them to reject atheism will be free to bring up their children as citizens of the German Democratic Republic without acting against their conscience."

Well, we hope the East German government means what it says, but the record of its persecution of evangelical Christians in general and Pentecostals in particular, and the liquidation of pastors and people as well as church buildings in the past, does not inspire us to believe for much better things in the present unless the Christians concerned are ready to bow down to the Nebuchadnezzar image.

* * *

Top Denomination in Japan

A recent survey by an independent Christian newspaper revealed that the Assemblies of God is now the largest evangelical denomination in Japan. This growth since the war is due largely to the work of our Japanese Bible school graduates.

American brand, of course!

* * *

Khrushchev to visit Israel!

The Israel Foreign Minister, Mrs. Meir, has invited Mr. Khrushchev and other Soviet leaders to come to Israel to see how the Jews have made the desert bloom.

Mrs. Meir was commenting on an interview in the French newspaper *Le Figaro*, which quoted Mr. Khrushchev as saying that Jews in the Soviet Union had shown they were not capable of living collectively.

More trouble coming for Israel!

* * *

Suspended Sentence

A suspended prison sentence was handed down to a Santa Fe (New Mexico) woman on the condition that she attended church every Sunday with her children for at least two years. Mrs. Aurora Salazar pleaded guilty to attempting to defraud the New Mexico Welfare Department. In suspending her sentence District Judge David W. Carmody stipulated the weekly church attendance as a condition of probation. Mrs. Salazar admitted cashing a welfare cheque which was not issued to her.

A sensible judge and a sensible suspended sentence. It would be good if British courts took note.

More antagonism to the Gospel

A pact against the Gospel has been made by the people of Liu Ying, a town in Formosa, according to missionary reports. The people have vowed that anyone who becomes a Christian will be driven out. At one church meeting, however, about 100 adults listened for two hours and hundreds of Gospel tracts were distributed.

So David is again proved to be a true prophet when he said that "the wrath of men shall praise Thee."

* * *

Back to God and the Bible

National Scripture Union Week was observed by Protestant churches in 1,000 towns throughout Australia in an effort to create greater Bible consciousness among the people. The campaign was organised by Australia's Scripture Union, 80,000 strong. John Prince, chairman of National Scripture Union Week, said, "The great need of the world is to get back to God, and to know anything of God we must read the Book in which He has revealed Himself."

The urgent need of today, ably expressed by a God-fearing man who is not afraid to speak forth the truth.

* * *

Revival in South America

The tremendous Pentecostal revival which swept throughout Brazil as a result of the campaign conducted by Rev. Tommy Hicks is still moving multitudes to the Gospel and to Christ. In the recent World Pentecostal Conference in Toronto it was reported that there are now two major Pentecostal groups in the country each with a quarter of a million adherents, as well as many smaller groups.

How amazing it is that in this land where God has poured out His Spirit in a great visitation from heaven there are already well over half a million Pentecostal believers. Before this visitation Pentecostal missionary societies were considering recalling their representatives in this country because of the dearth of results. Now the whole situation has been completely changed by an act of God. To Him be the glory.

* * *

World Population

The United Nations' impartial social scientists have said: "If the world produces people as fast in the next 600 years as it has in the last 600 (and it is currently producing them somewhat faster), there will be only 10.74 square feet per person to live on by the year 2558—and that includes North and South Poles, deserts, glaciers, jungles and mountain tops."

Heaven has no over-population problems.

* * *

No comment!

Does it surprise you that it took 1,500 words to express the Ten Commandments and 26,911 to frame a government regulation governing the sale of cabbages? Of course, you realise the reason why the Ten Commandments are so precise—they were given direct; they did not go through a committee.

* * *

Religion barred from Mexico's radio

The Supreme Court of Mexico has ruled that a recent edict prohibiting religious radio broadcasting is constitutional.

CHURCH NEWS FLASH

NEWCASTLE

Here is a photograph of a group of Newcastle Crusaders at our first anniversary party, which was held on December 12th. When our branch was started by the late Pastor E. Harford we had seventeen Crusaders, and now, after our first year of united service for our Lord, our register has fifty names. We are having happy times of fellowship here and have had a number of campaigns which we call "Tyneside for Christ" campaigns, in which many souls have been saved.

JOHN W. BATES.



Newcastle Crusader Party

SPIRITUAL BLESSING AND MUSICAL FEAST

These words aptly describe the seventh birthday services held recently in the Blackheath Elim Church commemorating the formation of our male voice choir. Many friends were with us from churches of all denominations, and the speaker was a Methodist lay preacher, well known locally as a real trophy of grace. Items sung included the first two pieces the choir rendered in 1951. Our minister took us in memory to some of the places we have visited as a choir.

Another branch of activity is our ladies' choir, which has brought blessing to many in hospitals, institutions for the aged and churches.

We are looking forward to another year of service under the leadership of Rev. and Mrs. Cowdery.

W. J. BAKER.

NEW CHURCH OPENED IN TREHERBERT

For about six years the members and friends of the Elim Church in Treherbert have had to meet in a hired hall. You can therefore imagine the thrill when Pastor Brewster turned the key in the door of a recently purchased church and pronounced it open for worship.

A few minutes after the opening ceremony the church, which seats about 200, was packed to capacity. Mr. Brewster then conducted a lively and inspiring service. His address on the subject of "Truth" was a real challenge to both saint and sinner.

A week of special services followed, conducted by Pastors L. W. and D. Green and G. Hillman. Coach parties from Pontypridd and Caerphilly supported the services and provided items. Decisions for Christ were registered and great spiritual blessing was experienced by all.

A. P. JOHNSTON.

Over five years ago Trealaw Elim Church launched out into the Treherbert valley and opened a new church. It thrived in a hired hall under the ministry of Pastor E. Thomas, and now under the ministry of our church leader, Mr. E. Wall.

Some four weeks ago a church became empty, and it was immediately purchased by the local people and has now been opened as a new Elim church.

On the Saturday night of the opening, January 24th, the place was packed to capacity, with many outside unable to get in.

We wish our honorary pastor every blessing as he serves the Lord in this very needy valley.

P. S. BREWSTER.



Section of crowd at Treherbert opening



Women's Column

By Gladys Gorton

MY NAME'S SAKE

"MEET Gladys Gorton" someone said to me as I stood shaking hands with the folk leaving after the evening service. Surprised, I turned to her. "I *am* pleased to meet you. I've heard that my namesake lives near here." Surely this meeting to both of us was unique. I have never met another person of my own name before, but it was very near a short while back. Miss G. M. Garton—a fellow minister—and I had an unusual experience when we stood in the same pulpit together to minister. Our Christian names are the same, the letter "a" in the surname makes the slight difference.

Life has a strange knack of producing the ludicrous. Once when we were on a Channel steamer with friends, a voice called through the loudspeaker, "Will Mr. J—— Y—— report at the office" (it was something to do with his car). Our friend and another man arrived at the office together, both having the same name! Mrs. O——, walking along one day was given a tract. She glanced at it and read, "Korah, Datham and Abiram perished in the fire." This startled and frightened her somewhat—she was not saved at the time—because *her* name was Cora!

Most people do not like their names. Secretly they

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, MARCH 4th, 1959, at 9.15 p.m.

Speaker: Rev. H. Burton-Haynes (Vice-President)

Subject: "Repentance"

Ministry of music by the

Brass Ensemble London Crusader Chorus

Male Voice Chorus P. Van Woerden (organ)

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are needed. Please write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

THEY'RE COMING TO LONDON

for

EASTER MONDAY

Elim members and friends from

Banbury	- - - - -	1 coach
Hove	- - - - -	1 coach
Worcester	- - - - -	1 coach
Oxford	- - - - -	2 coaches
Winton	- - - - -	1 coach
Merriott	- - - - -	1 coach
Dudley	- - - - -	1 coach
Romford	- - - - -	1 coach
Loughborough	- - - - -	1 coach
Bridgend	- - - - -	1 coach
Kingstanding	- - - - -	2 coaches

WHAT ABOUT YOUR CHURCH?

will never forgive their parents for naming them after their forebears. Take for example Eliza Jane. She was named Eliza after her mother's mother, and Jane after her father's mother. Jane was all right, but *Eliza Jane Smith*!

She always used E. J. Smith as her signature and hoped people would think her name was Elizabeth Jennifer Smith. Lax of Poplar tells an amusing incident. He asked the parents the name of the baby he was about to christen. "Genius sir." Thinking he had not heard correctly he asked again, "Genius sir." "*Genius?*" He was astonished. "But he might never be one; he might be a dunce, or even an imbecile." "Never mind, sir. Name him Genius, then he'll have something to live up to."

A nun receives a new name when she takes her vows and becomes "married" to the Roman Catholic Church. This is a man-made invention and ceremony; it is only a corrupt imitation of the blessing of a new name promised to the Christian who overcomes his sins, faults, etc. (Revelation 2:17; 3:12). As the high priest bore upon his breastplate the names of the twelve tribes of Israel when he went into the holy of holies to intercede for them, so Christ, our High Priest, bears the name of His own upon His heart, interceding for them in the Father's presence. "I have graven thee upon the palms of my hands" (Isaiah 49:16).

Jesus said, "he calleth his own sheep by name, and leadeth them. . . I am the good shepherd, and know my sheep, and am known of mine" (John 10:3, 14). How lovely! He knows you and me by His special name for us, and there is not another who has the same name.

THE story of David and Goliath has many valuable lessons to teach us about the fight against sin. It could quite well be that when John wrote "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4) he had this story in mind. David achieved his victory not merely through human skill, but by faith in the living God. So John reminds us that faith in God is our most potent weapon against evil.

Now this story tells us that the Christian will often be challenged by evil, and that it will sometimes appear as a formidable foe. Though at times the Devil poses as an angel of light, there are other times when he draws the sword and prances around us, refusing to sheathe it until we have done battle with him. A formidable foe indeed! The warriors of Israel looked at Goliath, the lumbering giant of the Philistines, almost ten feet tall, with armour weighing two hundredweight, carrying a spear with a staff like a weaver's beam, and bellowing with a voice that shook the valley: "Give me a man that we may fight together."

The warriors of Israel feared (1 Samuel 17:11), then they fled (v. 24). That is always the sequence. Goliath played with Israel as a cat plays with a mouse; he enjoyed their staring, frightened eyes. This unbelief engendered defeatism; yet the resources that David later used were available to all the warriors of Israel; but, not being rightly related to God, they were at a loss to know how to draw upon these resources. Why should we fear temptation, or flee from the tempter? We must resist the Devil, *then he will flee from us* (James 4:7).

It is essential that every Christian prepare to meet evil; for the clash is inevitable. The two armies were separated by a valley about a mile wide. Running through the middle of the valley was a deep ravine—some twenty feet across, and with a depth of from ten to twelve feet—which carried away the winter torrents. Both armies were alert, knowing that sooner or later the clash would come. The inevitability of temptation is clearly set forth by James: "Let no man say *when* he is tempted [not *if* he is tempted], I am tempted of God" (James 1:13). Whether we will be found strong and buoyant as was David or weak and fearful as were the others depends on the presence or absence of faith.

DAVID'S FAITH WAS RADIANT

He said to Saul: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (1 Samuel 17:32). Saul was taken aback.

He looked at the stripling before him and his heart warmed to the lad's sincerity; but he could not bring himself to treat the youth's remarks seriously. "Thou art not able to go against this Philistine" (v. 33). He did not wish to hurt the lad's feelings, he sought to encourage him to think rationally. Saul saw the slender, youthful form of the speaker; but not the virile soul. Saul was dealing with a giant in faith; but Saul's spiritual life was at such a low ebb that he did not recognise David as such.

David surprised Saul with his reports of his encounters with the bear and the lion that attacked his father's flock. Away from the public eye, God had been preparing David for the crisis of his life. Nobody suddenly emerges as a giant of faith, not even David. The crisis did not transform him into a man of outstanding spiritual calibre, it simply revealed his true self. The crisis developed and David was prepared to meet it.

Faith made us true

By Gordon Wright, A.N.E.A.

This is news to us that David had slain a bear and a lion in performance of his duties as shepherd to his father's flock. Evidently David had not clamoured for popularity or we would have heard of this before. Humility is commendable in all, but more so in those of great faith. Great gift requires corresponding greatness of grace. If we are going to do exploits in the Lord's name we must be humble about it: God refuses to share His glory with another.

Having surprised Saul by his conquests of faith, David surprised him further by disregarding his good intentions, which on second thoughts must have appeared rather ridiculous to Saul himself. Recognising the lad's sincerity, Saul was eager to help. Our hearts warm to Saul as he offers the use of his armour to David: Saul was not courageous enough to trust God himself and go out to battle with the giant, but he would do his utmost to encourage

another who was prepared to go. David looked awkward in Saul's armour—he felt it, too. David's daring faith must trust God alone, not God plus Saul's armour.

FAITH DISREGARDS ALL PROPS

When challenged by evil, we cannot overcome by trusting God plus our upbringing, or God plus our perseverance, or God plus our will. No, this is the victory that overcomes the world, *even our faith*.

When we face the crises of life props can be a hindrance. Had Saul accepted the challenge of Goliath, it would have been appropriate for him to have gone in his own armour. Saul would have appeared as incongruous with a sling and stone as David in Saul's armour—hobbling painfully to his doom.

No doubt many a soldier coveted the honour of wearing the king's armour: what pride it en-

with themselves; but David compared the giant with his mighty God, and spoke of him reproachfully as "this uncircumcised Philistine." Dr. Parker said, "The atheist counts the guns, the saint looks up to God." Faith makes a man optimistic, and enables him to look at the forces arrayed against him in their true perspective. So we often tremble at the knees arguing that, if God is to make us victorious, armour must match armour, shield must match shield, sword must match sword, intellect must match intellect; but all this is so very stupid, so very worldly. God can dispense with all our bits and pieces without being in the least weakened. "What is in thine hand?" Is it a sword, or is it a sling? What does it matter. God can make you an overcomer with either, in fact with neither. David did not boast in his sling and stone as he approached Goliath, that would have been the language of the materialist; but he boasted in his God: "I come to thee in the name of the Lord of Hosts" (v. 45), that is the language of the prophet.

Goliath was enraged that a youth unarmed should accept his challenge—the conquest would not be worth celebrating. But this youth with confidence in God was not to be despised. Events were about to take a curious turn for the heathen braggart.

GOD'S TIMING WAS PERFECT

Jesse had sent David to inquire into the welfare of his brothers. Having arrived at the camp, David overheard a group of soldiers talking about Goliath. It all seemed rather a chance affair, yet it was the turning point in the whole drama. Jesse sent David with provisions for his brothers, God sent him to achieve victory for Israel. Men look at us and they see a clerk, a tradesman, a housewife; but God looks at us and He sees warriors overcoming evil. David had no idea when he left home that he would return the champion of Israel, nor had anybody else. What a wonderful adventure surrounds the God-reliant life! We never know what awaits us round the corner.

The despised brother became God's champion. "With whom hast thou left those few sheep in the wilderness?" (v. 28). There was a sting in every syllable. What a blessing he did leave those few sheep! But notice to his credit that he did not neglect one duty for another, but arranged for a keeper to take charge of the sheep during his absence.

David was victorious without conventional weapons. How often we argue within ourselves that if we had the advantages of others we too would overcome temptation. For example, if we had

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ter of Elim Church, Reading)

gendered! But before David could fight the Lord's battles he had to lay aside all pride. God wanted to bless David, not David plus a little bit of artificiality. The use of armour and sword was not to be despised. The value of these to David would be discovered later. For the present it was wiser to go into battle with a feeble instrument that he knew how to handle than to go with armour and sword with which he was unacquainted. When we can wear armour and handle a sword we should trust God to give us the victory with these; but when we can use only a sling it is wise to trust God to give us the victory with what others might despise as inferior. It is futile to tempt providence.

With his frugal equipment David faced this crisis like a prophet. Faith gives a man a different language. The warriors of Israel gave one look at Goliath and were fearstricken, they spoke of him as the giant, the invincible, because they compared him

Timothy's upbringing, if we had Saul's armour, we would be a match for the Devil. God made David victorious with just a sling and five stones. You may not even have five stones. What of that? David needed only one.

Though David's stone stunned the giant, his own sword was the cause of his downfall, the sword that he had brandished with gloating before his fellows in anticipation of slaughtering the Lord's people. That is a circumstance of great import to the Christian: it tells us that the Devil has been defeated by his own weapon. The Lord Jesus wrested the sword of death out of the hand of the Devil, and with it dealt the Devil the fatal blow. Here it is in biblical

language: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death, that is, the devil*" (Hebrews 2:14) Just as Israel rejoiced in victory because David wielded Goliath's own sword against him, so we can rejoice in victory over sin because the Lord Jesus overcame the tempter by His death on the cross.

Not a day will pass but what the Christian will be challenged by evil. Sometimes the foe will appear formidable: like a bear, like a lion, or like a giant. We are the Lord's warriors. Let us imbibe the spirit of our Captain. Look away to the cross and think in terms of victory.

A TRIBUTE TO SETH WIGGLESWORTH OF BRADFORD

By Pastor J. J. Morgan

THE Pentecostal Movement at home and abroad will regret to learn of the homegoing of our dear brother Seth Wigglesworth, his end being hastened by a slight motor accident. He entered into the presence of the Lord on January 28th. Our brother was the son of Smith Wigglesworth, one of the early pioneers of the Pentecostal message in this country and throughout the world.

Seth Wigglesworth was instrumental in the establishment of the Elim Church in Bradford. He, with a few others, invited George Jeffreys and his revival party to conduct revival services in Bradford. As a result, in 1928 a fine flourishing church was established. Almost from the commencement our brother held office as a deacon, and was the church treasurer for thirty years. Because of his health he gave up this office, and was elected an elder of the church. He was in this office right up to his death. He graced these offices with a life dedicated to God. During my pastorate of the church for some nine years we worked in the closest harmony and co-operation. It was in those years that I got to know the man. I loved and respected him as a father, and held him in the highest esteem, for he was one of God's gentlemen.

His ministry to the church was outstanding. He had a wonderful gift of prayer, his ministry of the Word was most acceptable, he possessed a very unique ministry of the gift of prophecy; and these, together with his practical and administrative gifts, made him what he truly was, *a pillar in the house of God*.

Brother Wigglesworth's influence extended far beyond the confines of his local church: his heart was in the work of God abroad as well as at home, especially in the Belgian Congo, where his brother-in-law and sister, Mr. and Mrs. James Salter, laboured for so long and with so much blessing. He gave his son Leslie and his daughter Cissie (Mrs. Harold Berry) to the Congo Evangelistic Mission; his daughter Millie (Mrs. Fardell) is the wife of one of our Elim ministers. Seth Wigglesworth gave himself to God, he gave his children to God, and he gave of his time and substance to help forward the work of God. In many lands missionaries will learn with deepest sorrow of his homegoing, for he was a true friend of God's people. He was a man who did good by stealth, and eternity alone will reveal what sacrifices he made to help others in times of need. With all his gifts and accomplishments he was a man of deep humility, and carried out his work without fuss or ostentation.

On Sunday, January 25th, he worshipped at the church as usual, and afterwards went round shaking hands with many of the congregation, as though he was saying goodbye. Little did anyone realise that it was for the last time, for the following Wednesday he entered into rest.

The prayers of our Elim family will go out to dear Mrs. Wigglesworth and all the members of the family that God may be their refuge and strength in such an hour.

ABOUT SPEAKING WITH TONGUES

would fill the country with a dynamic evangelism, and present a Christianity to the country which would be so fervent and miraculous that revival would burst upon us within a few months.

I think it would be a very great contribution to a new era of blessing if Pentecostal sympathisers would obey the plain command not to fellowship with unbelievers, but to come out and be separate. Linking themselves with assemblies that witness to

the full Gospel of Christ would be like a trumpet blast in Zion, and the armies of the Lord would march again.

Today many are stripping from their fingers the Divine gifts of their heavenly Isaac, their soon-to-return bridegroom, so that they may shake hands with respectability. Isaac recognised his bride because she wore the golden rings and gifts he had sent—and that is a terribly important thought in 1959.



Calling Boys and Girls

By **Bernard Norris**

Hello again!

Here's the story I promised last week.

Dr. Lo set out from Japan to go to America. Now Japan is much smaller than America, even though Japan has the world's biggest city, Tokyo (it is bigger than London now), and Dr. Lo soon felt rather lost.

All the time he was meeting people, and going to places, and being shown around, but for all the crowds he really felt very lonely.

Isn't it strange how lonely you can be in a crowd? Some folk never stay at Sunday school or Sunshine Corner, Cadets or Junior Crusaders, because they feel all alone. Everyone else joins in a little group and they are left out. (Hey! Make sure no one is left out in *your* church. Make friends with any new one.)

Well, poor old Dr. Lo felt very miserable and lonely one particular day, and turned to his Bible for some comfort. Asking God to comfort him, he just opened the Bible and read the first verse he saw: "Lo, I am with you alway" (Matthew 28:20).

That certainly made him feel good, and he was never sad again.

You know, Jesus is with us like that too. The Heavenly Gate Trio, of which I am a member, went to sing to a group of young people at a party in West Ham. They were a rough crowd, and very noisy and rowdy, but we asked the Lord to help us. Well, He did. There was quite a noise when we got up to sing, and my introduction was hard to hear, but they soon quietened down, and at the very end of our part of the proceedings they sat absolutely quiet. Surely the Lord was with us.

Whatever you have to do, wherever you have to go, remember that the Lord is with you. New schools, new classes, new teachers, fresh lessons, unusual problems, different friends—Jesus knows all about it, and He is with you.

When you sit the Sunday school exam—He is with you. Don't worry or get nervous today. If you can't remember something, ask Him to help, for He is with you always.

Cheerio for now, and God bless you.

BERNARD.

PS. A new competition, and last month's winners, next week.

LOOK AT IT—THE

YOU

are needed to assist our

**GREAT
EVANGELISTIC CRUSADE
ON EASTER MONDAY**

in London

by either

**COMING
HELPING
GIVING
BRINGING**

or

PRAYING

**Can we rely on
YOU?**

WHICHEVER WAY YOU

RESULT IS THE SAME



FISHING WITH A TEA-CUP!

An inspiring report by **R. Jobling** (Falmouth)

YES, it sounds odd, doesn't it? A peculiar piece of equipment to say the least! One would not normally expect to see an angler dipping a tea-cup into the river, or the sea, in the hope of landing something tasty for his supper. When it comes to fishing for men, however, the most insignificant article can become powerful in the service of the Lord.

Visiting Rochester after a long absence, I found the young people of the Elim Church (and some older ones) busily engaged in what could be called "tea-cup evangelism." After the conclusion of the evening service the Crusaders of this church go out into the highways and byways to "fish" for young people in order to bring them under the sound of the Gospel in the after-church youth meeting. There are many young people around at eight o'clock on Sundays. They are found in shop doorways and on street corners: young people with time on their hands—nothing to do and nowhere to go; just swimming around in the sea of life, without any apparent aim or direction. Without even tracts or handbills the Rochester Crusaders get them in simply with an invitation to a meeting and a cup of tea afterwards.

Having been asked by the pastor to give my testimony at this meeting, I sat in the minor hall and watched them come in. (They come in at any old time and the meeting starts when they arrive. They seem to prefer it that way and appear to resent any suggestion of formality or set routine.)

They were a mixed catch to be sure, but there was a predominance of "Teddy boy" and "Teddy girl" styles in hair and clothes. It soon became evident to me that these young people had an entirely different approach to life from that of my own generation, though I can still be regarded as a young man. The startling difference lay not so much in the styles of dress and hair as in their standards of conduct. It appeared that they were accustomed to doing what they pleased whatever the place or the circumstances. The pastor's brief prayer was punctuated by wise-

cracks and giggles, and when I gave my testimony it was against a background of raucous comments and laughter. Some, however, listened appreciatively to all that went on. One boy approached the young Crusader soloist and said "You've got a nice voice, love!" Praise indeed!

In spite of their behaviour my heart went out to these young people. They were indeed "as sheep having no shepherd."

I was delighted to hear that the week following, when Pastor D. Thomas was the speaker, one of this company, a young girl, made her decision for Christ. Do pray for this new convert and for the wonderful work that is being done by the Rochester Crusaders. God bless you Rochester—and good fishing!

Summer Holidays ?

Camps are being arranged at the following places :

CLACTON-ON-SEA—write to

Pastor F. F. Frost,
70 Melbourne Road, Clacton-on-Sea.

NORTH WALES—write to

Pastor K. J. Hathaway,
Ty Clyd, Alexandra Road, Brecon.

WEYMOUTH—write to

Mr. R. D. Ballard,
Selworth Heights, Talbot Drive,
Parkstone, Dorset.

Another of the popular Elim Crusader Continental House Parties is being arranged for 1959. Write to

National Youth Director
Elim Youth Movement, 20 Clarence Avenue
London, S.W.4

Venue :
Hotel Rosat, Chateau d'Oex, Switzerland
(a limited number in this year's party—
maximum of 34)



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 1st. Luke 15 : 11-32.

"His father . . . his father" (vv. 20, 28).

This is the parable of the father's love, a love destined to illustrate the all-inclusive love of God. Most descriptive of His love for the returning prodigal is the word used in verse 20: "ran"—running to give his welcome home. This same love is seen again in verse 28, this time when he left the festivities to reason and entreat with the elder brother. Jesus did not tell the parable to show how far one could wander from God's love; we know that from a study of our hearts. His theme was the father's love—it is this that has made it the prince of parables.

Monday, March 2nd. Luke 16 : 1-18.

The steward was an unscrupulous gambler; Jesus would not commend a man like this. In verse 8 he is stigmatised as "unjust." "In their generation" is the sphere in which the children of this world live and operate—here they are wiser than the children of light. It was within the boundaries of "his generation" that this man was commended, and that for his shrewd foresight. By the use of the terms "the children of this world" and "the children of light" Jesus made the line of demarcation unmistakably clear. Very different is the wisdom named here from the wisdom spoken of in James 2 : 17. The man of the world knows nothing of this higher and spiritual wisdom.

Tuesday, March 3rd. Luke 16 : 19-31.

It was when it was "too late" that the rich man realised the falsity of the life he had lived. Everywhere around him there had been suffering and need; Lazarus had been in the immediate vicinity of his house, and yet he took no step to alleviate the distress. Yes, and "too late" to think of warning his brethren. The opportunity of such ministry had for ever passed. "They have Moses and the prophets; let them hear them." The Bible should ever be in our hands as an open book; we can then benefit by its warnings and revelations, and communicate its living oracles to others.

Wednesday, March 4th. Luke 17 : 1-10.

It is un-Christlike to give offence; it is equally un-Christlike to harbour an unforgiving spirit. To offend is "to cause to stumble." To give offence may cause inconvenience and deep sorrow of spirit, and often reflects in suffering on others. Whatever the offence may be, the offended one should be ready and willing to forgive. To entertain an unforgiving spirit is to keep the wound open, to mar communion with Jesus, and to take away our joy—our rightful heritage in Him.

Thursday, March 5th. Luke 17 : 11-21.

"As they went, they were cleansed" (v. 14).

Immediately the lepers heard the word of Christ they believed and stepped forth in the direction of the priest's house. The word spoken covered that whole distance, and therefore the healing was not complete until they stood before the persons authorised to proclaim them healed. "As they went, they were cleansed"—this aptly illustrates the tender care and sympathetic understanding of the Lord Jesus: the gradual healing in the way of obedience sustained their faith until the moment of complete deliverance was reached. To have the Blessor is more wonderful than the blessing—only the Samaritan understood this and so returned to give thanks.

Friday, March 6th. Luke 17 : 22-37.

"Wheresoever the body is, thither will the eagles be gathered together" (v. 37).

The answer to this portion is found in the last two words in verse 24, "His day," and in verse 30, "When the Son of man is revealed." In 2 Thessalonians 2 : 8 Paul writes of "the brightness of His coming," linking it with the word of the Lord Jesus in today's reading. The reference to the body and the vultures was in reply to the disciples' "Where?" in the first part of the verse. Two things are implied—corruption and readiness for judgment. Peter speaks of the former (2 Peter 1 : 4). Judgment is written across the last part of the chapter; the instances given are sufficient to show that the judgments spoken about will be fulfilled.

Saturday, March 7th. Luke 18 : 1-17.

"Men ought always to pray, and not to faint" (v. 1).

Jesus here refers to a spiritual malady—we might call it "fainting fits." The word faint can mean "to cave in." This happens when the soul is in deep distress and, knowing that no help is forthcoming from the arm of flesh, turns from God to view again the trouble in its stark reality. In that moment the mind is filled with nausea and fear. It is just then that our faith is liable to cave in. It is comforting to know that the Great Physician is understanding, and in experiences like these gently leads us back to prayer and to Himself.

A Holiday with a difference!

DATES: MAY 25th to 29th

Join one of the many Conference House Parties that will be enjoying the balmy air of Llandudno—a full programme open to you, with plenty of beauty resorts nearby in addition to the delightful amenities of Llandudno.

Write now to: Conference Accommodation Secretary, Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham, 30

COMING EVENTS

(Please pray for these services)

CANNING TOWN. February 28, 29. Elim Hall, Bethell Avenue. Special Gospel weekend, conducted by Evangelist Jim Stonelake (Canada). Sat. 7, Sun. 6.30.

FARINGDON. Commencing March 7. Corn Exchange. Revival and Divine Healing campaign conducted by Laurence Lambert and party. Sat. 7.30, Sun. 6.30 and 8, Mon. and Tues. 7.30. From Wed. onwards and over following week-end in Elim Church, School Lane. Please pray for this effort to reopen a work which closed down some time ago.

GILTbrook. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

ISLINGTON. March 7. Elim Church, Lennox Road, Finsbury Park. North London Presbytery Rally. Speaker: S. Gorman. 7.

LEYTON. March 5. Elim Church, Vicarage Road (buses 699, 697). Missionary film on Kenya, Tanganyika and British Guiana. Speaker: Miss Jean Ayling. 7.45.

TRURO. Commencing February 14. Revival and Healing Campaign conducted by A. S. F. Horne and party. Please pray for us.

WIMBLEDON. March 7. Elim Church, Southey Road. South London Presbytery rally. Speaker: H. Burton Haynes, supported by members of the presbytery. 7.

YEOVIL. February 28—March 5. Elim Church, Southville. Pentecostal Convention. Speaker: John Gardiner (Halifax). Convener: L. Lambert. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: March 7 and 8, Cardiff; 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

New prices for

REDEMPTION HYMNAL

(Music Editions)

We regret that rising costs of production have compelled us to increase the price of all music editions. New prices are :

Red cloth boards, 20/- (by post 21/9)

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The prices for words only editions remain as before.

Red cloth boards, 5/- (by post 5/8)

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Clapham Crescent, London, S.W.4

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.



Special Announcement —

regarding reserved seat tickets at the Royal Albert Hall Easter Meetings :

AFTERNOON—Seats available at 1/6 and 2/6

EVENING—Seats available at 2/6 and 3/6

(R.A.H. Seat Reservations Dept.)

Write now to

ELIM HEADQUARTERS, 20 CLARENCE AVENUE, LONDON, S.W.4

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h.and.c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633. C.20

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 3545. C.56

BOARD-RESIDENCE, ETC.

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops, Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

DEDICATION

Martin. On February 8th, Andrew Christopher John Martin, infant son of Barbara and Colin Martin. Officiating minister, J. A. Wright. C.62

WITH CHRIST

Cudworth. On January 29th, Mary Jane Cudworth, aged 80, loyal member of Elim Church, Beeston. "In heavenly love abiding." Officiating minister, Kenneth Banks. C.63

McDowell. On December 16th, 1958, Edith Jean McDowell, beloved wife of Mr. T. McDowell, elder of Elim Church, Newtownards, N. Ireland. "For ever with the Lord." Officiating minister, F. R. Lomas. C.63

Miles. On February 4th, suddenly, Obed Miles, aged 82, beloved member of the Foursquare Gospel Church, Leeds, and father of Pastor O. G. Miles and Daisy, passed into the presence of the Lord. Officiating minister at funeral: J. W. Bundock (Leeds City Mission). C.63

Procktor. On February 5th, Florence Emma Caroline Procktor, aged 86; member of Elim Church, Southend. Officiating ministers at funeral, J. A. Wright and Rev. J. C. Cooper. C.63

Protheroe. On January 29th, Mrs. Winnie Protheroe, aged 53 years. Beloved member of Elim Church, Swansea, and worker for W.E.C. and C.L.C. Officiating minister at funeral: Edward F. Cole. C.63

Stanway. On February 8th, Mrs. Lily Stanway, aged 75; faithful member of Elim Church, Longton. "Till the day dawn and the shadows flee away." C.63

IN MEMORIAM

Clarke. In loving memory of Pastor A. M. Clarke, who entered peacefully into rest on February 27th, 1958. Greatly missed by his wife, son and daughter, also grandchildren. "Till we meet on that beautiful shore." C.61

TRADE

Sunday School Anniversary Hymns. Send for free copy of our new set for 1959. Taylor and Rayward, 18 Lambert Street, Hull. C.65



The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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MARCH 7th, 1959



LLANDUDNO—VENUE FOR THIS YEAR'S ANNUAL CONFERENCE (See page 157)

An aerial view, showing the pier, Great Orme and the resort's two shores.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (Director of Music)

CONTRIBUTIONS FROM THE BLIND

Yes, this week we will consider some of the famous hymns and choruses that have enriched our hymn book and our own souls, and still do.

BLIND writers are by no means a modern novelty. Greek historians and even legends tell us that Homer, the father and the most famous of the Greek epic poets who lived about 850 B.C., was blind, but his *Iliad* and his *Odyssey* are said to have exerted an influence over mankind for more than 1,000 years. Then, in more recent times, the name of Helen Keller has become a household word because of the courageous manner in which she escaped from a world of darkness and despair. An American girl who was blind, deaf and dumb, by the time she was twenty years of age she had taken her Bachelor of Arts degree and then went on to become a linguist, lecturer, poet and author. Shut in by her seeming affliction, she has nevertheless made an impact upon the world in such a manner that she has become a source of hope and inspiration to thousands.

When asked on one occasion whether there could be any greater affliction than that of blindness, she replied thoughtfully, "Yes—it is to have eyesight and not be able to see." A startling and provocative statement! Yes, blind people have contributed much to life through many channels, their so-called affliction appearing often to have been a challenge which has been accepted courageously. Now it has seemed that God has endowed such persons with other compensations and gifts for which humanity owes them so much in the arts and in music; certainly in Christian communities both for their example and their contributions.

O love that wilt not let me go was written in 1882 by Rev. George Matheson, a minister of the Scottish Free Church. This fine hymn (*Redemption Hymnal* No. 571) has always held a special place in our list of favourites and is one of the great hymns of the Church. From early childhood George Matheson (1842-1906) was troubled with failing sight, but though physicians pronounced his eyes perfect in vision he was wholly blind by his eighteenth year. In spite of this handicap, however, he became a brilliant student at the University of Glasgow, head and shoulders above his fellows in

philosophy, and he graduated at nineteen. He early became known as a preacher of repute and won the absolute devotion of his people. He was honoured by Queen Victoria with a summons to preach at Balmoral Castle. The Queen was immensely inspired and very grateful. In 1886, Matheson was transferred to St. Bernard's Church in Edinburgh, where for thirteen years he maintained his supreme place as pastor for its 2,000 members. A famous preacher, Dr. Parkhurst of New York, gives a wonderful description of how this blind man conducted his services:

"He enters the pulpit not larger than a flour barrel. He has the face and form of General Grant, but is taller. With natural open eye, you would not have thought he was blind. Now he rises, swaying a little until he gets his equilibrium. Announcing a psalm, he takes his verses without the mistake of a word, and throughout the service, calling for several hymns and scripture references with chapter and verse, he never makes an error. Then he prays, and such a prayer! It seems profane to write about it. Though his sight is eclipsed, he does see God, he does see into the hearts of his people. For forty minutes he preaches. We are instructed, refreshed, inspired." He published only one volume of verse, *Sacred Songs*. His own judgment on the quality of his verse is correct: the hymn *O love that wilt not let me go* is the only one that is still remembered.

The occasion for the writing of this hymn has been the subject of much speculation. Perhaps to refute some mythical interpretations, Dr. Matheson finally gave all the information he felt the public should have:

"My hymn was composed in the manse of Innellan on the evening of June 6th, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something had happened to me which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the

quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. I have no natural gift of rhythm. All the other verses I have written are manufactured articles; this came like a dayspring from on high.

I have never been able to gain once more the same favour in verse."

This is an explanation that does not explain: the poet did not want us to know the details of inner suffering out of which the poem grew. It is a marvel that anything so unlovely as suffering can be transformed into a work of art so beautiful as this hymn (poem). This is poetry of the highest order; this is Christian knowledge and experience at its deepest and truest.

PRAYER CHANGES NATURE

by
COLIN GRAYSON

THE question has been asked time and time again: Does God answer prayer? Many people today are continually saying "I pray, but God never answers my prayer."

What does God require of men and women? He requires that they walk before Him in righteousness and truth, though I find this not so. God has stated that in the last days men and women would be lovers of pleasure more than lovers of God; man has turned to his own ways.

In the Epistle of James, chapter five, verse 16, you will read that "the effectual fervent prayer of a righteous man availeth much." Have you read the account in the Old Testament of how a man of God prayed and the result was that the whole course of nature was changed? There was nothing half-hearted about his prayer. If you have a Bible read the account for yourself (1 Kings 18:40-46) and you will learn how to be successful in your prayers.

How did Elijah pray? You will note in the reading of those verses that Elijah believed God would send the rain, before it actually came. He made a declaration of faith. He said "There is a sound of abundance of rain," yet there was no cloud in the sky to be seen. He prayed in faith. To pray in faith means that you believe God will give you whatever you ask, before you actually receive it. Elijah prayed earnestly; he sought God with his whole heart; he prayed seven times; he was effectual, fervent; he had no doubt in his heart, for he had proved God on many occasions.

Remember, Elijah was just a human being like you and me. He had weaknesses just the same as any-

one else. Very often humanity fails, but God never fails. He is a God who changes not. The same God exists today and is ever ready to give to those who call upon Him in sincerity and truth.

Jesus Christ in His earthly ministry went about doing good. Those who came to Him went away rejoicing. Jesus Christ is the same. The Scriptures state: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

If you want God to meet your need, no matter how small or how great, pray as Elijah; be earnest in seeking God and you will find that He is not a disappointment. So many people have not because they ask not or they ask amiss. It is the Father's good pleasure to give to those who ask Him. God has promised to supply all our need, according to His riches in glory. Listen to the words in Jeremiah 33:3: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." This is God's word, and all His promises are yea and amen to those who believe. Of all the promises which He promised to His people Israel, not one of them failed.

God said "Is anything too hard for the Lord?" God instructs us to draw nigh to Him that we may know that He is God, a God who is mighty to save, a God whose arm is not shortened. Pray, and take God at His word. He will not fail you. Jesus said "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Make your request known to God, for with Him all things are possible.

Burnley Express and News.

EDITORIAL—

RADIO EVANGELISM

THIS modern method of spreading the Gospel is expanding rapidly, adding another thrilling chapter to the story of its world-wide communication. It is good to note that evangelicals are well to the forefront in this method of evangelism, and today several giant projects are under way, striving towards the ideal of world-wide gospel radio coverage.

It is estimated that over forty-five evangelical radio stations are in operation throughout the world. There are plans for greatly increasing this number—among them the projects for an international station in Switzerland, a station in Europe patterned after the successful Quito station in Ecuador, now in its twenty-seventh year, and a £170,000 Lutheran station in Africa. The Evangelical Alliance Mission has a new station on the island of Aruba in the Netherlands Antilles, while the Far Eastern Broadcasting Company in Manila is testing a new 50,000-watt transmitter for India.

Thrilling too is the report that a new organisation has been formed with the specific purpose of broadcasting to Russia. There are indications too that these broadcasts are getting through without being “jammed” and are listened to by a large audience. The voice of the Pentecostal radio station IBRA too is reaching out to many lands behind the Iron Curtain, as well as into many other missionary territories, including countries such as Spain, otherwise almost closed to the Gospel.

Meanwhile, in our own country, facilities for Christian broadcasting are very strictly limited. Evangelical broadcasts over Radio Luxembourg have brought blessing to thousands, though the lateness of the hour deprives many of their benefit, while lack of short-wave reception facilities hinders many from enjoying the excellent IBRA programmes. Thus many of those who would value these gospel programmes most—the aged, the shut-ins—are deprived of this blessing as well as the privilege of personal attendance in God's house.

We rejoice in the news of extended radio coverage in Europe and trust that all will not be directed to the East, for the need in our own land is also great.

A generation ago, the place in which to meet the multitude was the street corner, with the promenading crowd ever passing, sometimes halting and heeding. Today the situation is changed and, with a few exceptions, the street corner meeting no longer draws the crowds. These are to be found gathered in the home, captives of screen and loudspeaker, and it is there that they must be met. Radio evangelism, available at the right time and on the right frequency, can captivate the captives and thence bring them back to the real fellowship of God's house.

OUR LOSS—HEAVEN'S GAIN

We should like to add our own personal tribute to our dear brother Walter Urch to those found on another page. Coming from the assembly in Bath, in which we ministered for many years, he was most highly esteemed by the members there, who looked forward to his occasional visits and to his stimulating and anointed ministry. Our fellowship with him personally on these occasions, and indeed whenever we met, was always refreshing. He was a man of many talents, whose influence, both in the churches in which he ministered and in his lectures to students in the Bible College and his direction of their post-collegiate courses, will long be felt. We shall miss him, but look forward to the day when we shall meet him again, in the morning, “when the mists have rolled away.”

On behalf of all EVANGEL readers we extend our sincere sympathy and the assurance of our prayers to Mrs. Urch and her family in their great loss.

THE ELIM EVANGEL

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Women's Column

By Gladys Gorton

"THE SAME IS . . . MY MOTHER"

MRS. —, of the Channel Isles, is confined to her bed through illness, and as she will not for some time be able to speak at women's meetings she has sent this little message. The text is Matthew 12:50.

"How wonderful is the lot of the Christian wife and mother who is the centre of a family whose hearts have been changed and who have been made new creatures in Christ Jesus. Wrapped around by the love of Christ and the love of her dear ones, she is secure from the havoc wrought in worldly homes by jealousy, pride, selfishness and unfaithfulness. Is such a Christian mother immune from sin while engaged in her duty in the home? No she is not, but by constant fellowship with Him she is able to overcome her shortcomings and failures. Remember, Martha, cumbered with *much* serving, neglected the all-important time to listen to Jesus. Consider Rachel, who sat upon her father's images which she had stolen from him. She used her womanhood as an excuse for not rising for him when he came seeking them. It is so easy to make excuses; there is no time to write to someone in sorrow or to visit someone who is sick, or this must be done instead of making time for the prayer meeting. Do not be found sitting on idols while making wifehood or motherhood an excuse for not rising to do the will of your Father."

Pray that our sister will soon be restored to health.

Some Christian girls when they are married put wifehood and later motherhood first instead of the Lord. If you give God second place you give Him no place. Whoever desires and does His will, Jesus said, "is . . . My mother." Billy Graham often says, "You must *will* to do the will of God." The home, which is your small world, will then react to the magnetism of your life which is linked to the infinite. Great possibilities are yours and your children's. Your character is reflected in them. As you are, so they may be. "Our children when they are young love us. When they grow older they judge us."

My opportunity! Dear Lord, oh I do not ask
That Thou shouldst give me some high work of Thine,
Some noble calling, or some wondrous task—
Give me a little hand to hold in mine.

I do not ask that I should ever stand
Among the wise, the worldly, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

The only crown I ask, dear Lord, to wear
Is this: that I may teach a little child
How beautiful, oh, how divinely fair
Is Thy dear face, so loving, sweet and mild!

I do not ask for more than this—
My opportunity! 'Tis standing at my door;
What sorrow if this blessing I should miss!
A little child! What should I ask for more?

Marion C. Craig.

First impressions of the East London

Revival Rallies

Among the older Pentecostal people there would seem to be a nostalgic feeling for the "good old days." Indeed, there is no doubt that God's blessing was felt in a remarkable way in those early meetings. But blessings still abound where'er He reigns. The East London revival rallies prove this in a unique way. The newcomer to the area, as the writer is, soon discovers that the conventions are *the* monthly rendezvous.

The rallies dispel the fallacy that Pentecostal folk are less enthusiastic than those of yesteryear. At the last convention in the Leyton Elim Church capacity crowds packed the building and the warmth of the singing, fellowship and worship was infectious. Despite the murky, cold weather outside, from the heart came the chorus "All the darkness of the night has passed away, it is morning in my heart." Looking at the sea of faces there was no doubt that the singers were enjoying that wonderful experience.

The rallies dispel the fear of disunity. Ten churches, comprising both Assemblies of God and Elim, unite in these conventions and guest speakers from both fellowships minister. There is a welding together in Pentecostal harmony which fulfils the prayer of our Lord "that they may be one." Ministers and members alike share in this getting together. The fragrance of the priestly anointing oil of Divine harmony perfumes every gathering.

Further, the rallies dispel the fear that the gifts of the Holy Spirit are less in operation today. Invariably the moving of the Holy Spirit brings confirmation of the spoken word through the gifts, thus sealing the message.

Finally, the rallies prove that the Lord is still work-

ing in the midst. At the Leyton rally, as Pastor Ron Jones concluded his powerful message on Isaac's backsliding and restoration and appealed for decisions, it was not possible to count the number who stood to their feet in reconsecration, nor to describe the hush of God on that solemn moment. One sister who had great difficulty in attending said she would not have missed that meeting for worlds, and she

voiced the feeling of all who were privileged to be present.

Happy harmony, Holy Ghost fervour, Pentecostal manifestations and apostolic ministry are evidences of God's rich blessing. The first rally of 1959 augurs well for even greater manifestations of the presence of God in the coming year.

A. CECIL JARVIS (Barking).

A TRIBUTE TO WALTER H. URCH

By T. H. Stevenson

IN the passing of Walter H. Urch there has gone from us a man highly esteemed as a faithful servant of God. Pastor Urch was widely known and will be sadly missed from the Elim family that he loved and by which he was loved.

It was my great privilege to have shared his very precious friendship for twenty-three years—a friendship undiminished by time, distance or our respective family ties. By correspondence, on holidays, in conferences and conventions we found a common bond and satisfaction that one would never have wearied of. And now one is left with the memories and the glorious hope—in which we all, together with his dear wife and children, share—that we shall meet again.

Of his forty-six years Walter Urch spent twenty-seven as a faithful minister of the Gospel. As a young man he went from his home in Bath to an Elim church in Ireland and later to charges in Wales, England and Scotland. In each country here was a man who learned to love the people and country of his domicile, and those whose pastor he was.

His ministry as a preacher was sought after throughout the movement and in other circles. On the Sunday before his decease his recorded voice was heard on an I.B.R.A. broadcast, and three weeks previously the B.B.C. had invited him to conduct a Sunday evening broadcast from his church in Dundee. How ably he would have done this we all know, but it was not to be, for then he was a very sick man.

Besides his responsibilities as District Superintendent in former years, our brother was a member of the Elim Bible College Synod, and lecturer, with the added task of supervising the annual theses required of probationer ministers. This latter was a work he loved; a heavy task which I can testify to. Who among us did not

read any article bearing his name in the *ELIM EVANGEL*? His was a gifted pen, a means by which his breadth of knowledge and depth of wisdom were shared with us all. Here his spiritual perception and intellectual capacity were self-evident.

Pastor Urch was a family man. He loved fellowship with Christians and his fellow ministers, but that wonderful laugh that was his was most exercised in the joyous circle of his home. His regard for family happiness was wide, and in recent years he was chairman of Dundee Marriage Guidance Council; the city in which, in his own home, he peacefully passed into the presence of the Lord on Thursday, February 5th, at 4.20 p.m.

Walter Urch was a big man, and he lived a big life. Even as an evangelist God blessed his efforts. The lovely little Elim church in Larne, Northern Ireland, was established by his solo pioneer labours. There he met the girl who became his wife and faithful helpmeet in triumph and trial; who was with him in his hour of death.

To Mrs. Urch, Michael, Maureen and Rosalind, the great Elim family offers sincere sympathy in their and our great loss. As he has gone from us, my thoughts have lingered on words from *Crossing the Bar*—words that Walter himself quoted in an *EVANGEL* article:

Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar

When I put out to sea.

A man of God has gone out from us and into the eternal presence of his Saviour and Master, having realised Peter's words: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).

THE PASSING OF REV. WALTER URCH, MINISTER OF ELIM CHURCH, DUNDEE

We are very sorry to intimate the passing to be with the Lord of our much esteemed minister, Rev. Walter H. Urch.

Mr. Urch came to minister in the Dundee church just over five years ago, but prior to that he was well known to many of our people in Dundee by reason of his frequent visits to our church while he was minister of the Elim Church, Aberdeen.

Mr. Urch brought to his work a wide experience in the preaching of the Gospel, and in his expositions of the Word of God showed he was indeed taught of the Holy Spirit. By his unique methods of work Mr. Urch broke down a great deal of prejudice against Elim in religious circles in the city, and was accepted by the different denominations for his work's sake and held in the highest esteem by all.

It is now widely known through the pages of the ELIM EVANGEL that Mr. Urch collapsed while on holiday in Scarborough with his wife and family and a party from the church during the last week in July 1958, and some time later he underwent a very serious operation in Aberdeen Royal Infirmary.

The operation appeared to be successful and, we believe through the unceasing prayers of God's people, he made a wonderful recovery and after a

time was able to attend his church and take part in the Sunday services.

About a month ago a decided change in his condition took place and he gradually decreased in strength, and on Thursday, February 5th, 1959, he passed away to be with the Lord whom he loved and served so faithfully.

On Sunday, February 8th, 1959, a funeral service was held in the church at 12 noon, at which Rev. Walter W. Kelly, Glasgow, officiated. He was assisted by Rev. William J. Hilliard, District Superintendent of the Scottish District Presbytery and minister of the Elim Church, Greenock.

At the memorial service in the church at 6.30 p.m. Pastor Kelly again paid tribute to the work and godly life and character of our departed minister, as also did Pastor Quinn. Pastor Hilliard also took part before a good congregation.

My personal tribute as secretary of the church and as secretary of the presbytery while Mr. Urch was District Superintendent is: "He was a good man and full of the Holy Ghost and faith," and surely no higher tribute could be paid to a man.

W. S. MORRISON,
Church Secretary.

A Royal Day

YOU

MUST

BE

THERE!

- ★ THOUSANDS OF ELIM FRIENDS—SCOTLAND—IRELAND—WALES—CHANNEL ISLANDS—AND NORTH, SOUTH, EAST, WEST OF ENGLAND
- ★ INSPIRING CONGREGATIONAL SINGING
- ★ LONDON CRUSADER CHOIR AND MASED YOUTH CHOIRS TO SUPPORT THE SPEAKERS

DR. J. H. SAAYMAN (South Africa)

REV. JOHN WOODHEAD (York)

Easter Monday, March 30th

● 3 P.M. NATIONAL YOUTH RALLY

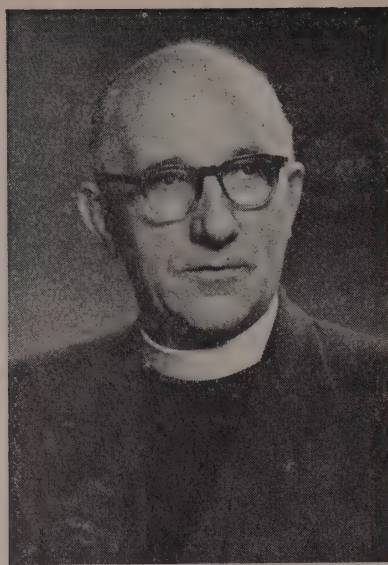
● 6.30 P.M. GREAT PUBLIC EVANGELISM

THE GREATEST HALL IN THE WORLD'S GREATEST CITY

ROYAL ALBERT HALL

● AND 11 A.M. IN TRAFALGAR SQUARE FOR OPEN-AIR EVANGELISM

Tickets for reserved seats in the Royal Albert Hall are obtainable from Elim Headquarters: 1/6 and 2/6 afternoon meeting, 2/6 and 3/6 evening meeting. Enclose a stamped addressed envelope with remittance.



JOHN WOODHEAD, *writes on .*

"AND WE KNOW THAT ALL TH

came out of darkness into light, out of its prison-house into liberty and freedom. So it is that as we yield to the will of God we find the very thing we thought a calamity leading us, like Jacob's ladder, to an open heaven.

As it was the fiery furnace which loosed the bands of the three Hebrews, so it has often been found that the incidents in which we could see no real purpose, and which we thought could only end in disaster, have all the time been working out for our good. Again and again is this truth revealed concerning Bible characters. How difficult it must have been, for instance, for Joseph to have discerned the Divine plan, and to have recognised the hand of God bringing to pass the fulfilment of those remarkable dreams! Could the hatred of his brethren, the damp, dark pit and the blood-covered coat have any good meaning? How hard it must have appeared to the boy to be so cruelly treated at the hands of those whom he loved! Afterwards he could say: "Ye thought evil against me, but God meant it unto good."

Overruling every evil intention was the majestic power of the never-failing purpose of God. How was it that the brethren changed their minds not to kill, but to sell Joseph? Again, who arranged for the Midianites to come just at that vital moment? God needed Joseph in Egypt and He arranged for his travel at the expense of his enemies. How came he to be sold by those traders to Potiphar, the captain of the guard? Though at this point his hopes may have begun to rise, the things that happened in the house must have caused a questioning in his mind, and surely pointed to his utter ruin. How terrible to be so cruelly slandered, falsely accused and wrongly imprisoned! But again, why was he sent to the prison where the king's prisoners were bound? Again, in meeting the butler and baker he no doubt saw a ray of light as he interpreted their dreams to them, a ray which soon disappeared as he was forgotten and left to suffer in the dungeon. How often he must have asked the *why* of it all, but what an exclamation must have been his when from the darkness of his prison house he was exalted to the high position of authority in Egypt! God had everything arranged.

MANY incidents occur in the experiences of God's people which seem so mysterious and sometimes bewildering—events in which, when they occur, we fail to see any good purpose at all. Often in the midst of such occurrences we ask: *why*? Why has God allowed this thing to come? Why am I called to pass through this trial, difficulty or experience?

There are many things in this life for which we can find no answer down here, but when we are able to mount above the line which separates the natural from the spiritual, the earthly from the heavenly, then I believe we shall find our question marks giving place to exclamation marks. We shall see that through all the changing scenes of life God has been making all things work together for our good—at least for the good of those who love Him.

GOD HAS A PLAN

and to further and prosper that plan all things become subservient to His great master mind. No doubt we have often felt like the servant of the man of God, surrounded on every side with no visible way of escape. We were terrified at what we felt was a hopeless position, while all the time, had we known it, we could have been enjoying the sweet peace that passes understanding; we could have been at rest in the knowledge that the mountains were full of the Lord's hosts waiting to deliver us.

The little chick found itself surrounded on every side, but God had given it both the instinct and ability to peck its way through the shell; thus it

L.G.S. (Elim's Preacher on Easter Monday)

A GREAT TEXT

WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD" (Romans 8:28)

Years before the calamity God had his man ready.

Turning to the one who supplied us with our text, we find him writing to the Corinthians of his experiences, and saying: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." This was only possible because the apostle realised that the light affliction, which was but for a moment, was working for him a far more exceeding and eternal weight of glory; the things which were seen and which were temporal were surpassed in value by the things which, although not seen, were eternal. In the experience of the great apostle you can see very plainly the

OVERRULING PURPOSES

of God. The evil devices of men were constantly being overruled and used to the furtherance of the Gospel. He was imprisoned, but it resulted in the conversion of his guards. On one occasion even the jailer and his household were made to desire the soul-satisfying experience enjoyed by his miraculously released prisoner.

A great missionary tour was carried on at the expense of his enemies, the message of salvation carried through the prison to land, island, mainland, to rich and poor, and from humble dwellings to the palaces of the great. That which was thought to be against him God was continually turning to good—the evil plans of men became the vehicle of God's blessing.

Let your minds travel back 1,900 years to that event which became the turning point of history. Something happened at Calvary which changed the course of the whole world. It was the closing of the old dispensation and the opening of the new. The accomplishments of our Lord on that day have been the means of revolutionising the lives of people the world over. But had we been there at the time of His suffering things would have appeared far different from what they do now.

What good could result from those angry shouts: "Away with Him; crucify Him"? What meaning was there behind those scenes inside and outside the judgment hall? With His back torn, His head crowned

with thorns and bleeding, our Lord was taken and by wicked hands crucified. Everything seemed to point to the fulfilment of their evil design, when both men and the Devil in their hatred desired to destroy Him. At the very moment when success seemed assured, when evil appeared to have triumphed, a cry rang through the darkness,

"IT IS FINISHED"

Again what they intended to be evil God turned to good. All the time God was harnessing men's efforts to do His work! They thought they were having their own way, but God was having His.

But how do you, my friend, feel about your experiences? Do you feel like Jacob of old, who cried out "All these things are against me" when all the time the things he thought were against him were all working together for his good? Remember this text, my friend: "All things work together for good to them that love God."

Things must have appeared very dark to Mordecai when he saw the gallows erected for his execution, but Haman had counted without God. God has a plan for each of our lives, and will, if we are only willing to yield ourselves to Him, make "all things work together for good."

Some time ago I was attracted by a crowd of people looking into the window of a large city store. There I saw an Indian working on a large piece of canvas with different coloured wools. Many inquiries were made by onlookers as to the purpose of it all. Nothing could be seen on the side nearest the window but what appeared to be a tangled mass of wool cords. Some people went away, failing to see anything attractive in the work. When the sheet of canvas was turned about, it was revealed to us that the tangled cords on one side had produced a pattern of beauty on the other. The questions asked when viewing one side were changed to exclamations when the other side was beheld. "Now we see through a glass darkly, but then face to face." "All things work together for good to them that love God." Upon this condition rests the secret of a life of blessing, the security of which is provided for in the overruling purpose of the Lord.



Calling Boys and Girls

By Bernard Norris

Hello again!

THE WINNERS. Congratulations to Philip Beresford of Blackburn, Jennifer Baker of Norwich and Marjorie Feasey of Islington, the winners of our competition last month. Close runners-up were Peter Sargent of Sheffield, Heather and Ruth Hunt of Halifax, Keith Lavender of Loughborough and Hazel Gregory of Sheffield. Other entries were received from Ireland and Wales, but none from the Channel Islands or from Scotland.

We had more entries this time than ever before, but we are keeping our word to send something to everyone.

COMPETITION. Now as you evidently enjoyed the last competition so much, here is another one, again from Iris, and once more with three Gospels as prizes.

Here are ten quotations from Luke's record of the Gospel. In each case one word is missing. The chapter is given, and a number of verses containing the missing word. Find the word, and give the verse in which it is found.

1. Luke 1:16-28: And in the month the angel
2. Luke 2:22-33: A to lighten the Gentiles
3. Luke 4:1-6: And being full of the Holy Ghost
4. Luke 5:29-39: No man also having drunk old
5. Luke 7:34-44: answered and said, I suppose
6. Luke 9:8-18: And said, John have I beheaded
7. Luke 10:33-42: But was cumbered about
8. Luke 18:19-29: Thou knowest the
9. Luke 23:14-26: And gave sentence
10. Luke 24:45-53: And were in the temple.

There you are. Write the word and the verse for each one on a postcard and send to me at 20

Clarence Avenue, London, S.W.4, and remember to put your name, age, address and the church you attend on the card.

Your entry must reach me by March 10th at the latest. The first three correct entries receive the Gospel prizes, but everyone will get something who sends in a correct entry, as long as I receive it by March 10th.

Cheerio for now and God bless you,

BERNARD.



HIS ACHIEVEMENT—A HOLE IN THE GROUND !

HAVE you read the story of the talents? If you have you will remember how one man who had only one talent to use for his master hid it in the ground. It was put to no use, and when his lord came and asked how much he had gained by investing the gift he had nothing to offer. All he had to show for his work was a hole in the ground!

There are many Christians who have money hidden away. It gains no interest and it does no good. Yet that money could be put into service for the Lord.

Don't bury your money away in some hole—invest it to buy buildings where souls can be saved and where the saints can worship God.

Send for the brochure *Build for the Kingdom*, or write, if you have any gifts to make or questions to ask, to the Secretary, E.B.D.F., 20 Clarence Avenue, Clapham Park, London, S.W.4.

"MISSIONARIES pretend to be your friends, but they are not." These words were part of a fiery speech by an African political leader, Dr. Banda, addressing an audience in Rhodesia. This painful trend of ingratitude follows the pattern of other lands where recent years have seen doors close to the Gospel. Political upheaval is almost at boiling point throughout the vast continent of Africa, and few will deny that the white man, who has governed the black, will share in the guilt if ever its doors open to Communism and close to the Gospel.

☆ ☆ ☆

Among new members received into our church on Sunday was a lady of eighty years. Hardly an infusion of new life; but having just come to the vicinity, and having known Christ for seventy years, her fellowship among us will be prized. After all, Moses was called to his great task at that age.

☆ ☆ ☆

Speaking of the general impotence many Christians exhibit towards personal evangelism, a writer expresses his admiration for the enthusiasm, the courage and the persistence of Jehovah's Witnesses and adds: "I buy their magazine, partly to end discussion at a chilly front door, and I wish them well." If we do not believe the teaching of Jehovah's Witnesses or any other erroneous sect, and indeed oppose it, surely it is unwise and wrong to buy their literature and wish them well. As for ending the discussion at the chilly door, when one has had frequent and routine calls through the years it is quite proper not to start a vain discussion. One can be courteous without being co-operative and acknowledge their courage without encouraging it.

☆ ☆ ☆

The writer I refer to above is critical of the eager Christian who buttonholes you and asks if you are saved. Undoubtedly many have "a zeal, but not according to knowledge," but too many who have knowledge are without the zeal. I do not advocate irresponsible approach to people, but, for the record, I testify that I came to Christ at the close of a Gospel service because a simple lad buttonholed me *good and proper*. The over-zealous may turn some away, but I find few today in peril of over-enthusiasm.

☆ ☆ ☆

Whether I am able to call at doors or buttonhole, there is a way of witnessing that is attractive and attainable by all, a shining example of which has come to my notice. A worker at the Mayflower Settlement (the charge of Rev. David Shepherd) told

From my Diary



By T. H. Stevenson

a friend of mine that for years he had been a religious man, working in this settlement, but only came to know Christ two years ago. He had said to a young lad on the premises, "Do not destroy that *Evening News*, it's the last thing I read at night." Quietly the young man replied, "I read my Bible last thing at night." God used that transparent witness to stir this man's soul to seek salvation.

☆ ☆ ☆

Speaking to the Indian Science Congress in Delhi, the Duke of Edinburgh declared that every human discovery could be used for good or evil. We are all agreed, but when the Duke added "It is the people as a whole who decide which it will be" we may beg to differ. For example, that same day Sir Robert Watson-Watt was saying in Montreal that eight ounces of a certain substance could kill all the human race. Surely it is not the people as a whole, but the specialists, whether scientist, technician, politician or militarist, who decide how people shall live, and whether they shall live. But despite this pessimism we can yet say "God is still on the throne."

☆ ☆ ☆

Every Pentecostal preacher and church seeks for public decisions for Christ, particularly in Sunday evening services. Even this is not without danger—the danger of looking for such public professions as the criterion of the success of the preacher and blessing on the church. The last three people I have had the joy of leading to Christ were those who heard the sermon but sought me afterwards; one after the meeting, another after Sunday morning service, and the third calling at my home. They are still "going on," and maybe it is this, the going on, that is the final criterion of any real accomplishment.

SUMMER HOLIDAYS FOR ELIM YOUTH

ONCE again a variety of summer holidays organised by the Elim Youth Movement are available for our young people, and here on this page we present full details. Application forms can be obtained by writing to the persons mentioned under the respective venues.

Before we present the details relating to specially organised youth holidays, have you thought of a Crusader house party at this year's Annual Conference? The place is ideally suitable—Llandudno. The time of the year has been favoured with warm sunny weather in recent years—the week following Whitsun week. In addition you will have the opportunity of meeting the ministers and lay representatives from Elim churches in the British Isles, missionaries home on furlough, and hundreds of Elim members from different parts of the country. Meetings will be conducted each evening in the luxurious surroundings of the Pier Pavilion, and during the day there will be numerous opportunities for excursions to beauty spots and places of historical interest in the near vicinity.

If you would like to join a conference house party—and should there be a sufficient number it may be possible to arrange for all Crusaders to be together—write immediately to Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham 30, advising him of your interest. But you should also write to the National Youth Director, Elim Youth Movement, 20 Clarence Avenue, London, S.W.4. If you are interested, write *now*!

Other youth holidays are as follows:

1959 ELIM CRUSADER CONTINENTAL HOUSE PARTY

Dates : August 17th to 29th (by air)

August 15th to 30th (by rail)

Once again the Elim Crusader continental house party makes Chateau d'Oex in Switzerland its venue

for the holiday. Accommodation is being provided at the Hotel Rosat, the largest hotel in this mountain village, which is owned by Christians. It is delightfully situated in beautiful Swiss scenery at an altitude of 3,000 feet. The village of Chateau d'Oex is picturesque and contains many interesting places which can be visited by tourists. For example, there is the Teleferic, which can take you to a height of over 6,000 feet to a delightful restaurant on the top of one of the nearby mountains. There is also a swimming pool available, and the countryside abounds with excellent opportunities for long and interesting walks. Near to Chateau d'Oex is the famous winter sports resort of princes called Gstaad.

Excursions will be arranged to other Swiss beauty spots such as Interlaken, Lake Geneva and Berne.

It is uncertain whether we shall be able to travel by air as we are awaiting confirmation from an air charter company that it can provide an aircraft for us at a reasonable price. However, we are planning to provide this holiday at a maximum cost of thirty guineas, excluding excursions, and this price pertains from London.

Application forms may be obtained by writing to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

ELIM CRUSADER HOUSE PARTY IN NORTH WALES

Following the success of our 1958 Crusader house parties, we have again taken over the excellent facilities of Rhowniar for two weeks in 1959.

Rhowniar stands in sixty-five acres of wooded ground midway between the picturesque fishing village of Aberdovey and the thriving community of Towyn, right on the coast. From the secluded beach the ground rises slightly, and above the green majesty of the tree-clad slopes the chimneys of this one-time country seat rise in architectural splendour. Here are

offered all the facilities for a perfect holiday with a spiritual background. There are services daily, conducted by Elim ministers and camp padre Pastor Wynne Lewis, and expeditions and excursions, facilities for swimming, boating, fishing, climbing, and rambling among the magnificent splendour of North Wales coastal scenery in the Snowdonia National Park.

This year we are offering two main types of accommodation. In the house there are men's and women's dormitories sleeping approximately twelve per room. All beds have spring-interior mattresses and the charge for full board with three hearty meals is £4/10/- per head per week. A few people can be accommodated in single or double private rooms at £6/6/- each.

In the grounds close to the house we have arranged a camp for boys of eleven to fifteen years of age. These should preferably be in groups in the charge of their own leaders, but we can accept individuals. This department offers scope for enterprising leaders, as the boys will join in the services and spiritual exercises of the house party. The charge is £3 per head for full board under canvas.

All applications and inquiries as soon as possible (space is limited) to Rev. K. J. Hathaway, "Ty Clyd," Alexandra Road, Brecon, Breconshire. Age limit for Crusader house parties, 14 to 35. Booking fee £1, not returnable.

Two successful youth camps invite you for 1959

WEYMOUTH. This popular Dorset seaside resort is the venue for the camp organised by the Bournemouth and District Presbytery.

It will be held at Holwell Farm, Buckland Rippers, Weymouth.

Dates : July 31st to August 14th
(one or two weeks bookable)

Commandants : 1st week—R. D. Ballard
2nd week—Rev. D. J. Green

Padres : 1st week—Pastor B. Richardson
2nd week—Pastor A. Seaman

THIS WEEK'S COVER PICTURE— LLANDUDNO

Usually called the "signature photo" by the Llandudno Publicity Department. We use it as our pictorial invitation to you to join hundreds of Elim ministers, lay representatives and members, with their friends, at this delightful seaside resort for the 1959 Annual Conference. The actual dates of the Conference are May 25th to 29th. The Conference sessions for the representatives will be held in the Winter Gardens Hall, but the four public meetings during the evening will take place in the Pier Pavilion, the spacious and luxuriously furnished concert hall overlooking Llandudno's golden sands.

Join a Conference House Party—write to :

REV. J. OSMAN

55 Ribblesdale Road, Stirchley
BIRMINGHAM, 30

Charges : 15 years and under—47/6 per week
Over 15 years—77/6 per week

Secretary : Mrs. Drene Derham
65 Western Avenue, Ensbury Park,
Bournemouth.

CLACTON-ON-SEA. This sunny spot on the Essex coast is the venue for the camp organised by the North London Presbytery. The site is within easy walking distance of the lovely Jaywick sands. Country tours will be arranged and meetings organised to suit all ages.

Camp Address : Jaywick Lane, Clacton-on-Sea

Commandants : Rev. Frank F. Frost
Rev. Eldin R. Corsie

Padres : Rev. F. A. Hodge
Rev. W. G. Turney

Charges : 15 years and under 47/6 per week
Over 15 years 57/6 per week

Secretary : Miss D. Thompson
14 Munster Avenue, Hounslow,
Middlesex.

Elim youth movement

CRUSADING FOR CHRIST



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 8th. Luke 18 : 18-30.

"The things which are impossible with men are possible with God" (v. 27).

Verse 27 is generally understood to mean that what is impossible with men is possible with God. This is true, and no one would question the veracity of this statement. The verse, however, is capable of another interpretation, when the focus is on the preposition "with." The usual interpretation is a contrast between man's weakness and God's strength; the other links the two together and suggests a glorious partnership. It is not what **you** can do when acting in fellowship "with men," but what is possible when the link is "with God."

Monday, March 9th. Luke 18 : 31-43.

"They told him, that Jesus of Nazareth passeth by. He cried, saying, Jesus, Thou Son of David" (vv. 37, 38).

Why was he told to hold his peace? Was he noisy and making himself a nuisance? This was not the real reason for the rebuke; his shouting would not have contributed very much to the noise at the gate of an eastern city. To the people He was Jesus of Nazareth, to the beggar He was "Jesus, Thou Son of David." He was rebuked because to them his cry was sacrilege and they were shocked. To him they were words full of meaning. Thinking of all he had heard about Jesus in his long and dark vigil by the city gate, he became convinced that this must be the promised Messiah. Little wonder that he followed Jesus "in the way" and gave praise to God.

Tuesday, March 10th. Luke 19 : 1-10.

"Behold" (v. 2).

This word is like a calling to attention of the thoughts. It is usually found before something of great import or worthy of special interest. Here it draws attention to what is said of the man named Zacchæus—chief of the publicans, rich. This is an outstanding case of conversion; he was not only a publican, he was chief of the publicans. Verse 8 envisages two things: the love that had been his for worldly things, and the reality of the change in his life. Zacchæus was a sinner, lost—it was such Jesus came to save. "The Son of man is come to seek and to save that which was lost."

Wednesday, March 11th. Luke 19 : 11-27.

"Occupy till I come" (v. 13).

The nobleman is Jesus; in the previous verse we read of His going and returning. The citizens mentioned in verse 14 represent the world at enmity with God, refusing to give their allegiance to the Lord Jesus Christ. His intention to return is evidenced in the giving of the pounds to His servants with the command "Occupy till I come." Each servant alike received one pound. Whether it be pounds or the talents of Matthew 25, they are opportunities afforded us by God, and with these we have to trade while awaiting

the return of our Lord. One can only increase his opportunities and service by faithfulness in using what has been entrusted to his charge.

Thursday, March 12th. Luke 19 : 28-40.

The word of the Lord Jesus in verse 31 prepared the two disciples for the events that immediately followed their untying of the colt. The explanation given them by Him was all that was needed; "The Lord hath need of him." On the part of the owners there must have been a willing compliance. That compliance with the will of God has been shown by Christian parents who have given a son or daughter for missionary work; there has been not only obedience on the part of the young person concerned, but also the parents' co-operation in the will of God. These friends are worthy of our prayers; great has been their contribution to the work of God.

Friday, March 13th. Luke 19 : 41-48.

"The place whereon thou standest is holy ground"—one can almost catch the echo of these words as one reads of the tears of the Lord Jesus. The word used for "wept" indicates outward manifestation of grief. It was with "strong crying and tears" that He beheld Jerusalem. The tears were occasioned by the wilful ignorance and blindness of the people and also by the shadow of coming destruction already covering the city. The servant of God must speak His word, and in doing so enter into His feelings—it is a ministry of heart as well as lip. The same ignorance and blindness are with us now; judgment, too, is fast approaching. Are you burdened for those who are lost?

Saturday, March 14th. Luke 20 : 1-18.

"Neither tell I you by what authority I do these things" (v. 8).

The verses before us tell of a concerted effort on the part of the leaders to dislodge the Lord Jesus from the position of influence He held over the people. It was a position unsought by Him. He preached the Gospel, He ministered to the spiritual and physical needs of the multitude, who, coming to Him, were abundantly satisfied. Joining forces behind this question were the chief priests, scribes and elders. Never was Jesus too busy or preoccupied to give His counsel even to the humblest inquirer, but this was not a sincere question. Every sincere and needy heart will find its answer in prayer—tell Jesus!

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, MARCH 11th, 1959, at 9.15 p.m.

SHORT WAVE : 20.2, 26.1, 32.3 metres

Speaker : Rev. H. Burton-Haynes (Vice-President)

Subject : "Rest in a troubled world"

Ministry of music by

Brass Ensemble Elim Radio Ladies' Trio

P. Van Woerden (organ) London Crusader Choir

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work will be gratefully received. Please write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. March 7. Elim Church, Graham Street. United Youth Rally. Speaker: Rev. D. M. Christie (Leamington Spa). Presbytery choir will sing. 7.

FARINGDON. Commencing March 7. Corn Exchange. Revival and Divine Healing campaign conducted by Laurence Lambert and party. Sat. 7.30, Sun. 6.30 and 8, Mon. and Tues. 7.30. From Wed. onwards and over following week-end in Elim Church, School Lane. Please pray for this effort to reopen a work which closed down some time ago.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

IPSWICH. March 9-15. Elim Church, Vernon Street. Revival and Divine Healing Campaign conducted by A. Chuter. Week-nights (except Fridays) 7.30, Sunday 6.30.

ISLINGTON. March 7. Elim Church, Lennox Road, Finsbury Park. North London Presbytery Rally. Speaker: S. Gorman. 7.

LEIGH-ON-SEA. Elim Pentecostal Church, Glendale Gardens. March is Men's Month. Every Sunday night at 6.30 special items by men for men. Final Sunday, Easter Day. Guest speaker: H. W. Greenway. "Every brother win another."

LEYTON. March 22. Elim Church, Vicarage Road (buses 699/697). Converted dance band leader, Norton Coleville. 6.30.

LONGTON. March 14, 15. Elim Church, Five Ways, Lightwood Road. Special visit of W. G. Hathaway, D.D. Convener: John Coleman. Slides of U.S.A. tour will be shown Saturday 7.30.

WIMBLEDON. March 7. Elim Church, Southey Road. South London Presbytery Rally. Speaker: Donald Gee. Convener: H. Burton-Haynes.

YEOVIL. March 20. Elim Church, Southville. Billy Graham film, "The Heart is a Rebel." 7.

EASTER CONVENTIONS

BIRMINGHAM. March 26-31. Elim Church, Graham Street. Speakers: L. W. Green and D. J. Green. Convener: John Dyke. Thurs. 7.30, Fri. 11 and 7.30, Sat. 7, Sun. 11 and 6.30, Mon. 11, 3 and 6.30. Tues. 7.30.

CROYDON. March 27-April 2. Elim Church, Stanley Road, West Croydon. Speakers: W. J. Maybin and W. J. Patterson. Convener: H. Burton-Haynes. Good Friday 11 and 7, Sat. 7, Easter Sunday 11 and 6.30, Tues., Wed. and Thurs. 7.30.

LEYTON. March 26-29. Elim Church, Vicarage Road. J. J. Way (former minister). Thurs. 7.45, Fri., Sat. 7, Sun. 11 and 6.30.

SCARBOROUGH. March 27-30. Elim Church, Murray Street, Londesborough Road. Speakers: G. N. Backhouse (Westcliff) and A. D. Hathaway, B.A. (Bradford). Convener: T. W. Walker. Good Friday 11 and 6.30, Sat. 7, Sun. 10.30 and 6.30, Easter Monday 3 and 6.30.

ST. PETER PORT, GUERNSEY. March 27-April 2. Eldad Elim Church, Union Street. Speakers: A. V. Gorton and Mrs. Gorton (Bournemouth). Convener: James F. Hardman. Good Friday 11 and 7.30, Sunday 11 and 6.30, Easter Monday 3.15 and 7, Tues., Wed. and Thurs. 7.30.

WESTCLIFF-ON-SEA. March 29. Elim Pentecostal Church, Westborough Road. Special visit of Leslie Hillary (East Ham). Easter Sunday 11 and 6.30.

VIC A. RAMSEY TOUR

America, February-June; July 4, Peterborough, City-wide Crusade.

ANNUAL EASTER CONVENTION

to be held in **CARDIFF** from
Thursday, March 26th, to Thursday, April 2nd
Good Friday: 11 a.m., 3 p.m., 6.30 p.m.
Easter Sunday: 11 a.m., 3 p.m., 6.30 p.m.,
after-church rally at 8 p.m.
Easter Monday: 11 a.m., 3 p.m., 6.30 p.m.
Tuesday, Wednesday, Thursday: 3 p.m. and
6.30 p.m.

Light refreshments provided on Easter Monday

Special speakers include:

DR. HOWARD COURTNEY (California,
U.S.A. Minister of the largest church in
the world)

REV. DONALD GEE (Principal of
Kenley Bible College)

REV. R. JONES (Bristol)

REV. A. TEE (Scotland)

REV. W. PLOWRIGHT (London)

REV. W. BELL (Wales)

*Special ministry for the healing of the sick and
the receiving of the baptism*

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

March 7, 8, Ipswich; 15, Braintree; 16, Eden Park, 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: **March 7** and 8, Cardiff; 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

March 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: March 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

CANNING TOWN

EVANGELISTIC AND DIVINE HEALING CAMPAIGN

Tuesday, March 17th-April 1st
(except Fridays)

Each evening at 7.30 Sundays at 6.30

Conducted by

REV. A. J. CHUTER AND PARTY

including also

EAST LONDON REVIVAL RALLY

March 21st-23rd

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Avon Valley. Holidays in lovely Georgian house on river-side; all modern amenities; moderate terms. Near Christchurch, Bournemouth, New Forest. Write: Rev. Dainton, Winkton House, Christchurch. S.a.e. for brochure. C.71

Bangor, Co. Down. "Armachia" Guest House, sea front; central; superior accommodation, h. and c.; personal supervision. Terms from 20/- per day. Mrs. Briggs, 32 Seacliffe Road. C.47

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526.

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Guernsey. Board-residence, private house; good food, every comfort; near Elim Church. Book early for Easter. Send s.a.e. to: Mrs. G. Le Page, "Rosamunda," Nock Road, St. Sampsons. Phone 5258. C.66

BOARD-RESIDENCE, ETC.

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

Paignton. Christian widow has furnished rooms to let, on level, near sea, shops. Davis, 14 Butland Avenue. C.70

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands," Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

Walton-on-Naze, Essex. Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

BIRTH

Knight. On February 14th, at Tolcarne Road, Newquay, Cornwall, to Douglas and Vivien Knight (née Gripe); God's gift of a son, Ian Geoffrey. C.69

ENGAGEMENT

The Rev. and Mrs. Leon C. Quest, of 153 Oxford Gardens, Stafford, wish to announce the engagement of their daughter Grace to Brian, son of Mr. and Mrs. Whittaker, of Stafford. C.68

WITH CHRIST

Telling. On February 8th, Mrs. G. Telling, aged 84, faithful member of Elim Church, Exeter, died at her daughter's home in Bournemouth. Officiating minister at funeral at Exeter, A. S. Horne.

Webster. On February 10th, Ada Webster, aged 81, widow of David Webster, a former Chief Constable of Wolverhampton, and for nearly 30 years a worshipper with the Elim congregation in Southport. Officiating minister at funeral, S. Homer.

MISCELLANEOUS

Missionary, shortly returning to field of service, would like to purchase flannelgraph board and easel, also flannelgraphs no longer required. Any Sunday school or persons interested please write: Mrs. Berry, 1 Carmona Gardens, Shipley, Yorks. C.74

TRADE

Sunday School Anniversary Hymns. Send for free copy of our new set for 1959. Taylor and Rayward, 18 Lambert Street, Hull. C.65

The

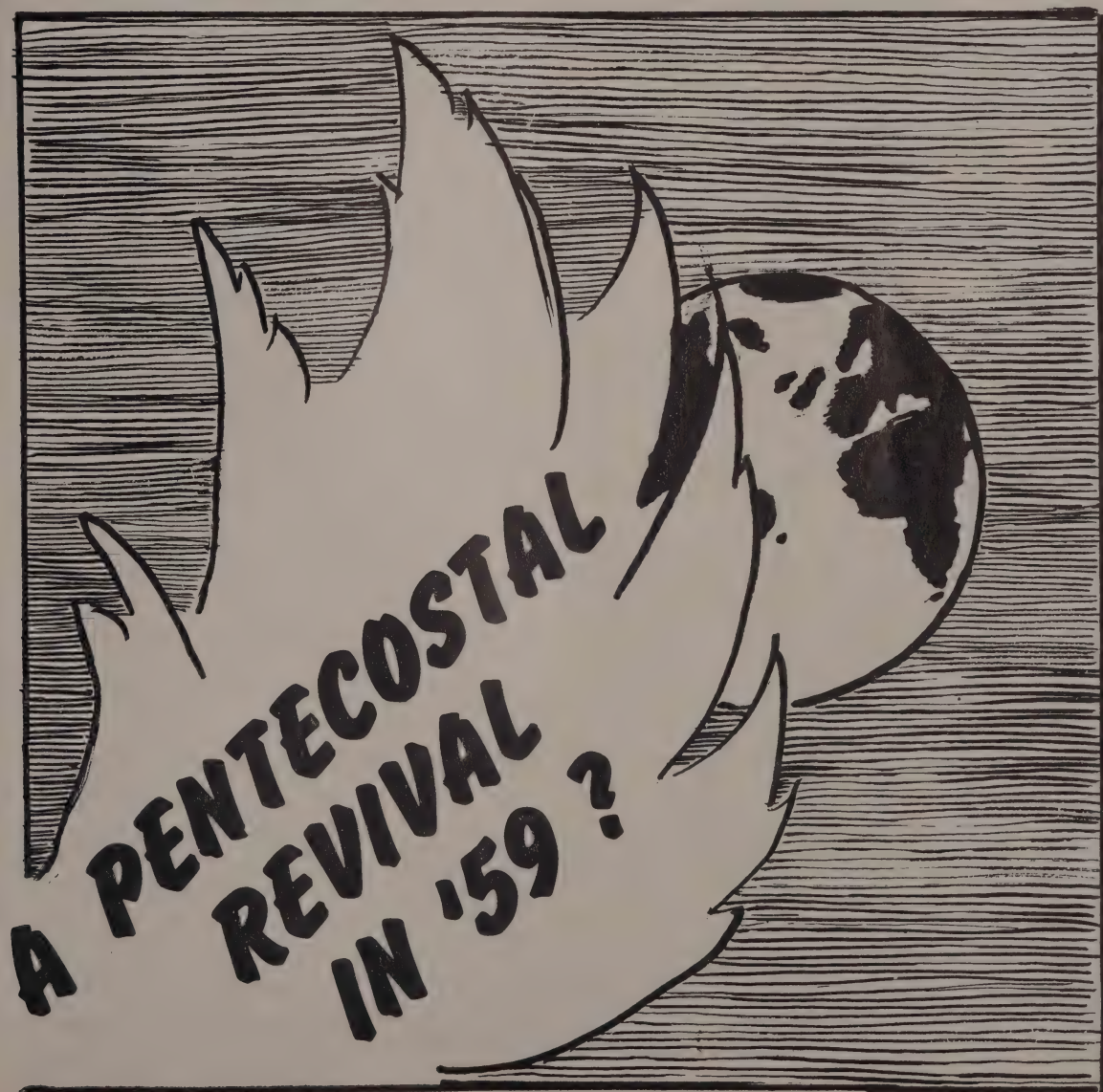
Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XL. No. 11

PRICE 5d.

MARCH 14th, 1959



SPECIAL IRISH NUMBER

Revival in '59 ?

By Keith Harris

(Minister of Elim Tabernacle, Ballymoney)

ONE hundred years ago the Lord visited Ulster with a powerful and precious revival which resulted in the reformation of society and the revitalisation of religion in the province. It made drunkards sober, profligates to repent, worldlings to turn from the pleasures of the world to serve the living and true God, swearers to cease to blaspheme and publicans to leave their accursed trade, while it made Christians earnest and zealous. At the quarter sessions in Londonderry in April 1860 there was no criminal business! True revival has practical as well as praiseful effects!

This year being the centenary of the revival, many churches are holding special services to commemorate and celebrate the '59 revival, as it is commonly called; but with drunkenness increasing, morals declining, heresies intruding, churches sleeping and militant Christianity dying, it is not a commemoration or a celebration but a manifestation of revival that is needed. Among the Pentecostal believers this need is keenly felt, but unfortunately many are of the mistaken opinion that all that is needed is lively meetings, and this has led to the multiplication of small assemblies, especially in the city of Belfast, each claiming revival. This is much to be deplored and is scripturally indefensible. Revival does not divide the people of God: it unites them (Acts 4:32).

Revival in '59? 1959? Is it possible? The answer to this question is in the affirmative. Of course, there are well-meaning believers who answer this question in the negative. They tell us that this is the *Laodicean* period of Church history and we can only expect things to go from bad to worse and therefore a revival is out of the question. However, it is when the Devil is at his worst that God is at His best, for "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). It is also objected that the days of revival are past; but this is human reason. Divine revelation says they are now present (Acts 2:17-21).

What then are the conditions that must be fulfilled to make revival a reality? In his book on the '59 revival Dr. Ian Paisley says of the pioneers: "They believed in the sovereignty of the Holy Spirit, the sufficiency of Holy Scripture and the secret of

holy supplication, and these three great truths not only characterised the Kells prayer meeting but the whole subsequent revival movement." Here then are the three truths that were the foundation of the '59 revival. We would add one other, viz. the service of holy saints, and reset these four truths as follows:

1. THE APPLICATION OF THE WORD

Consider the following *revival pleas*. The psalmist cried "It is time for Thee, Lord, to work" (Psalm 119:126). Isaiah pleaded: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down" (Isaiah 64:1). Habakkuk prayed, "Revive Thy work" (Habakkuk 3:2), while Hosea exhorted the people to seek the Lord until He came and rained righteousness upon them (Hosea 10:12). Here we have a group of men, God's men, inspired men, living at different times and yet definitely and positively praying for revival. Why? Because they were convinced that God was willing to revive His work. Thus we learn that in all ages and at all times God is willing to visit His people.

Ponder the *revival promises* in 2 Chronicles 7:14 and Joel 2:28, and that in Isaiah 44:3: "I will pour water upon him that is thirsty, and floods upon the dry ground." These promises shine as lights in a darkening world and assure us without a shadow of doubt that God is not only willing to revive us but actually waiting to do it.

Having now seen clearly the mind of God on this matter we must apply the truth to our lives, our times and our towns and use the necessary means to promote revival. This is what is meant by the application of the Word and brings us to our next point:

2. THE CONSECRATION OF THE SAINTS

It has pleased God to use men in the attainment of His designs and the fulfilment of His purposes. Thus Moses was instrumental in leading the children of Israel out of Egypt, and Philip, not the angel, in pointing the Ethiopian eunuch to Christ. This principle holds true as far as revival is concerned. In the '59 revival the Lord saw fit to use James McQuilken, Jeremiah Meneely, Robert Carlisle and John Wallace. These four young men banded themselves together and met weekly for their own edifi-

cation, the salvation of souls and the outpouring of the Spirit. Jeremiah Meneely testified afterwards (1903): "We held right to the one thing and did not run off to anything else."

The revival began in Kells in the parish of Connor, and ere long began to spread. Soon these four young men were in great demand to address the various revival meetings that were convened. When doing so they gave a simple narration of what had transpired at Kells, a word of testimony and a passionate appeal to souls to come to Christ. Wherever they went revival was manifested. Why they were so used is not hard to see. They were instrumental in the revival because they were consecrated to the task. They not only prayed but preached, not only travailed but testified. Prayers are of no avail unless they have legs on them!

There is an important lesson for us in all this. Before there can be a manifestation of revival there must be a consecration of the saints, for while it is true that revivals are given by God (Psalm 85:6) it is also a fact that they are produced by man. 1 Corinthians 3:6 makes this perfectly clear. This truth is clearly seen in Leviticus 8, which chapter deals with the consecration of the sons of Aaron to the priesthood. These men were unsuitable for service until they were consecrated! Before consecration there was cleansing (vv. 14-21) and before cleansing there must be confession (1 John 1:9). Ezekiel 22:30 is a solemn verse in this connection. God looked for a man to stand in the gap that the people might be visited and spared—a consecrated man. Alas, He found none and the result was judgment (v. 31). God is looking for consecrated men today! The circumstances are just as solemn. It is either consecration or desecration, multiplication or stagnation, revival or ruin. "It is time for Thee, Lord, to work."

3. THE SUPPLICATION OF THE SAINTS

(Psalm 50:15)

One has well said that "prayer is the power that moves the hand that controls the world." God is willing to revive His work, and prayer is the force that will cause Him to do it. All revivals are prayed down, not worked up (Acts 4:23-31, 33). A minister of a church which had grown in a comparatively short time from a membership of approximately six to a membership of over 800 replied, on being asked the secret: "God will do anything for the man who prays." We add that God will do anything for the church that prays. How true is the chorus "There's revival in the air. You can bring it down with prayer." It must be

(a) *Believing prayer* (Mark 11:24). The Church

is full of "hope." Saints hope this and hope that; they hope the Lord will answer prayer. They will hope on till the resurrection trumpet sounds. Believing prayer prevails; the prayer that accepts and counts real the things prayed for before they appear. It is positive and the results are definite (Luke 11:9).

(b) *Persistent prayer* (1 Thessalonians 5:17). The prayer that avails is the prayer that prevails. Elijah believed the promise of rain but did not leave it at that. He prayed until the promise was manifestly fulfilled. The Kells converts prayed for three months before anyone was converted and for twenty months before the revival commenced in earnest. Some believers give up in less than twenty minutes.

4. THE OPERATION OF THE SPIRIT

(Zechariah 4:6)

Rev. S. J. Moore, writing of the revival in Connor, said: "The awakening to a sight of sin, the conviction of its sinfulness, the illumination of the soul in the knowledge of a glorious Saviour and conversion to Him, all this operation carried on by the life-giving Spirit . . ." Revival is not worked up by man with a shout or by a song, but comes down from God by the Spirit (Zechariah 4:6). This is a basic revival truth well illustrated in Scripture.

In Judges, chapter 6, the children were in bondage to the Midianites and in sore distress when they called upon the Lord. The story is well known to all how Gideon with 300 men, and God, completely defeated the enemy and liberated the people of God. The secret of all this is found in verse 34, where we read that "the Spirit of the Lord came upon Gideon." This revival then was by the Spirit—all revivals are. The same truth is seen in Acts 2. The wonderful things that happened in this chapter were all by the Spirit. However, it is significant to note that in both cases the Spirit first moved in consecrated men before He affected others. It is vain to pray for revival in others unless we ourselves are filled with and controlled by the Spirit. Our prayer should be "Start Thy work in me."

There is no doubt that the news of an awakening across the Atlantic was an incentive to those who were "revival minded" in Ulster in 1859. May it be that the '59 revival will be an incentive to those like-minded in 1959. A minister once said "I wish I could have a revival in my church," but revival does not come by wishing. It comes according to the Word of God, through consecrated men, in answer to prayer, by the Spirit. A revival was experienced in Ulster in 1859—it can be the portion of all in 1959.

EDITORIAL

PENTECOSTAL REVIVAL IN '59 ?

"WHEN He is come, He will," said Jesus, as He foretold the coming of the Holy Ghost. "When He is come, *we* will," replies the Church. This attitude may account for the frustration and disappointment experienced by many Pentecostal believers today. It indicates a misconception of the place and purpose of the Holy Spirit within the Church. He has not come to be an appendage, or an accessory, but the Divine Executor, to reveal and glorify the Lord Jesus Christ and to perpetuate and fulfil His ministry in and through the Church.

When Joshua, filled with a sense of responsibility, espied the man with drawn sword over against Jericho, he gave expression to a very natural query, "Art thou for us, or for our adversaries?" "Nay," replied the man, "as captain of the hosts of the Lord am I now come." Here was no subordinate being to enlist on Joshua's side. He had come to *lead*! Unwittingly we are inclined to hold the same attitude toward the Holy Spirit as Joshua did toward his heavenly visitant. It is true that the Holy Spirit has come as the Comforter, the Paraclete, the One who comes alongside to help; but He has not come as a subordinate, subject to the whims and fancies of men. Contrariwise, He has come to do, in and through the Church, the will of God in Christ.

It is the failure to recognise the sovereignty of the Holy Spirit that leads to our frustration and disappointment. We are apt to forget that the whole purpose of redemption is the reassertion of Divine government. The sinner needs to accept Christ as Lord as well as Saviour (Romans 10:9). It has been the intrusion of the human will into Divine prerogatives that has ever been the cause of disaster. Compare Adam and Eve and the tree of knowledge of good and evil; King Saul and his assumption of priestly ministrations; King David and the numbering of Israel. Again, we must remember that everything associated with the will and purpose of God finds its inception in, and emanates from, God. It is God who seeks the sinner, not the sinner who seeks God. The sinner's outreach to God is the outcome of the Divine seeking. The sinner finding and knowing God is not the result of human intellectual application, but of Divine illumination. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). The faith that results

in the saving of the soul is a result of the revelation of the love of God in Christ. It also is the gift of God; and so we could go on. An examination of every aspect of the Christian life and experience would prove that it is the Divine impact upon the soul that produces that reaction which we call "Christian experience."

What is the relevance of all this to "revival in '59"? Revival is not the product of certain human schemes, nor the outcome of obedience to stated laws or rules of procedure, nor the result of emotional abandon. Purely on the human side there is nothing we can do to promote revival. We may copy, we may imitate the processes of previous revivals, but in vain. Jesus said "When He is come, He will," and in the last book of the Bible, in messages addressed to churches that needed revival, we have the phrase reiterated several times: "He that hath ears to hear, let him hear *what the Spirit saith unto the churches.*" In 1 Corinthians 12:11 we read: "All these worketh [energises] that one and the self-same Spirit, dividing to every man severally *as He will.*" While this refers specifically to the gifts of the Spirit, I believe it involves a principle, the sovereignty of the Spirit. This was a condition recognised by the early Church. In council, "it seemed good to the Holy Ghost, and to us." Not to *us* and the Holy Ghost, be it noted. In their activities, "Forbidden of the Holy Ghost . . . the Spirit suffered them not." In moral conduct, the lie of Ananias and Sapphira was assumed to be against the Holy Ghost.

It is only the power of the sovereign Holy Spirit that can quicken the believer into fruitful activity. The Holy Spirit, I say it with reverence, is not a bauble or a plaything, an influence to satisfy the emotional cravings of selfish people, or an impersonal power to meet the desires of the ambitious. He is the Lord God the Holy Ghost, filling earthen vessels with His power in order to reveal through them the Divine will in Jesus Christ; and this He will do where His sovereignty is recognised. When God's people walk in the communion of the Holy Spirit, and when there is an abandonment of self-will for the will of the Spirit, then *He will* promote revival in 1959.

T. W. THOMSON.

We wish to thank Pastor Thomson, of Melbourne Street Church, Belfast, who writes this week's Editorial, for his work in compiling the material for our Special Irish number.—EDITOR.



Elim in Ireland

By Joseph Smith (Irish Superintendent)

THE title of this short article takes in both Eire and Northern Ireland. Up to the present our Elim work has largely been centred in Northern Ireland in spite of the fact that it had its origin in what is now Eire. We have only one Elim assembly across the border, but now we have launched out on an evangelistic effort to carry the good tidings to our countrymen in Southern Ireland.

About a year ago a young evangelist and his wife offered themselves for work in Southern Ireland. He already had about three years' experience labouring with another evangelistic body in Eire; but having been filled with the Holy Spirit, and being anxious to give the people the full Gospel, he found his ministry much hampered. Consequently he applied to our movement, and we accepted him. We have now fitted him out with a portable hall, which can be taken down in a few hours and moved to another site. He has also been provided with a caravan in which to live, and a car to pull it from place to place and to take his helpers to fairs and markets to preach the Gospel in the open air.

It is furthermore our purpose to open up centres in some of the larger towns and cities of Eire, and to work the surrounding district by means of the sectional hall, thereby helping to build up the central work. Where we cannot get a central building we plan to leave behind prayer and Bible study centres in private homes. We do not intend to lower God's standard one inch, but to give the people the whole truth concerning salvation, Divine healing, the baptism of the Holy Spirit, and the coming again of our Lord Jesus Christ. This is following along the same lines as Paul adopted in his evangelistic work.

This effort calls for helpers. As, in the case of the early church, the assemblies once formed helped to carry the Gospel message to others, we therefore ask you to help us both by your prayers and gifts, that this very needy field may share with us in the blessings of the Gospel. The spiritual darkness prevailing in the south and west of Ireland is far more intense

than in the heart of Africa, but Jesus is the light of the world. To see the thousands of weary pilgrims toiling up the rugged slopes of Croaghpatrick, 2,500 feet high, in the west of Ireland in order to gain some spiritual benefit; to watch them slipping and falling on the rough stones; to see their bleeding feet and weary, aching limbs; to hear their fervent prayers to Mary and the saints, hoping vainly to merit that for which Jesus shed His blood and died that they might receive it as a free gift—surely this is enough to touch a heart of stone. These people should at least be told the good news.

"Elim in Ireland" is the name of a fund we have opened here in Ireland, and to which we ask all of our members to subscribe at least ten shillings a year. This fund is not for the running of the work in Northern Ireland, but for the extension of the Elim work in every part of Ireland—both north and south. I know we have many loyal Elim friends across the seas, and to them I make a special appeal to help us in this evangelistic effort to reach our fellow countrymen with the good news of a full and free salvation through Jesus Christ.

Gifts for this work should be sent to the Irish Superintendent, 93 Haypark Avenue, Belfast, N. Ireland.

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A Visitor's impression of Lunch-time Services in Belfast Shipyards

By Evangelist Eddie Smith

Belfast is a city beautiful for situation. Sited on the River Lagan, at the head of Belfast Lough, it is surrounded by green hills dominated by the Divis and Black Mountains. It is a hive of industry; lofty factory chimneys point like grimy fingers to the sky—weaving factories, spinning mills, shirt factories, clothing factories and large engineering works. The great Harland and Wolff shipyard, of course, dominates the scene. In these factories there is an unceasing witness to Christ going on. Groups of believers get together in Bible classes or Gospel services during the lunch hours, and it is the privilege of many of our Elim ministers to attend these services and preach the Word of life. A recent visitor to our city has been our brother Eddie Smith, who has been conducting a campaign in our Alexandra Park Avenue church. He was invited to speak at two lunch-hour services in the shipyards, and I have asked him to give us his impressions.

T. W. THOMSON.

TO paint a word picture of a visitor's impression one must seek to convey the tremendous size of the shipyards as a background.

One single shop covers many acres of ground. Anything up to 500 men work in one of these at the same time, prefabricating the ship components.

These immense hives of activity are built in orderly lines along the side of Belfast's waterfront.

The visitor, as he is conveyed through this labyrinth of giant buildings, feels suddenly remote and all alone. However, this feeling soon disperses as a siren heralds to all and sundry the dinner break. In a moment the whole area becomes a seething mass of vehicles and humanity of all shapes and sizes, everyone intent on the strengthening of the inner man.

My faithful guide had by now piloted me past the "No admittance except on business" signs, parked the car and led me, with a host of butterflies in my stomach, to the plumbers' shop.

A cheery voice brought temporary relief to my fear: "Hallo, brother. Good to see you. Welcome to the shipyards and God bless you."

The owner of the voice led us to a huge steel door, swung it open and the "dance of the butterflies" began again. There before me, as far as I could see (or so it seemed), spread machines, pipes and groups of men.

The machines were idle, but feverish activity on the human level centred around cards, darts and, not forgetting the main reason for break, eating.

Suddenly, like the sound of many waters, Bev. Shea began to sing *I'd rather have Jesus*. Feeling like Paul's companions, hearing a voice and seeing no

man, I settled on a little visual investigation, the result being that an old-fashioned ice-cream tricycle, fitted with record player and amplifier, came into view the other side of a machine standing nearby.

On seeing us, the spiritual disc jockey came over and shook us by the hand. "How does yours compare with shipyard time?" he asked, producing his watch. Timepieces compared, he gave the signal and another brother walked over to the mike. "Now men, it's time for the Gospel service. We have an evangelist from England today. Listen to him: this may be the message for you. Pastor Eddie Smith!"

With my mouth dry and face showing how I felt within, I stepped up to the mike. A whispered word of advice, "Treat it like an open-air; we'll pray for you," and I was on!

While getting warmed up to my subject I glanced around, very conscious of an anointing coming upon me. I was soon to see the reason. On a bench near me sat a group of men, some with heads bowed in prayer, others with open Bibles following the Word. These men, all Christians, were part of the witness each dinner time and backed it with prayer and support. Just a simple message, a prayer for all, and the meeting was over.

As I walked with the leader to the car I asked the following questions:

Q. How long have you been doing this work?

A. I have only been doing it twenty-three years, but it started in the Billy Nicholson revival.

Q. Do you have this witness in all the shops?

A. With the teams we have every shop gets a service once a week.

Q. Who bought the many sound equipment outfits?
A. The boys you saw in the shop and others like them who love the Lord.

Q. Do you have other activities besides the actual services?
A. We have a prayer meeting each morning from 7.30 to 7.55 ; each Friday dinner hour is devoted to prayer as well. Every new apprentice who starts in the shipyard is presented with a New Testament. We have the Shipyard Testimony Band, which takes meetings in churches in the city.

As I took him by the hand to wish God's blessing upon his work the feeling of remoteness returned: not the same as before, but with a feeling of insignificance in the presence of these men. The whole organisation, its work and character, is summed up in my last impression as I watched him mount the tricycle and ride away. Here was a Christian man who had not had his dinner for twenty-three years because he felt the value of men's souls of more importance. As I stood there watching him disappear from view methinks I heard the Master say to him and his helpers: "Well done, thou good and faithful servants."

Evangelism in Eire

By T. G. Hills (Elin Missionary in S. Ireland)

WALKING up the short drive to a typical farmhouse, I noticed one member of the family upon whom I was calling withdrew behind a barn door, thus securing an ideal vantage point from which to observe my approach. I speculated that my presence was not a welcome sight. A rap on the door brought a quick response from the lady of the house, to whom I extended, in as pleasant a manner as possible, an invitation to the evangelistic campaign we were conducting in the district. The reply she gave me is easy to remember simply because we are hearing it so often: "We go to our own church *and I think that is enough.*" We have come to understand that in this country (where Protestants represent six per cent of the population) such a remark is not the basis of an insult, but rather it is the confession of a personal conviction which has its origin in ignorance—an ignorance that abounds because the Gospel message does not abound.

We are happy to report that many who were ignorant of the truth have now come under the light of the Gospel. As we labour here in County Monaghan we have been gratified to know that among those who are regularly attending the meetings, and often filling the hall beyond its intended capacity, a high percentage have never been in a Gospel meeting before although some are well on in years. God is giving us a wonderful opportunity in these days and we are endeavouring to make the most of it for His glory.

One evening I was having a conversation with a Roman Catholic concerning salvation, explaining to

him the simplicity of it all, and emphasising that Christ had already done all that was necessary by His redemptive work on Calvary. When I had concluded he remarked: "It couldn't be as simple as all that. Our church makes it more difficult than that." Undoubtedly he spoke the truth, for the *difficulty* is all too apparent, consisting of an unending stream of rites, ceremonies, masses, penances, confessions, pilgrimages, to mention but a few of the many burdens that Romanism imposes upon the already heavy-burdened pilgrims on the road to eternity. We ask you to labour with us in prayer that God will enable us to bring to these people the message of Him who said "Take My yoke upon you, and learn of Me . . . For My yoke is easy, and My burden is light."



FACTS ABOUT EIRE

- Two and three-quarter million Roman Catholics.
- Six per cent of total population officially Protestant.
- Only small minority of this number truly born again.
- Less than thirty missionaries supported by evangelical bodies. Hundreds of closed Protestant churches, relics of former days of evangelical witness.
- Population leaving the country at the rate of 30,000 a year because of unemployment and low living standards.

PRAY FOR OUR MISSIONARY
AS HE LABOURS IN THIS
NEEDY LAND



¶ *A remarkable testimony of conversion from Romanism*

FROM DARKNESS TO

By Gerald I.

IT has often been our joy to listen to, or read, the thrilling stories told by our missionaries of the conversion of men and women in far-off lands who have been born and nurtured in the darkness and superstition of heathen religion. During the past year, however, we have personally witnessed such a miracle here in Belfast, which to us has been just as thrilling as the stories from the foreign field. To those readers of the *ELIM EVANGEL* who are not acquainted with the religious situation in Ireland the conversion of Roman Catholics may not sound anything very remarkable. To us over here, however, such conversions are very rare and represent a tremendous victory for the Gospel of the Lord Jesus Christ over sin, bigotry, superstition and hatred. I think it would be difficult to find any other country in the world today where the question of religion has the population so acutely divided. The activities of the I.R.A. over the past two years have served to bring this situation forcibly before the attention of the world.

Just over a year ago, Mr. Daniel McGrady found Christ as his personal Saviour and came from the darkness and superstition of Rome into the glorious light of the Gospel. Shortly afterwards, his wife too, who had never had any connection whatever with Protestant teaching, made her great decision. We have rejoiced as we have seen them triumph over persecution from neighbours and relatives, resist the overtures of the priest, become keen students of the Bible, participate in our prayer meetings and generally grow in grace. We would covet the prayers of all our readers for them in their difficult stand for the Lord.

Let them tell their own story. Mr. McGrady writes: "From my childhood I was nurtured in the Catholic faith, and with sheer fanaticism accepted all the dogmas and rituals without question. I really had to, for no matter what sort of life a Catholic may live he must never question the teaching of the Church. My mother, before her marriage, was a Protestant, but had changed her religion in order to marry my father and the family were all brought up Catholics. When I was in my teens my father died, and I believe that the beginnings of my conversion

date from that time. Some of my mother's brothers commenced visiting us and would argue with me for hours on the teaching of the Roman Church. In every argument they would quote Scripture, whereas I had only the doctrine of the Church. In order to substantiate my claims I began to read the Bible and pick out the parts which suited me. During this reading the text of Romans 5:1 became indelibly impressed on my mind. 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' I remembered an old lady with whom I lived as a boy telling me that it was this text that made Martin Luther leave the Roman Church.

"Years afterwards, when I was married and had a family of my own, I used to listen to Radio Luxembourg, and as a result of an offer by the Lutheran Hour I sent for their calendar. In reply they stated that the calendar was finished, but in its place they sent me a wall plaque. When I opened it, to my surprise, upon it were the words of Romans 5:1! That was no accident, for I am convinced that the Holy Spirit was striving with me.

"The following years before my conversion are now like a nightmare to me. I would lift my Bible and then compare it with the Douay Bible, and I would wrangle with others for weeks without getting anywhere. My mind was in a fog, but I was coming more and more to see that there was only forgiveness and eternal life through the Lord Jesus Christ. Because of this I began to attend public evangelistic campaigns and many times wanted to get saved, but fear and superstition held me back. I remember during the appeal in one meeting, as the evangelist pleaded for souls, I wanted to respond, but the 'old serpent' kept saying 'Don't do it, you will regret it. Remember your wife and children, your brothers and sisters and all your Catholic relatives. Think of the persecution you will have. Your home will be broken up, you will lose your friends and be an outcast.' As I left the meeting the tears were in my eyes and I felt that the burden was too great for me to bear. It was at this time that I attended the Elim tent campaign with evangelist Fred Squire, where again I was under conviction but could not bring myself to make a decision. Shortly after this a young

LIGHT

idlow (*Minister of Ulster Temple, Belfast*)

man came to my door giving out tracts. My wife told him that she was not interested, but her husband might be, so he asked if she would allow the minister to call. The following Saturday, when I was busy painting the ceiling, the minister came. I laid aside my work and for two hours we talked, and at last everything that I had worried about did not seem to matter any more; all that concerned me was my need of the Saviour, and together we knelt and I accepted Him.

"Where was I to go from here? That was the question. What about my wife and children? I just said 'Well, Lord, I've trusted you to save me, now I am trusting you with all my problems.' Hallelujah! It was not long before my wife was saved, as she will now tell you, and my two little girls aged nine and eleven were saved too! It is grand to know that we are no longer standing upon Peter the rock, but upon Christ, the Rock of Ages!"

Now let Mrs. McGrady add her story.

"Unlike my husband, I had no relatives who were Protestants; all were Catholics and very bitter ones at that. Many are the stories I could tell which would illustrate their bitterness. For example, on one occasion a Protestant boy asked me to accompany him to the cinema. When my aunt discovered I had been out with a Protestant she bashed my head against the fireside and raised a lump as big as a tennis ball. I attended the Catholic church very regularly, going to mass, making my confession to the priest and receiving communion at the regulated times. As far as I knew I was doing my duty to God. Until the time of my conversion I had never seen inside the covers of a Bible, nor did I know that the Lord said 'Ye must be born again.' For three years I worked at a convent, during which time I seriously contemplated becoming a novice at the constant pleading of others. The first time that I heard anything different concerning religion was after my marriage, when I heard my husband arguing with his friends. This annoyed me, and every time we had a tiff I would call him 'the Bible thumper.' When he started going to Protestant meetings I got really mad and saw red, and there were more fights between us, but



The McGrady family.

he still persisted in going. I now thank God that he did.

"The afternoon that the minister called to talk to him I was washing at the sink. I overheard the minister say: 'You know, Mr. McGrady, you are the only one in this house that the Lord is speaking to.' This made me begin to think, and I began to ask myself 'Why cannot God speak to me too?' Friends, I believe He did, for although I continued with my church duties I was anything but happy, and looking at my husband I realised there was something missing in my life. He had found something which I had not got. I was getting disinterested and dissatisfied with my religion. Just before Christmas I went into hospital for a slight operation. As is the custom, the priest came to see me before the operation, but strangely enough I felt no desire to see him. He asked if I wanted him to hear my confession, but I said 'No.' He then inquired if I had brought my rosary beads with me and again I replied 'No.' I am sure he went away puzzled, wondering what kind of a Catholic I really was, but somehow I did not seem to care. After Christmas I tried to pull myself together and decided to see the priest and make full confession and so start afresh in the new year. The strange thing was that, try how I would, I could not force myself to go. Little did I know that my husband was having prayer offered for my conversion in the various prayer meetings he attended, and that God was working with me in answer to those prayers.

"Suddenly, one Saturday afternoon, I made up my mind. 'Danny,' I said, 'can I come to the Protestant meeting with you tonight?' He was overjoyed, and unknown to me slipped upstairs and fell on his knees to thank God for answered prayer. It was all thrilling and wonderful to me. I had never been to

such a meeting in all my life. I could hardly wait with patience for the meeting the next night, and when the appeal was made I accepted Christ as my Saviour. It was a wonderful sensation! All the load was taken from my mind, light had entered and I felt a glorious freedom; and, thank God, I have never wanted to go back. It was a wonderful day in my life when I became a bride, but it was more wonderful still that day I became part of the bride of Christ. Now in our home we are all one in Christ Jesus.

"The way has not been easy. I have had to suffer much from relatives and Catholic neighbours, and

even my children have had to suffer persecution, but it is worth it all. The priest has never stopped visiting me and constantly, when calling to see another Catholic, has called to tell me that there is still a welcome for me, and the Blessed Mother is still waiting with arms outstretched to receive me.

"I am glad we all can say in our home:

'I other priests disclaim,

Their laws and offerings too;

None but the bleeding Lamb

The mighty work can do;

He shall have all the praise, for He

Hath loved and lived and died for me.'"

News from the Irish Churches

NEWTOWNARDS

Nearly thirty years ago, after various pioneer missions, a large tent was erected on the fairground, Newtownards, which in itself attracted much attention; but it was the preaching of the Gospel by the evangelist, Pastor W. J. Martin, that drew hundreds of people night after night for over a month. The tent was taken down, the evangelist moved on, but an indelible mark to the glory of God was made upon the town, for a progressive Elim church still carries the banner of the Foursquare Gospel.

This last year has been one of much activity, for not only have there been two special missions, but on March 8th was the Sunday school anniversary, which was well attended by both members and friends, and we rejoiced to see many of the children's parents

present to share in the singing items and dialogues which clearly presented the way of salvation.

Friday, April 11th, opened a new chapter in the history of the church, for Pastor F. R. Lomas was inducted by Pastor Joseph Smith, the Irish Superintendent, as minister of the Newtownards church, and we give thanks to God that in the past months we have seen the work progressing spiritually, numerically and financially; souls have been saved, others baptised in water and some received into fellowship, but particularly has the Lord's blessing been felt financially, for our offerings have practically doubled.

The Annual Convention on Saturday, April 12th, was one that will long be remembered by all who attended the services, and it was a joy indeed to see the meetings convened by our new minister so well supported; in fact it was the best attended for several years. Pastor K. Harris and Mr. J. Harris ably presented the great truths of God's Word.

To God be the glory, great things He has done.

J. BROWN.

A LIFE-SAVING DEMONSTRATION

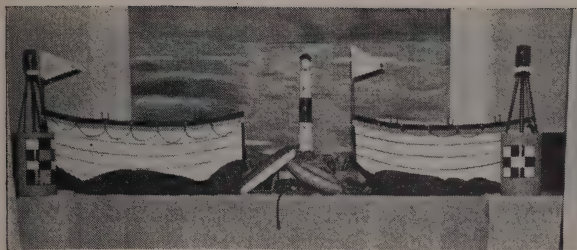
This was the title of the annual Sunday school rally in the Ulster Temple, Belfast. The programme was based upon life-saving methods and equipment at sea, and vividly portrayed the mission of the Christian Church to warn and to rescue souls in danger on the sea of life. The children conducted the whole service themselves and all the items were excellently rendered by members of the Elim Sunday schools in Belfast and district. The united children's choir with more than 100 voices, the Beersbridge Road Sunday school choir and the Ulster



(Photo

Newtownards Chronicle)

Induction service at Newtownards.



Models used in the Belfast Sunday Schools Rally.

Temple junior choir all thrilled us by their inspiring singing. There were recitations, solos, duets and quartets, all of the highest order. The programme was illustrated by beautiful models made by Pastor John Nelson—illuminated marker buoys, life-boats, life-lines, life-belts, against a background representing a stormy sea at night with a lighthouse whose flashing light made the scene very realistic. At the conclusion of the programme an interesting address was given to the children by Pastor Keith Harris, of Ballymoney. Many were the expressions of appreciation of this fine programme, and we would like to say thank you, children, for such an inspiring service.

ANNUAL IRISH YOUTH RALLY

Once again the young people of our Irish churches gave us a very splendid programme at the annual youth rally. Some of the items in music and song were the best we have yet had at such rallies. Thank God for all the consecrated talent that we have here in our youth branches. Some of the testimonies were very impressive, particularly that of the young amateur boxer who had been saved only a couple of months. One of the most inspiring notes about every testimony that was given was the fact so joyously told that each had been baptised in the Holy Ghost. The insistence upon the necessity for this experience and the determination to stand by this truth expressed by these young folk is a very promising sign for the future of the Elim work in Ireland. It was a great joy to us to have with us at this service Rev. James Montgomery, the National Youth Director of the Pentecostal Assemblies of Canada. His short word, in which once again the plea was made to stand wholeheartedly for the Pentecostal revelation given to this movement, was a real tonic to all. The final address was given by Pastor John Nelson on the theme of the prodigal son, a message which we feel sure made a great impression on the large crowd of young people in the service.

GERALD L. W. LADLOW,
Irish Youth Commissioner.

SAUNDERS STREET, BELFAST

Saturday, January 10th, was a notable date in the life of this assembly, as it marked the induction of our new minister, Pastor Stephen Cain. The Irish Superintendent, Pastor Joseph Smith, presided over the service.

Despite the inclement weather, snow having fallen, a bus-load of friends from the Ballymoney assembly, to which Mr. Cain was formerly attached, joined us. Together with their minister they arrived on scheduled time after a long journey on treacherous roads.

Pastor Robinson, Chairman of the Assemblies of God of Northern Ireland, opened the service in prayer, after which Pastor Smith introduced and welcomed Mr. Cain. The rousing induction address given by Pastor Smith, enjoining unity, and in military terms stressing loyalty to the regiment, was enjoyed by all. Pastor Harris, of Ballymoney, followed, warmly commending to us Mr. Cain, with whom he had worked in Ballymoney. In his address he pointed out the responsibility of the congregation to work unitedly in loyal support of the minister, realising that we are workers together.

Brother Irwin, our church secretary, extended a welcome to Mr. and Mrs. Cain on behalf of the assembly; several musical items were rendered by the young people; and an acceptable cup of tea was served by the sisters before the Ballymoney friends left for their homeward journey.

H. BENSON.

INDUCTION OF NEW MINISTER AT ARMAGH

It is always nice when one has experienced the kindness and generosity of a town and its people that opportunity is given for the kindness to be reciprocated. This opportunity was afforded us when we



Lurgan Sunday School and Sunshine Corner Anniversary.

welcomed into our Irish fellowship Pastor and Mrs. S. Bristow and family. Not long after enjoying the kind hospitality of the Bournemouth friends during conference week we had the joy of seeing Pastor Bristow inducted into the pastorate of the Armagh church.

Armagh is well known throughout our Elim movement, but it is only to a privileged few who have ministered in or near this lovely yet small city of 10,000 people that the real spirit of generosity and kindness is revealed. The people of Armagh gave Pastor and Mrs. Bristow a really warm Irish welcome, assisted in their kindly overtures by friends from Markethill, which is closely associated with the Armagh church.

The occasion was blessed to all who attended, which included friends from Portadown and many other local churches.

Our Irish Superintendent ministered the word with great blessing and Pastor Bristow rendered a solo under the anointing of the Spirit.

Since the induction service at Armagh we have enjoyed wonderful fellowship with Pastor and Mrs. Bristow, not forgetting Mrs. Bristow senior. The singing of Pastor Bristow at our main Irish Conven-

tion in the Ulster Temple at Christmas was a great inspiration to all.

N. J. NELSON.

BANGOR

The induction service of the new minister, Pastor J. Nelson, took place on Thursday, January 8th. There was a good representation of the assembly present and the proceedings commenced with an excellent tea, provided by the ladies of the church. Pastor G. Ladlow was in the chair and the address was given by the Irish Superintendent, Pastor Joseph Smith. Basing his remarks on the analogy between the Church and the human body, as set forth in 1 Corinthians 12, he stressed the necessity of every member fulfilling his own particular function if the whole Church was to prosper as it should. Mr. G. Gilpin and Mr. W. Cooper, the elders of the Bangor church, both gave very encouraging words of welcome to the new minister and his wife. Reluctant though they had been to part with Pastor Gilpin, who after seven years of successful ministry there had now taken over the position of Principal of the Elim Bible College, they both felt that together they could look forward to many years of happy and blessed service with Pastor Nelson.

Make it your Easter Rendezvous!



ROYAL ALBERT HALL

Easter Monday, March 30

and bring your

SICK FOR PRAYER

3 p.m. Youth Speaks to You 6.30 p.m. Evangelism

(Doors open one hour before meeting)

Speakers :

DR. J. H. SAAYMAN (South Africa)

REV. JOHN WOODHEAD (York)

With full supporting programme

BEGIN AT TRAFALGAR SQUARE AT 11 A.M.

(Open Air Rally)

Speakers :

REVS. CHAS. BROOKES, WYNNE LEWIS, J. C. SMYTH

Supported by Leeds "Continental" Trio and Southampton Youth Choir

MUSIC. A specially compiled R.A.H. Songster for choir members is available at 1/6 from the Elim Publishing Company.

REFRESHMENTS on the premises between the meetings.

CHEAP RAILWAY TICKETS. Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; inquiries should be made locally.

COACH TRAVEL. Please arrange for coaches to arrive in time for the Trafalgar Square meeting.

RESERVED SEATS. Seats may be reserved as follows :

Afternoon meeting : boxes at 1/6 per seat; stalls at 2/6 per seat.

Evening meeting : boxes at 2/6 per seat; stalls at 3/6 per seat.

We advise immediate booking. Available from :

Elim Headquarters (R.A.H.),
20 Clarence Avenue,
Clapham Park,
London, S.W.4.

Enclose stamped addressed envelope with remittance.

PUBLICITY now available. Write Elim Headquarters (Publicity Dept.), 20 Clarence Avenue, London, S.W.4, for leaflets and posters.

Conducted by
National Youth
Secretary

youth page



DON'T READ THIS IF YOU ARE AFRAID OF SACRIFICE !

By N. J. Nelson (Bangor), Member of Irish Youth Council

IF you read Matthew 9:9 carefully you will get some idea of the true spirit of sacrifice: Matthew, comfortably placed in a good job, possibly living in a well-furnished suburban house and with a future bright and prosperous; then came the call of Jesus, "Follow Me"! Matthew did not stop to discuss terms of employment, whether a superannuation scheme was in force (non-contributory of course), what kind of house Jesus had to offer. The Scriptures state facts quite frankly: "He [Matthew] arose, and followed Him." It is this spirit of sacrifice that has been the pivot upon which the whole Gospel system swings. Our Saviour sacrificed His home in glory, lived a life of sacrifice while on earth, then offered Himself as *the* sacrifice to God for our sins. This same spirit of sacrifice was exhibited by the apostles, from the least to the greatest. Paul's first words on the Damascus road formed the basis for his life of usefulness and obedience, "Lord, what wilt thou have me to do?" Through the ages of church history men, women and children have been called upon to sacrifice their *all*, even to the point where they count their lives not dear.

Is it not strange and indeed a shame and a scandal that we should consent to be saved by the sacrifice of Christ and yet utterly refuse to practise the sacrifice of *self*?

Where do we as young people stand in these days of the twentieth century, with its high-speed living which has now become part and parcel of our lives? The Scriptures again make no attempt to cover up the attitude of people living in the "last days." "Lovers of pleasure more than lovers of God" is the indictment against our present age. The word *pleasure* really means *easy ways*. Unfortunately, we have to admit that *easy ways* always appeal more to our natures than the ways of sacrifice and personal inconvenience. If the future of our Elim Movement, should Jesus tarry, depends on the sacrifice *you* are making, what sort of future have we? Are *you* prepared to follow the Lord whithersoever He goes? He is calling this very day—calling young people from their secular employment, from the comfort and con-

venience of their homes; calling them out into His great harvest field; calling them into missionary work, asking them to sacrifice their homes and loved ones and make themselves available for His will to be done in their lives; calling young men and women to be soul-winners in their own churches or out into full-time service for Him. The tragedy was brought vividly before us in the Royal Albert Hall some years ago when one of our faithful missionaries appealed for more and more young men to offer themselves to God for missionary work; yet the response has been pathetic, though we do thank God for those who have accepted the call and who are now labouring for God in different parts of the world.

There are churches where this spirit of sacrifice is sadly lacking: large churches where the Crusader meetings are packed and yet those same young people are not in evidence at the Bible studies, prayer meetings or Communion services. On Sunday morning it is a case of turn over and not turn out! On Tuesday and Thursday they are to be found watching television, or listening to the radio (let us condemn both if they keep us from the house of God). Is this the spirit of sacrifice which has been the life-blood of the Christian Church? C. T. Studd's immortal words formed the bedrock of all his great and noble service to the Lord Jesus Christ. "If Jesus Christ be God and died for me, then *no sacrifice can be too great for me to make for Him*"; whereupon C. T. Studd forfeited a vast fortune and plunged himself into a life of sacrifice and discomfort so that heathen people might have the Gospel preached to them.

Pousa, the Chinese potter, being ordered to produce some great work for the emperor, tried long to make it, but in vain. At length, driven to despair, he threw himself into the furnace, and the effect of his self-immolation on the ware which was then in the fire was such that it came out the most beautiful piece of porcelain ever known. So in Christian service, it is *self-sacrifice* that gives the last touch and excellence and glory to our work for God.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 15th. Luke 20: 19-26.

Note the guile of these spies who feigned themselves just men. Whichever way Jesus answered He would be trapped—at least so **they** thought. If He came down on the side of authority and agreed that the giving of tribute was lawful He would incur the wrath of the people, who hated these unjust impositions, and so His work would be hindered. If, on the other hand, He declared the tribute to be unlawful He would immediately throw Himself into open conflict with the imperial authority and so achieve His enemies' purpose, namely His arrest and removal from the scene. Jesus' answer was complete and final. It not only silenced His opponents, but showed that the claims of God and the state are not necessarily mutually exclusive.

Monday, March 16th. Luke 20: 27-47.

Underlying the verses making our lesson, is the futility of man to help man in spiritual matters without the help of God. Verse 27 tells us that the Sadducees deny resurrection. Following the words of Jesus to the Sadducees one can see the evident pleasure of the scribes (verse 39) that the arguments of their old antagonists had been so completely answered by Jesus. That spirit of man against man is everywhere around us. True unity can only be had in the Lord Jesus. A delightful example of this is in Galatians 1: 18. Who but Jesus could have brought these two men together! The nearer we get to Him, the closer we get to one another.

Tuesday, March 17th. Luke 21: 1-11.

"The offerings of God" (v. 4).

In Mark's account of this incident we read: "Jesus sat over against the treasury" (12: 41). The abundance of some and the penury of the widow were known to Him, and from the place He occupied He could see what was cast into the treasury of God. It is "**according** to His riches in glory" (not just "out of") that God ministers to our needs. Similarly, our giving to Him and to His work should be as He has prospered us. "The eyes of the Lord are in every place, beholding the evil and the good"—we give not just because of this, but in love, and from hearts conscious of their deep gratitude to God.

Wednesday, March 18th. Luke 21: 12-24.

"It shall turn to you for a testimony" (v. 13).

Interwoven into the great and solemn events foretold by Jesus are His words of counsel and comfort. They are the threads of silver and gold in an otherwise dark and sombre fabric. Particularly bright and shining are these words in verse 13. We read in the previous verse of arrests, trials and imprisonments—all these but accentuate the words "It shall turn to you for a testimony." It was so in the lives of Peter and John, Stephen and Paul. This has been true in the lives of the martyrs also. If persecution comes to you, accept it as an opportunity of witness. His grace is sufficient.

Thursday, March 19th. Luke 21: 25-38.

"In the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of Olives" (v. 37).

Counterbalancing the public ministry were the nights alone on the mount of Olives. Presumably much of these nights was spent in prayer and in fellowship with His heavenly Father. This is a vital and necessary part of the Christian's life, when the soul is occupied with Him, rather than His work. The words "like a tree planted by the rivers of water" are found in Psalm 1: 3. No tree will withstand the storm unless it is deeply rooted. Just as the roots are ever reaching forward and intertwining with the soil, so must the soul seek fellowship with God in the reading of His Word and in prayer.

Friday, March 20th. Luke 22: 1-13.

"He shall show you a large upper room furnished" (v. 12).

An additional word is seen in Mark's account of this incident—"furnished and prepared." It but adds to the thought that nothing further remained to be done. The message is one of preparedness—the Master may have occasion to call upon you today. Were there other places in the city more suitable than this one? If so, they were passed by and the place that was furnished and prepared was chosen by the Master. It is not so much your gifts and suitability that matter but your consecration, willingness and readiness.

Saturday, March 21st. Luke 22: 14-23.

The Passover commemorated the exodus of God's people from Egypt. At this, the last Passover, the Lord Jesus instituted in its place another and a far greater memorial feast. The Passover lamb was but a type of Jesus "the Lamb of God," and we have therefore the words "My body" and "My blood." In comparison with the sacrifices of the Old Testament, His was an infinitely greater one—a sacrifice that was complete and final. A greater deliverance, too, is in evidence—Egypt and Pharaoh are but types of sin and Satan. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
SHORT WAVE: 20.2, 26.1, 32.2 metres

WEDNESDAY, MARCH 18th, 1959, at 9.15 p.m.

Speaker: Rev. H. Burton-Haynes (Vice-President)

Subject: "Conversion"

Music and song by

Brass Ensemble Male Voice Chorus

Nella Coomber (soprano)

Programme produced and announced by
DOUGLAS B. GRAY (Director of Music)

Why not join the IBRA Listeners' Federation? Annual subscription only £1. Your gifts towards the Elim radio work are needed each week. Please write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

Mrs. Urch, Michael, Maureen and Rosalind wish to thank all Elim friends (too numerous to acknowledge personally) who have written to comfort them in their sorrow.

COMING EVENTS

(Please pray for these services)

BARKING. March 14. Elim Church, Ripple Road. Monthly Special. Testimony by H. Wheeler (Bexleyheath), who successfully appealed to House of Lords for recognition of this amazing miracle. 7.

FARINGDON. Commencing March 7. Corn Exchange. Revival and Divine Healing campaign conducted by Laurence Lambert and party. Sat. 7.30, Sun. 6.30 and 8, Mon. and Tues. 7.30. From Wed. onwards and over following week-end in Elim Church, School Lane. Please pray for this effort to reopen a work which closed down some time ago.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

IPSWICH. March 9-15. Elim Church, Vernon Street. Revival and Divine Healing Campaign conducted by A. Chuter. Week-nights (except Fridays) 7.30, Sunday 6.30.

LEIGH-ON-SEA. Elim Pentecostal Church, Glendale Gardens. March is Men's Month. Every Sunday night at 6.30 special items by men for men. Final Sunday, Easter Day. Guest speaker: H. W. Greenway. "Every brother win another."

LEYTON. March 22. Elim Church, Vicarage Road (buses 699/697). Converted dance band leader, Norton Coleville. 6.30.

LONGTON. March 14, 15. Elim Church, Five Ways, Lightwood Road. Special visit of W. G. Hathaway, D.D. Convener: John Coleman. Slides of U.S.A. tour will be shown Saturday 7.30.

SALFORD. March 14, 15. Elim Church, Nursery Street. Visit of H. W. Greenway. Sat. 7.30, Sun. 6.30. After-church rally and films, 8. March 21-23. L. Tranter (Barnsley). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.45.

YEOVIL. March 20. Elim Church, Southville. Billy Graham film, "The Heart is a Rebel." 7.

EASTER CONVENTIONS

BIRMINGHAM. March 26-31. Elim Church, Graham Street. Speakers: L. W. Green and D. J. Green. Convener: John Dyke. Thurs. 7.30, Fri. 11 and 7.30, Sat. 7, Sun. 11 and 6.30, Mon. 11, 3 and 6.30. Tues. 7.30.

CARLISLE. March 27-30. Elim Church, West Walls. Speakers: C. E. Kingston (London) and F. R. Lomas (Ireland). Convener: A. J. K. Magee. Good Friday 11 and 7, Sat. 7.30, Sun. 11, 3 and 6.30. Easter Monday 3 and 6.

CROYDON. March 27—April 2. Elim Church, Stanley Road, West Croydon. Speakers: W. J. Maybin and W. J. Patterson. Convener: H. Burton-Haynes. Good Friday 11 and 7, Sat. 7, Easter Sunday 11 and 6.30, Tues., Wed. and Thurs. 7.30.

HASTINGS. March 26-31. Elim Church, Central Hall, Station Road. Guest speakers: Eldin Corsie and Raymond Hughes. Convener: F. Shadlock. Thurs. 7.30, Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30, Easter Monday: no services, Tues. 7.30.

LEYTON. March 26-29. Elim Church, Vicarage Road. J. J. Way (former minister). Thurs. 7.45, Fri., Sat. 7, Sun. 11 and 6.30.

SCARBOROUGH. March 27-30. Elim Church, Murray Street, Londesborough Road. Speakers: G. N. Backhouse (Westcliff) and A. D. Hathaway, B.A. (Bradford). Convener: T. W. Walker. Good Friday 11 and 6.30, Sat. 7, Sun. 10.30 and 6.30, Easter Monday 3 and 6.30.

SHEFFIELD. March 27-31. Elim Church, Lee Croft, Campo Lane. Speakers include: J. Watkins, E. J. Jarvis and G. A. Burgess. Fri. and Sat. 7, Sun. 10.45, 2.30 and 6.30, Mon. 3 and 6.30, Tues. 7.30.

SOUTHEND-ON-SEA. March 27-29. Elim Church, Sea-view Road. Special speakers: J. Gardiner (Halifax) and L. Cairus (Witham). Special music and singing by Hawaiian guitarists Mr. and Mrs. Norman Lay (Becontree). Good Friday 11, 3 and 6.30, Sat. 7, Easter Sunday 11, 3 and 6.30.

ST. PETER PORT, GUERNSEY. March 27—April 2. Eldad Elim Church, Union Street. Speakers: A. V. Gorton and Mrs. Gorton (Bournemouth). Convener: James F. Hardman. Good Friday 11 and 7.30, Sunday 11 and 6.30, Easter Monday 3.15 and 7, Tues., Wed. and Thurs. 7.30.

WESTCLIFF-ON-SEA. March 29. Elim Pentecostal Church, Westborough Road. Special visit of Leslie Hillary (East Ham). Easter Sunday 11 and 6.30.

ANNUAL EASTER CONVENTION

to be held in **CARDIFF** from
Thursday, March 26th, to Thursday, April 2nd
Good Friday: 11 a.m., 3 p.m., 6.30 p.m.

Easter Sunday: 11 a.m., 3 p.m., 6.30 p.m.,
after-church rally at 8 p.m.

Easter Monday: 11 a.m., 3 p.m., 6.30 p.m.

Tuesday, Wednesday, Thursday: 3 p.m. and
6.30 p.m.

Light refreshments provided on Easter Monday

Special speakers include:

DR. HOWARD COURTNEY (California,
U.S.A. Minister of the largest church in
the world)

REV. DONALD GEE (Principal of
Kenley Bible College)

REV. R. JONES (Bristol)

REV. A. TEE (Scotland)

REV. W. PLOWRIGHT (London)

REV. W. BELL (Wales)

*Special ministry for the healing of the sick and
the receiving of the baptism*

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

March 15, Braintree; 16, Eden Park; 21, 22, Bradford;
April 4, 5, Bexhill-on-Sea; 11, 12, Barking; 12, Holloway
prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26,
Maidstone (prison and Assemblies of God); May 30, Cam-
bridge; October 3, ANNUAL FESTIVAL OF PRAISE,
Kingsway Hall, London.

PRESIDENT'S TOUR

The President will visit the following churches: March 21,
Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

March 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Shef-
field; 19, Ashbourne; 20, Burton; April 7-9, Swindon; 11-13,
Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22,
Gloucester; 23-25, Kidderminster.

CANNING TOWN

EVANGELISTIC AND DIVINE HEALING CAMPAIGN

Tuesday, March 17th—April 1st
(except Fridays)

Each evening at 7.30 Sundays at 6.30

Conducted by

REV. A. J. CHUTER AND PARTY
including also

EAST LONDON REVIVAL RALLY
March 21st—23rd

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Avon Valley. Holidays in lovely Georgian house on river-side; all modern amenities; moderate terms. Near Christchurch, Bournemouth, New Forest. Write: Rev. Dainton, Winton House, Christchurch. S.a.e. for brochure. C.71

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Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

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Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Colwyn Bay. Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633). C.72

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Guernsey. Board-residence, private house; good food, every comfort; near Elim Church. Book early for Easter. Send s.a.e. to: Mrs. G. Le Page, "Rosamunda," Nock Road, St. Sampsons. Phone 5258. C.66

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

BOARD-RESIDENCE, ETC.

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands," Phone 3060. C.15

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

Walton-on-Naze, Essex. Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

FOR SALE

Pianola, upright "Steck," overstrung, underdamper, refined tone, light touch, volume admirable for church or hall, many rolls; mechanism instantly removable for maximum volume; reconditioned almost as new; stool, £55. 14 Hove Park Way, Hove. C.81

PERSONAL

Believer, anxious not to miss God's best, seeks spiritual fellowship for primary purpose of seeking Baptism in the Spirit. Would be glad to hear from individuals, groups, or of suitable churches, Surrey or Sussex. Box 16, Elim Evangel Office. C.79

Mr. E. Clarke, 43 Stonegate, York, wishes to thank all readers who sent parcels of cards, and to state that no more are now required.

MISCELLANEOUS

Hear Evangelist T. L. Osborne; tapes available, half-hour-length sermons. Write for particulars to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.72

TRADE

Sunday School Anniversary Hymns. Send for free copy of our new set for 1959. Taylor and Rayward, 18 Lambert Street, Hull. C.65

DEDICATIONS

Cameron. On November 9th, Sharon Elizabeth, infant daughter of Mr. and Mrs. R. Cameron, was dedicated to the Lord in the Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.75

Gage. On November 9th, Austin and Olive, children of Mr. and Mrs. R. Gage, were dedicated to the Lord in the Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.76

Tatnall. On February 22nd, at the Elim Church, Watford, Rosemary Karen Jaqueline, infant daughter of Mr. and Mrs. Hubert Tatnall. Officiating minister, Alec O. Johnson. C.78



The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 12

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MARCH 21st, 1959



Photo by courtesy of

OPENING OF NEW ELIM CHURCH AT CREWE (see page 183)

Crewe Chronicle



Elim youth have truly "sent the light" — even the mail-plane pilot came down to look !

THIS is one of the most thrilling letters which has reached the youth headquarters in recent years. I am most impatient—I want you to have the information quickly. It has come from Elim missionary Arthur Tate, and is his account of the installation of the first generating plant to give light for the Kikilo mission station.

He writes: "Sincerest greetings from Kikilo. At long last I can write to you and report that we are wired up, and the power is flowing. You just can't imagine the obstacles which beset our objective.

"The 'lighthouse' was built already from concrete block adjacent to my office, also built this year. We sent to the bush for good strong poles which would resist white ant to act as our 'pylons'; these were trimmed to shape and sunk in three-foot-deep holes and concreted into place. You can well imagine the atmosphere of mystery as we continued to string wires from pole to pole, insulators, earth poles and wires. I am sure that the local folk thought we were up to some white man's witchcraft or something. In the house there seemed to be miles of red and black wires hanging in loops all over the place; junction boxes, fuse boxes, etc.—all so strange to the African scene.

"Finally, all the wires disappeared into the walls, switches appeared, bulbs were hung, and the mystery deepened. Then the w...a...i...t... until the folk in Nairobi decided to send the generating plant. At last we got the news that it was waiting for us in Kondoa. So, in the 'Lend-a-Hand' Land-Rover, we sped on our way to transport the 'Send-the-Light' generating plant. But how our hearts sank when we saw its size, and worked out the weight of the box. No lifting tackle, only brute force available! We all strained to the limit of our strength and found that it just fitted into the Land-Rover—made for each other!

"There was great excitement when we arrived home. We all stood with hammers in hand just waiting to reveal this beauty of British workmanship. Slowly the planks came off, one by one, until there

she stood—sleek, perfect in proportion, well balanced, nothing out of place, a lovely deep shade of green. The block (on which the plant was to stand) was all ready; we got even the women to help us lift her into place. Pipes connected, fuel in, and crank, crank, crank . . . and more crank! Not a bit of life anywhere. Spanners, sweat, handbooks, and puzzled brows. What do you think? It had come all the way from Nairobi with no injector unit fitted. A frantic rush back to Kondoa, and the telegrams were sent buzzing. A week later we were in possession of the unit, and we were again ready for the start. Yes, puff . . . then another, puff, puff, puff, puff .ff .ff .ff. She started! Now for it. 'Mervyn, are you sure that your wiring is O.K.?' 'Oh yes,' came back the reply. 'Right, pull the switch.' Not a glimmer! More sweat, books, hearts in boots; we went back to our old lamps and matches. I well remember a sound piece of advice given to me years ago: 'If it doesn't work, it's only a small thing wrong!' Next morning we tackled the job again. Dirt usually does cause trouble in more ways than one. Everything cleaned up, armature shining bright, off we go again. Yes, a flicker, but only a flicker, 110 volts only. I unscrewed the adjusting screw and up . . . Up . . . UP she went - 190 - 200 - 210 - 220 . . . yes, she made it—240 volts, 8 amps, all O.K. We pulled the switches one by one, and yes—we had it at last. Light everywhere!

"All our rooms are well lit. We have lights outside, which mean a lot out here where all sorts of things happen at night. I next got out my set of Wolf tools; my! what a thrill to switch on, to turn, saw, polish and drill. Only the other morning power was used from the plant to drill the Land-Rover—made for each other!

"Our next job was to get power to the church. Here we got the help of all the Christians, young and old, digging a trench for the power line. Just as the sun went down we buried the long black snake (the cable), and we all withdrew to the church. Would it work? An old woman who is T.B. had made a

terrific effort to be present, so I gave her the somewhat doubtful privilege of switching on. She crept up to the nice cream flush switch, looked all around, just for reassurance, stretched up and switched on . . . 'eeeyuuu' they all exclaimed. Yes, the church was flooded with white light! The old lady became braver—she switched the light out! After a few switches she felt quite proud of her ability to switch.

"We now have regular services every Tuesday night with filmstrips. At night our station looks just one big patch of brilliance in the midst of dark Africa. You'll never guess what happened the other night. The other morning Mervyn [Pastor M. O. Thomas, his fellow missionary] came over. 'Arthur, did you hear that plane last night?' (The main mail service for South Africa passes over us.) 'Boy, he came right low over the place.' No doubt he had seen the unusual light and decided to come down

and see for himself! Now the folk talk of the 'white man's moon.' All sorts of funny tales are going around about this new thing. We have good crowds most nights just to stand under the light outside.

"We still have power to spare and are slowly getting everywhere on the light. All the wiring has been done in a permanent fashion, best materials used, and Mervyn has done a fine job; it's grand to work together in these things.

"I would like to thank you and all who gave for this wonderful help to our work. Things which seemed impossible, fans, irons, etc., are now ours just for the plugging in. I have still to purchase the second generating plant.

"By the way, I just stretch up at night, press the button, and she stops!"

ARTHUR TATE.



Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the answers to our last competition. I will give you the winners next month.

1, sixth (Luke 1:26); 2, light (Luke 2:32); 3, Jesus (Luke 4:1); 4, wine (Luke 5:39); 5, Simon (Luke 7:43); 6, Herod (Luke 9:9); 7, Martha (Luke 10:40); 8, commandments (Luke 18:20); 9, Pilate (Luke 23:24); 10, continually (Luke 24:53).

There you are, and I hope you got them all right, even if you didn't send in your entry.

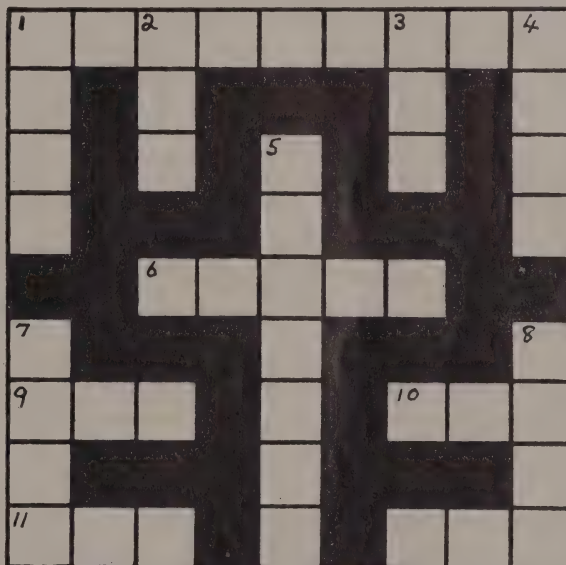
Easter is coming. The shops are filling up with eggs, and later on I suppose you will be filling up with eggs!

Why do we have eggs at Easter? Well, it used to be thought that the world was renewed at Easter, because, after the death of winter, spring brings everything to life again. But I prefer to think of the new birth when I look at an egg. Before you become a Christian you are like an egg—all tied up in yourself, and failing to see all that there is in life. When you are born again you are like the chick that steps out of the broken egg—your old life is finished and a new life has begun.

Are you an egg or a chicken?

Now here is a crossword for you, based on the real reason for Easter, the death of the Lord Jesus

Christ for the sin of the world. You will find most of the answers in John 18 and 19.



ACROSS. 1 It is best. 6 He is not dead. 9 The Jews said they had one. 10 The number of disciples by the cross. 11 He ought to. 12 The cause of it all.

DOWN. 1 A description of 12 across. 2 The sword and the title were. 3 Cut off and restored. 4 Pilate told the Jews to . . . Jesus. 5 Jesus' enemies. 7 What His disciples did. 8 Mary had . . . the Lord.

This is *not* a competition, so do not send the answers in. I will give the solution next week, with another crossword which you can do on your way to the Albert Hall.

Cheerio and God bless you.

BERNARD.

EDITORIAL

PEACE AND SAFETY

"WE propose a peace treaty for twenty years—or even fifty years" (*Khrushchev*). "When they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (1 Thessalonians 5:3). Peace—peace for twenty years, peace for fifty years, peace in our time: what wonderful promises! Yet how dubious the hope of their fulfilment. Many will remember that only recently the same statesman promised to the Americans "We will bury you." Now the tune is changed, but for how long? Some will still remember Mr. Chamberlain's famous words in 1939. "It is peace in our time," to be followed so soon by the dread carnage and devastation of world war.

Historians and prophetic students have quite a number of things in common. After all, both regard the same events, though from different angles. Both alike must cultivate a measure of pessimism as they regard the incurable optimism of the human race in its search for security. The cry "Peace and safety" has ever been a useful weapon in the hands of unscrupulous tyranny, effecting a shield for warlike preparation. The record of the past gives little comfort to the student of history, while the prophecies of Scripture of continued "wars and rumours of wars" reveal to believers that peace cannot come this way.

The futility of so many peace treaties stems from the fallibility and frailty of their signatories. Granted the will for peace and the desire for mutual understanding—and even these are only too often in question—success in this quest is still elusive, as so many torn-up "scraps of paper" reveal. What a gulf separates the words *to will* and *to do*!

Can we wonder as we look around us? Nations have the resources for sustained conflict, but in a more limited fashion strife is on every side. We see it in the factory, in the broken homes, in the sordid tales of violence that fill the news; we see it only too often even in the contentions that divide churches, cause factions and hinder the work of God. Some of mankind's most bitter struggles have been wars over religion.

"Peace on earth" was the message of the angels on the first Christmas morning, but soon followed Good Friday and the Cross on Golgotha's lonely hill, revealing that between the hope and the fruition lies the Cross—inevitably. Sin must be dealt its

death blow first, the old nature be rooted out and a redeemed, renewed nature take its place.

"My peace," said Jesus, "I give unto you: not as the world giveth"—peace with God, through our Lord Jesus Christ, through the blood of His Cross.

At the very centre of a cyclone, we are told, is a place of calm, though all is fury around. So, to the believer, amid the storms of life, its conflicts and turmoil, there is the "deep settled peace" which can garrison our hearts.

Peace dwells where Christ reigns—and there we have the advantage over the historian, for our pessimism only extends to the realm of human endeavour, but our Godward vision is filled with the glorious hope of His return to reign—in peace. Nor is this blessing a hope for the future only, for even now, in the midst of the storm, we may dwell in the peace which His abiding presence brings. "Blessings abound where'er He reigns," and none more precious than this blessing of *peace*.

Can you beat this?

ROYAL ALBERT HALL MEETINGS

I AM pleased to be able to advise that I am bringing two coaches from the Old Hill Church, approximately seventy people in all.

I am, not unnaturally, proud of the number who are making the effort. This represents 175 per cent of my membership (I have forty members at present). I hold the view that it is vitally necessary for people who belong to or attend our smaller churches to be able to see the broader pattern of the Elim fellowship. My average Sunday night attendance is from sixty-five to seventy-five, so you will see that in general terms my entire congregation is attending the Albert Hall meetings.

F. J. TAYLOR.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

Editor: Aubrey Hathaway, B.A.

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Bishop of Oslo

By the death of Dr. Elvind Berggrav, Bishop of Oslo, and Primate of Norway until 1950, the Reformed Churches, and not those of Norway alone, have lost a leader who made a heroic stand for the Christian faith during the war against the oppressive policy of the Nazis, aided by the puppet Quisling. When the war was imminent in 1939, Dr. Berggrav did his utmost to prevent it, but when his native land was invaded and the churches were persecuted he stated in a pastoral: "When the authorities allow violence and injustice in society and when they oppress souls, then it is that the Church is the guardian of conscience." Quisling accused him to his face of being a traitor worthy of death, but the brave bishop simply replied, "Well, here I am." Sent to a concentration camp, he sought to sustain the courage of his wife and friends by letters. After the war he said at a Bible Society meeting in London that in due course he was ordered by the Nazis to abstain from quoting Scripture in his letters. "The Bible was too topical for them!" the bishop commented.

Persecution eased in Colombia

The time of violent persecution of Protestants in Colombia "seems almost ended," according to Dr. Theodore F. Adams, president of the Baptist World Alliance, who has just returned from a two-week visit there. Dr. Adams says that the new Colombian government "has a more liberal attitude regarding religious freedom," adding that, when local police fail to help, Protestants who are persecuted can usually get assistance from the central government.

Dr. Adams, who is also pastor of First Baptist Church in Richmond, Virginia, added that "subtle, non-violent persecution continues in many ways." He said that Protestant children in public schools have to study Roman Catholic doctrine and attend Catholic masses and processions.

A new crackdown on obscenity

started by the U.S.A. Post Office Department is taking effect. The department has obtained mail impounding orders against three alleged peddlers of pornographic "art" and has commenced obscenity prosecution against a fourth. All are in the Los Angeles area.

In this country, not only is it illegal to send offensive communications through the post; the law of the land is against the sale on open-display bookstalls of such literature. At least two of our churches have protested and the police have had offensive literature removed.

The best psychiatry

The following message is quoted from a church notice board:

"Before visiting a psychiatrist, try visit-

ing our church, any day and any hour. Be alone in its quiet and relax. It is open for you.

"Take a hymnal and read. These hymns and Scripture portions are the conclusions and advice of the world's greatest psychiatrists. Their 'prescriptions' are tried and true, having survived all conditions and having performed millions of cures.

"Start the treatment at once. Make regular visits, until your mental troubles are over and you again are well and happy."

Good advice!

First church founded in Libya

"For the first time that we know of in more than 1,000 years, Libyans are meeting together as Christians to worship the Lord and study His Word." This report from a missionary family in Libya appears in *Missionary Mandate*. So far the membership is composed entirely of men.

East German freedom!

A Protestant pastor in East Germany and a parish elder drew prison sentences in Berlin for organising an "unauthorised collection" to buy a bell for their church. The pastor, named Hoffman, was sentenced to two years and the elder was given a twelve-month term.

More examples of freedom! Evidently this was another "Liberty Bell."

Dead Sea scrolls

A 2,000-year-old copy of the Ten Commandments, written in Hebrew, has become the property of the Unitarian Church of All Souls in New York City. It is the earliest complete copy known to exist today. Five thousand dollars was given to the church to purchase some fragments of the Dead Sea scrolls which were still for sale. When the deal was closed with some Bedouin herdsman in Jordan, scholars were surprised to find the "fragments" comprised the complete decalogue.

Chile has new president

A new president, Jorge Alessandri, has just been elected by the people of Chile. In spite of the tense political atmosphere the election was carried out with complete order and tranquillity. As a Liberal, the new president's political views are democratic and progressive. It was his father who, when president in 1925, brought about the separation of church and state.

Let us pray that *Senor Alessandri* will respect the liberties established by the Chilean constitution, thus guaranteeing a continuance of the religious liberty enjoyed in that land.

Religious discrimination

An order to tear down a partly completed church has been issued to the Baptist pastor at Santangelo, Italy, by the town's mayor, who threatened to send the police to do it. The congregation, which had been worshipping in a garage, charged Mayor Signor Baldassar with religious discrimination.

Another evidence of Catholic hatred of the Gospel.

Two-thirds of population Protestant

Two out of three adult Americans class themselves as Protestant, and one in four as Roman Catholic, the U.S. Census Bureau reports. The government bureau said the question was asked in a sample survey last March, in which answers were voluntary. The tabulation indicates that ninety-six per cent of Americans of age fourteen and older had a religion, three per cent had none, and one per cent gave no report.

Some 79,000,000 persons regard themselves as Protestant, and 30,700,000 as Roman Catholic, while 3,900,000 are Jewish. The survey revealed that 1,500,000 have some other religion and 3,200,000 have no religion.

Among the Protestants, 23,500,000 consider themselves Baptists, 16,700,000 Methodists, 8,400,000 Lutherans, and 6,700,000 Presbyterians. The other 23,700,000 Protestants of fourteen and over "were distributed among many smaller denominations," the bureau said, and were not shown separately in the report. About sixty-four per cent of the white population and eighty-eight per cent of the non-white population consider themselves Protestants.

If only these two-thirds were alive to God and to their privileges, America would soon be in revival.

Uncovering ancient Dothan

An archaeological expedition, working at the site of ancient Dothan, sixty miles north of Jerusalem, has uncovered evidence of the destruction of the city about 700 B.C.

The top level on the west side of the mound has yielded remains of broken house walls, broken pottery and much other evidence of the destruction wrought in the eighth and seventh centuries B.C., in the days of the prophet Isaiah and in the time of king Hezekiah. Biblical writers refer to "the cruel Assyrian," and it is likely that the archaeological evidence being found at Dothan fits in with the military invasion by Assyria, recorded in both biblical history and in the ancient archaeological monuments.

On the slope of the mound the expedition has uncovered, during the current season, remains of five different walls from various periods of the city's existence, ranging from 3,000 to 5,000 years ago.

Declining membership

British Methodists and Baptists are growing fewer. For the third successive year, membership in the Methodist Church of Great Britain declined slightly. There are now 739,680 Methodists (2,764 less than a year ago) and 327,048 Baptists (758 less).

Let us be sure that *Elim church membership* is ever on the increase. It is up to us.

45,000 Christian Arabs in Israel

The Israeli government has released new statistics on religion in the Holy Land. There are over 160 Christian churches, more than 100 Moslem mosques and nineteen Druze shrines in Israel. The Druzes, a comparatively small Moslem sect, number 21,000 compared with 147,000 other Moslems and 45,000 Christian Arabs.

YOUR PROGRAMME FOR

EASTER IN LONDON

Easter Monday, March 30

THE ELIM CHURCHES'

ONE-DAY EVANGELISTIC CRUSADE

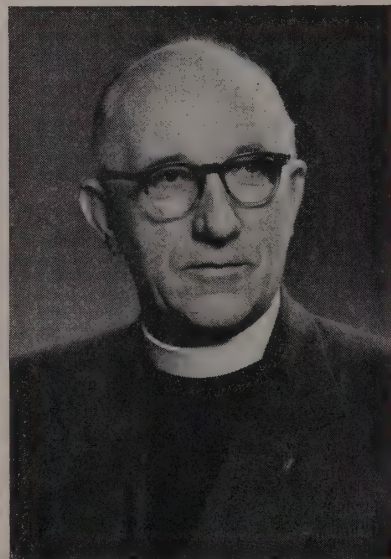
The Evangelists

DR. J. H. SAAYMAN

(South Africa)

REV.

JOHN WOODHEAD



THE DAY'S EVENTS

TRAFALGAR SQUARE

11 a.m. Open Air Rally conducted by Rev. H. W. Greenway.
Speakers: Revs. Chas. Brookes, I. Wynne Lewis, J. C. Smyth, supported by the Leeds "Continental" Trio, Southampton Youth Choir.

ROYAL ALBERT HALL

Director of Music: Rev. Douglas B. Gray, F.R.S.A.
Accompanists: Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).

2 p.m. Doors open.
2.30 p.m. Programme of Music.
3 p.m. International Youth Rally conducted by the National Youth Director (Rev. J. Hywel Davies).
4.30 p.m. Prayer-time for those seeking the Baptism in the Holy Ghost, and Divine Healing (instructions will be given from the platform).
4.30 p.m. Interval for tea.
5.30 p.m. Doors open for Evening Meeting.
6 p.m. Programme of Music.
6.30 p.m. Great Evangelistic Meeting conducted by the Secretary-General (Rev. H. W. Greenway).



Special features include: London Crusader Choir and Massed Youth Choirs, Junior Ladies' Choir (London), Special Youth Missionary Feature with two outstanding testimonies.



ROYAL ALBERT HALL

INFORMATION

Refreshments. Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

Reserved seats. Seats may be reserved at 1/6 and 2/6, afternoon meeting; 2/6 and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

ADMISSION

FREE

INFORMATION

Buses and Underground. Buses 9, 46, 52 and 73 pass the door. Underground: South Kensington, Kensington High Street, or Knightsbridge.

You are asked to be early. Coaches may set down passengers on the west and north side of Trafalgar Square, or in Horse Guards' Avenue or Whitehall Place.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

NEW CHURCH OPENED FOLLOWING CREWE CRUSADE

By Neville West (*Crusade Pianist*)

THE only time I had cause to visit the Cheshire town of Crewe was early one Christmas morning, en route from Scotland. On that occasion I sat for three hours on platform one of this important railway terminal, well known to many users of British Railways. My recent visit held much better prospects, as I joined Rev. David Hathaway for a three-week revival and Divine healing crusade. The services were held in the Town Hall and the Corn Exchange and, I may add, the authorities gave us every consideration. Alas, the first night was hampered by a fall of snow and during the course of the crusade weather conditions worsened. The all-important first week was hardly free from fog, which disrupted public transport and gave us a bad start. It has been a fight throughout, and apart from the adverse atmospheric conditions we had open opposition from certain members of the community. Thank God that souls were saved and bodies healed. The total number of recorded decisions was fifty-five and there was a large number of marvellous healings in answer to prayer. On the second Sunday the congregation was small and we felt rather discouraged, but during Mr. Hathaway's address, before the appeal was made, an elderly man stumbled to the front of the Town Hall and with tears of repentance accepted Christ as Saviour. Following this two fine young men responded to the conviction of the Spirit and they too made a decision, later bringing their pals

along. This gave us renewed courage and we felt that in spite of the conditions God was confirming His word. Each night Mr. Hathaway preached with intense fervour, and in my opinion could not have ministered better had there been capacity crowds. The services were ably convened by Pastor Eddie Lamb, who has remained in Crewe to take charge of the work. Tremendous interest was shown in the paintings completed during the service by the writer, which were a means of encouraging folk to invite others. We appreciated the singing of Miss Doreen Sloane of Wigan, and many others too who assisted in the ministry of song. Ministers and friends of the Lancashire Presbytery gave valuable support not only by attendance at the services but by assisting with the distribution of handbills. The members of the party were invited to conduct a lunch-hour service at the Rolls Royce—Bentley car factory. The crusade is over, but a work has been established and a church building acquired. Let us pray that the Elim witness in this needy town will prosper for the glory of God.



Rev. David Hathaway and the crusade party.

CRUSADE CENTRE ESTABLISHED

FOLLOWING the recent revival and Divine healing crusade conducted by Rev. David Hathaway and party, a building has been opened in Crewe as a permanent crusade centre in the town.

On Saturday afternoon crowds gathered for the opening ceremony, which followed a short service of dedication conducted outside the building in St. Paul's Street by Rev. David Hathaway. Rev. J. Tetchner (Liverpool) performed the opening ceremony and the public then entered for the continuation of the afternoon service.

(Continued on page 189)



Section of congregation at the opening service.

THERE is no other way whereby God can reveal

His virtues, power, love or plans to the dying, sinful, dark and faithless world than through His Church. The Christian Church is therefore in reality the arm of God. The Church has such an important and lofty calling—it is a higher calling than that of a mere assembly of Christians or a purely human organisation for social and philanthropic purposes.

Through the Church God wants to lift the sunken sinner out of the very pool of sin and degradation; to set the drunkard free, and to make of him a child of God. Through the Church God wants to heal the sick, no matter what the disease may be that you suffer from.

I remember when I was in France, in the city of Rouen, they wheeled in a woman on an invalid chair. I did not pray for her; I read to her a portion from Isaiah 53 and explained to her that Jesus came to take our sickness on Himself. I asked her, "Do you believe that?" She said, "Yes." "Well," I said, "then get out of the chair." Believe me, she got out as easily as I could and started to push the invalid chair down the aisle. My, I wish you could have heard those French brethren praising the Lord! A girl with crossed eyes was healed immediately. The power of God was present to heal.

In Birmingham, one Sunday evening, I did not preach on Divine healing. A young woman sat there whose right eye had turned more than eighteen years ago. She came forward at the close of the meeting and asked the minister, Rev. Cole, "Do you see something?" "Yes," he said, "what happened to your eye?" She said, "I don't know, but as brother Saayman was preaching I felt something happen to my eye. I closed my left eye and there I could see him. I then knew that God had healed me." God's power was present to heal.

In Milwaukee, Wisconsin, one evening, I had a Divine healing meeting. They brought an old man, ninety-four years of age. He was on crutches, and still had to be helped by two men. He sat right in front of me. As I was preaching he got up; everybody was then looking at him, so I stopped preaching, waiting to see what he was going to do. He put one foot across the other and reversed his action and then he ran—brother, I mean he ran—down the aisle. Then the power of God was present to heal. They brought hearing aids to the rostrum. One woman came to me with a growth on her neck. She said, "Preacher, please lay your hand on this thing." Believe me, no sooner had I touched it than it disappeared. Hallelujah.

At our last camp meeting at Florida, when I conducted a Divine healing meeting, more than 200

The Church,

"The Lord hath made bare His

By DR. J. H. SAA

¶ Dr. Saayman will preach at th

jumped up and testified that they were healed. I still remember Dr. Howard-Brown's wife was the very first to get up. When they saw that the power of God was present to heal they rushed by car to fetch a supposedly dying woman and brought her in her bed-clothes right on to the rostrum. God healed her immediately. Praise His name. That shows you that God is the same everywhere, in France, in England, in America and in South Africa.

The Christian faith, friends, is not founded on human or old wives' fables. It is the arm of God. It did not originate in the slum areas, but in the most popular towns of those days, in Antioch, Corinth, Damascus, Ephesus, Rome and Jerusalem: at first 120, later 3,000 added in one day, afterwards 5,000 apart from the women, today throughout the whole world.

Through the Church God saves, God heals. The Church is God's saving station, God's hospital, God's liberating force. Through the Church God wants to set the world free. This is the reason the Devil hates and opposes the Church so much and causes schisms. He killed the Christ and caused the torture and exile of His followers. Through the Church God wants to reveal the gifts of the Holy Spirit; these gifts are revealed for the edification of the saints.

Tell me another way by which God can reveal His power. The world is waiting for the revelation of God's power. The eyes of the dying world are focused on the Church, waiting, longing, sighing and imploring the Church to take the place which God has fore-ordained for her to occupy in this world. Instead of taking her place the Church is drifting farther and farther away into modernism, materialism, agnosticism and atheism. Developments, culture, politics and schisms have the Church today in the same position where Samson was.

Samson is a wonderful type of the Church. Christ brought the Church into the world, but the Devil brought the world into the Church.

Samson was invincible, he was given supernatural powers, he broke the chains, he carried the gates to

e arm of God

n in the eyes of all the nations" (Isaiah 52:10)

AN (South Africa)

Albert Hall on Easter Monday

the top of the mountain of victory. He did not know defeat as long as he did not break the Nazarene vow of separation. After Samson had broken the vow we see him weak, bound, blind and turning the mill, despised, ridiculed by the infidels. This was the outcome of his going to sleep on the lap of Delilah.

The life of Samson bears striking resemblance to that of the early Church. Samson was fore-ordained to liberate his people—God wanted to reveal His power through him to set His people free. So with the Church today: the continuous oppositions, tests, temptations, conquests and victories that Samson had were like those of the early Church. The Philistines hated Samson for what he did to them. Think how angry the Devil must have been. He sent out people such as Saul to kill and to imprison the early Christians. His anger must have known no bounds when his henchmen were changed into Pauls who straightaway started preaching with flames of the Holy Ghost all over the world.

The Devil is always on the alert: he wants to bind the one with power. He persuades Samson to slumber on Delilah's lap. This is my chance: away with his God-given power, away with his victories, away with the glory of God, and away with his hair-locks; deprive him of God's grace, of God's arm, of God's purpose with him. Cut off his locks, his strength, his courage, his powers and his victories. After she had, in such a cunning way, removed his locks from his head, he stood up, thinking that he would go out as on former occasions. "He wist not that the Lord was departed from him." What a disillusionment! He was powerless.

You ask: What then were the hair-locks of the early Church?

1. Salvation through the blood. I am afraid we have too much of a bloodless Gospel.

2. Divine Healing. Today people go to the hospital and then 'phone the pastor.

3. Baptism in the Holy Ghost. Samon's power was given by the Holy Spirit.

4. Faith. Faith in God. Faith in the inspiration of the Scriptures. Faith in the virgin birth of Christ. Faith that laughs at the impossibilities and says with calm assurance "it shall be done."

5. Love. Love that comes from the heart of God. One can never be blind to the faults of others, but you can manifest God's love.

6. Consecration. Consecration to the work and purpose of God. God can do wonders if He has consecrated men and women through whom to do them.

7. Prayer. Prayer is not for surmounting God's reluctance, but to take hold of His willingness.

I ask you tonight, "Does the Church still have her locks? Does the Church still have her power? Is the Church still separated? Is the Church still consecrated to God's service only?" Our trouble is that we talk Christianity by the yard, but we do not walk it by the inch. Are we compelled tonight to admit with tears and heads bowed in submission that the Church has lost her power, her purpose and her right place in Christ? You are a member of the Church, and you are to blame as much as the other fellow. If you want a happy family, every member of the family must contribute to its happiness. If you want a consecrated Church, every member must contribute to its consecration. What a difference there was between the actions of a Samson with his hair-locks and one without.

What a difference between a Church with her power from God and one without. Before a Samson with power men fled and armies trembled with fear. After Delilah had removed his hair-locks she immediately began to taunt him. She shouted, "The Philistines are upon you." Samson did not know that God had left him. Oh that God would give me a voice like a trumpet to shout out, "Church of the living Christ, awake!"

The Church is trying to save herself by forming organisations and guilds to fill the empty pews, to try to get a revival. The Church is trying to correct herself, but the power is gone. The supernatural power has departed, her vision and her honour have been taken away. Think of the humiliation, the ridicule that the power of Christ must suffer. Satan rejoices with an unholy smile. "My enemy—the Church—once powerful enough to turn the world upside down, to do wonders, to destroy my kingdom, today lies in my hands."

Christian Church, let us weep freely tonight for the disgrace brought on the arm of God. May God give us the humbleness of heart to pray until the power is restored.



Women's Column

By Gladys Gorton

GRACE SUFFICIENT

I WASN'T cured, but I was given grace to endure" were the dying words of a cherished mother. There is such a mystery about suffering. Often we are completely baffled and bewildered by personal suffering or by the suffering of a precious loved one. We bow in humility to the sovereignty of God. If all Christians were healed and there were no suffering how easy it would be. We should always adopt the positive side of the promises on Divine healing but be absolutely willing to submit to His ultimate will. Two factors would arise if suffering were eliminated easily and all who accepted the truths of Divine healing were delivered: pride in the Christian, and unbelievers becoming converted from the motive of what they could get. Christianity would be accepted rather on the basis of manifestations than the vicarious sacrifice of the Son of God on the Cross. He endured suffering in every sense in fulfilment of the word; "having loved His own . . . He loved them unto the end" (John 13:1).

Now to His own He gives grace sufficient for every emergency and any circumstance. His grace is like a boundless, mighty ocean. There is grace for you and me. "The Christian graces are like perfumes, the more they are pressed by affliction the sweeter they smell; or like stars, they appear best in the darkness of trouble" (J. Beaumont).

Grace is that which goes beyond what can be expected under the circumstances. We did not merit or deserve God's great salvation. Because we are saved by grace, all boasting and pride, which are dominating elements in human nature, are excluded. All are on the same level in God's sight. All have sinned; all can be saved by His grace (Ephesians 2:8). His grace is given from the time of our salvation to the time of our translation. We can draw from His extensive reserve grace to live, to do and be above the natural impulses, and grace to die! God alone holds the key to the final test of suffering which the righteous endure before they enter

into His glorious presence. He alone knows the spiritual conflict, the powers of darkness, the taunts of Satan, but He gives grace sufficient. Oh the matchless grace of Jesus!

A train takes one through many tunnels before the destination is reached, but there is no need to fear, because there is light given for the darkness. The passenger simply trusts and relaxes. So in life, there are many tunnels through which we travel. There is a fairly long one just before the train pulls into Snow Hill station, Birmingham. An elderly couple with a small boy—evidently their grandson—sat opposite to me. "Isn't it a *long* tunnel?" said the boy. "Only a few moments now and you'll see mummy and daddy," replied the woman. The train pulled in alongside the platform. Excitedly he cried, "There they are!" and quickly he bounded from the train into their hungry embrace.

Read 2 Corinthians 12:9 and Romans 8:18.

PASSING OF A VETERAN PENTECOSTAL PREACHER

REV. ANDREW H. ARGUE, a veteran Pentecostal Assemblies of Canada evangelist in his ninety-first year, passed away recently at the home of his daughter, Mrs. Fulton Robinson, in Willowdale, Ontario. Active in the Pentecostal ministry for more than fifty years, he founded Calvary Temple, Winnipeg, in 1907. Under his leadership for more than a score of years it became the largest Pentecostal congregation in Canada. The Winnipeg church is said to have the largest budget of any church in Winnipeg, more than £35,000 annually. He was the main speaker at the Winnipeg church's fiftieth anniversary in May 1957.

For more than twenty years he travelled as an evangelist in camp meetings and evangelistic crusades, founding Pentecostal churches in all parts of Canada and the U.S.A., including Toronto in 1927, which led to the formation of the Evangel Temple congregation, the Toronto "mother" Pentecostal church. Today there are twenty-one Pentecostal churches in metropolitan Toronto.

The funeral service was held in Calvary Temple, Winnipeg, with Rev. Dr. J. Eustace Purdie and Rev. H. H. Barber, the minister of Calvary Temple, conducting the service.

Next Week ;

**SPECIAL
EASTER NUMBER**

A GROUP of Jewish business men in Solihull, Birmingham, has financed the making of a new local golf course because, it is stated, Jewish men have found it difficult to obtain membership of private golf clubs in the area. But I have read that in a popular Essex seaside resort it is difficult for other than Jews to book in some hotels. Racial and colour bars are nauseating to Christians, but are these really different from the attitude adopted by Christian churches which debar fellow Christians from communion because one is not "confirmed" or "not in the fellowship"?

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Our local ministers' fraternal decided to have a talk and discussion on a devotional theme: The Secret Place. I was invited to be the speaker. I could not lecture my fellow ministers, nor presume to be more advanced or wise than they on so intimate a subject. All that remained was to speak humbly of one's experience and lack of it. I could not conclude without bearing testimony to the wonderful personal experience of worshipping God in the secret place in such a manner as Paul, who could thank God for his rich experience of speaking in other tongues. A minister seeking my company afterwards expressed his profound interest in my final words. Our Pentecostal heritage is a light not to be hidden and a light that attracts.

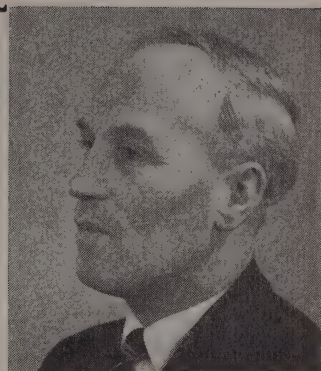
☆ ☆ ☆

A local Baptist church was the location for a recent Sunday morning television broadcast. Contrary to what I supposed, this church was not selected or proposed by the Baptist Union or area presbytery. It came about entirely through the efforts of the local church's publicity secretary, who approached the Associated Television Company and gained its interest. This local secretary, responsible for keeping the interest of his church before the press, etc., deserves commendation. Perhaps such a useful avenue of service might set us thinking, especially in larger churches.

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Like New Yorkers in 1937 who were terrified by a radio broadcast play, *The Martians are coming*, now in 1959 our own country has known a widespread fear by a too-realistic preface to a television play. The warning of a sputnik-like object hovering over London, and possibly hostile, created great distress. Official apologies were soon offered and an inquiry was promised, but this error might be applauded rather than condemned if it resulted in people giving sober thought to what can happen and beginning to repent. Christ said "Fear not them

From my Diary



By T. H. Stevenson

which kill the body; rather fear Him which is able to destroy both soul and body in hell."

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In Stephen Neill's *The Unfinished Task*, the last paragraph of this important book quotes Psalm 96:10 as found in ancient manuscripts, "The Lord reigneth from the tree." Reading that, I remembered that conversely the opening sentence of *The Cross of Christ the Throne of God*, by F. J. Huegel, cites this same significant rendering of the psalm, contending that "from the tree" was in the manuscripts read by the early Church. Here are two authors writing on great themes, one commencing and the other concluding his volume with the glorious truth that Christ triumphed by death. In the Bible, this truth begins and ends and runs throughout the Word.

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Entering the empty railway compartment, I lifted the magazine lying there. It was a spiritist publication. It was quite amazing to read of advertised trance talks; their titles, times and where they would be given. There must be very close liaison for the mediums to know so well beforehand just when they will go into a trance and for their guides to inform them so well of their chosen subjects. The speakers' names? Moon Trail, Moon Star, Ram-adahn and Ishma Tonga! Yet many intelligent people accept it all.

We speak of the spiritists, but they themselves use the name *spiritualists*. Perhaps materialists would be the most appropriate description when you study what it costs to attend their activities: seances 5/-; private group of five 35/-; psychometry demonstration 3/6; private appointments with mediums 25/6; aurograph with interpretation 27/6—all dearer if not a member. Well, one may not know what all these mean, but at least it is clear what they cost.

CHURCH NEWS FLASH

GOSPORT ANNIVERSARY

The weekend February 7th to 9th brought the twentieth anniversary of our church and of the ministry of our pastor, Miss F. M. Munday. We invited Pastor Boulton and his wife for the occasion, as he remembered Miss Munday in the old days and her miraculous healing. What a weekend of blessing



Miss F. M. Munday.

we enjoyed! The choir and Crusaders sang and Mrs. Boulton rendered solos. Pastor Boulton's message on the "four musts" left us with food for thought. It is wonderful to us all how, from a wooden hut, God has built His church and given us, through His child, so many years of faithful ministry. At the closing of the Sunday night meeting Mrs. Burr presented Miss Munday with a Bible and a cheque as recognition of our appreciation.

W. M. BURR (Secretary).

LONG EATON CAMPAIGN

We have just completed a twelve-day campaign with Pastor Chuter at the Elim Church, Long Eaton, and have much to praise God for. Thirty-one were recorded as having received Christ as Saviour and many testified to healing.

Mr. Bates of Long Eaton was suffering from a slipped disc. After eight years of treatment and having to wear a brace for his back he was asked by Pastor Epton, the resident minister, to come to the campaign. He did so, and was both saved and healed and was able to discard his brace.

Another lady, Mrs. Gothard, had been unable to sleep without drugs for three years. After prayer she was able to sleep normally.

Miss Mary Osborne, one of the Crusaders from the Elim Church, Sandiacre, was suddenly taken ill

with back trouble. The doctor suspected a slipped disc, but after prayer she could touch the floor with her hands.

We have proved that Jesus is still the same yesterday and today and for ever.

D. M. EPTON.

BRIXTON HILL—FROM PULPIT TO PEW

The usual Sunday evening congregation was increased by parents and friends of Sunday school scholars on February 15th, when Bernard H. Norris relinquished the pastorate of the Milstead Street church after eighteen months. Mrs. Norris was presented with a bouquet of flowers by the young people. Pastors Desmond Davies and John Fry, both students of the Elim Bible College, were welcomed as co-pastors of the assembly. Both have taught in the Sunday school for some time and are well known and liked by the scholars. Mr. and Mrs. Norris will be continuing their work among the young people. After months of sowing, the church is looking forward to a great harvest of souls.

B. H. NORRIS (Secretary).

MISSIONARY COUPLE "ADOPTED" BY SCHOOL

Mr. and Mrs. R. A. Gull from the Kikilo Elim mission station, Tanganyika, have been "adopted"



Mr. Gull receives the presentation.

by the Swindon Elim Church Sunday school. The school will keep in touch with them when they are on the mission field.

Mr. Gull was the visitor at the missionary week-end held at the Elim Church, Osborne Street, Swindon. He was presented with a new film and slide projector by Mr. D. Butler, on behalf of Sunday school scholars. Susan McGovern also gave a cheque to help the Elim Missionary Society.

Wiltshire Evening Advertiser.



**MRS. WINIFRED PROTHEROE WITH
THE LORD**

ONE of the most active and outstanding members of the Swansea Elim Church, Mrs Winifred Protheroe, was called home to be with the Lord on Thursday, January 29th, at the age of fifty-three years.

Our sister had for many years worked with the Worldwide Evangelisation Crusade, and had travelled extensively in many parts of the world on deputation work. She was a very acceptable preacher, a woman of outstanding courage and faith, who lived and prayed for revival in our time.

Her ministry has been greatly appreciated in many Elim churches; having received the Pentecostal experience she was never so happy as when leading Christians into the blessed experience of the baptism of the Holy Spirit. Her invigorating testimony was an inspiration to the many souls she led to Christ in many lands.

Affectionately known to us as "Winnie," she was a sister beloved. She was in active service for the Master right up to the time of her sudden home-call. The Elim Church at Swansea and the W.E.C. have sustained a very great loss. Her funeral service was attended by a very large and representative congregation. Mr. Leonard Moules, Home Director of the W.E.C., and Mr. J. Whybrow, Director of the

C.L.C., spoke very movingly of our sister's devoted life in the service of Christ. The service was conducted by Rev. Edward F. Cole, assisted by Rev. Emrys Davies, Dr. K. Symonds and Rev. Gwilym Francis.

Crewe Crusade (continued from page 183)

In the evening an evangelistic rally was held and a good crowd gathered to hear the dynamic David Hathaway. One of Britain's most outstanding Gospel pianists—Rev. Neville West, of Romford—was present to play for both services.

This building, which has been in disuse for several years, has now been completely renovated. From this centre the Christian message will be proclaimed by Rev. Eddie Lamb and party. It is planned that in the near future an active youth movement will commence.

Crewe Chronicle.



A group of Leyton Crusaders.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, MARCH 25th, 1959, at 9.15 p.m.

Speaker: Rev. John Woodhead (York)

Subject: "Calvary"

Other items include:

Special announcement concerning
Easter Monday meetings in the
Royal Albert Hall, London

Massed Elim Youth Choirs Grand Organ

United Male Voice Choirs

Programme produced and announced by
DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are urgently needed. Please send your gifts today addressed to the Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions, Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 22nd. Luke 22 : 24-38.

"I have prayed for thee" (v. 32).

This statement of the Lord Jesus was made against the stormy background of verse 31. Dark and ominous are the words, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." The "but" beginning verse 32 is like the door of escape—"But I have prayed for thee, that thy faith fail not." Just how gloriously effective this prayer of Jesus was is seen in the man of God that Peter became and in all that he was able to accomplish in His name. Jesus is now exercising in heaven a great ministry of prayer. He has you on His heart and is praying for you.

Monday, March 23rd. Luke 22 : 39-53.

"He . . . prayed. . . . He prayed more earnestly" (vv. 41, 44).

So intense was the agony in the garden that a comparison of verse 41 and Matthew 26 : 39 will show that this prayer of fathomless intensity was made first when on His knees, and later when prostrate on His face. Luke alone mentions His sweat "as it were great drops of blood falling down to the ground," a further evidence of this agony of soul. The presence of the angel strengthening Him quickens our hearts to the thought that the time spent in the garden is not only beyond our understanding but beyond all human power to endure. "Lest I forget Gethsemane." Who of the Lord's people would, or could, forget?

Tuesday, March 24th. Luke 22 : 54-71.

"Peter went out, and wept bitterly" (v. 62).

In his self-assertiveness the warning of Jesus was neither heeded nor understood by Peter. Never would he forget the look in the eyes of the Lord. The pity and tenderness that He saw there filled his soul with anguish and remorse—he "went out, and wept bitterly." The sorrow that he felt was very different from the sorrow of Judas. Here we have an instance of "godly sorrow" that we read about in 2 Corinthians 7 : 9-11. It is a sorrow that works repentance to salvation. Through this deep valley Peter was able to find the place of restored fellowship with his Lord. May we know the sweetness of this unclouded fellowship with Him.

Wednesday, March 25th. Luke 23 : 1-12.

"He answered him nothing" (v. 9).

This silence before Herod must be viewed differently from what is recorded when Jesus stood before Pilate—"He answered him to never a word" (Matthew 27 : 14). His silence before the Roman procurator was the silence of unresisting submission to the will of God. It was the silence of the Innocent taking the place of the guilty. If ever silence was golden it was here. The silence before Herod was the

pronouncement of a sentence. Herod had, before this, silenced the voice of God through John and continued in defiance and sin (Matthew 14 : 3-12). The case of Herod should come as a warning to all who hear the Word of God.

Thursday, March 26th. Luke 23 : 13-26.

Pilate is named in the first verse of the chapter. This is followed later by his words "I find no fault in this man." Why then did he hand Him over to the will of His enemies? Underlying the words "Thou art not Caesar's friend" was a cleverly veiled threat. They were perhaps cognisant of deeds done by Pilate that would not bear investigation. His righteous duty was therefore subordinated for policy and position. The washing of his hands probably comes in just here. His conscience was no easier and his hands were no cleaner when he had finished. May we ever do our duty and do what is right.

Friday, March 27th. Luke 23 : 27-43.

"Save Thyself" (v. 37).

This was the mocking cry of the Roman soldiers. These men were but imitating and using the words of the people and their leaders. It was not the nails that held Jesus to the tree, it was His perfect submission to the will of His Father and His love for mankind. It was to die that He came, and by His death to open up the gate to life eternal. The dismissing of His spirit was only after the work of redemption had been completed. "Finished"—we have but to repent and believe.

Saturday, March 28th. Luke 23 : 44-56.

"The veil of the temple was rent in the midst" (v. 45).

The temple veil performed the same function as the one designed in heaven and that had hung in the tabernacle. The meaning of the type is in Hebrews 10 : 20: "The veil, that is to say, His flesh." The moment Jesus died on the cross the veil of the temple was rent in the midst. Matthew tells us that it was rent from the top to the bottom—God opened the way, and that by the death of the Lord Jesus. "In the midst"—it was rent in two equal parts, revealing that His death was the centre of His mission among men. Not a stray thread was visible. His redeeming work was perfect and complete. Hallelujah!

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You can leave your money in your will to the Lord's work and ensure that it continues to do good.

Send for the brochure "Build for the Kingdom" or for a form of bequest to include in a will to the

Secretary
20 Clarence Avenue, London, S.W.4

£ £

COMING EVENTS

(Please pray for these services)

COULSDON. March 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. J. Jones (Welsh evangelist). Leader: Eldin R. Corsie (Elim). Singing party from Bayswater. 7.

CROYDON. April 4, 5. Elim Church, Stanley Road, West Croydon. Pastor's Anniversary services. Speaker: S. Gorman. Sat. 7, Sun. 11 and 6.30.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

HULL. April 2-9. City Temple, Hessle Road. Evangelistic campaign conducted by Mr. Idris Davies, Welsh evangelist. Sun. 10.45 and 6.30, week-nights 7.30.

LEIGH-ON-SEA. Elim Pentecostal Church, Glendale Gardens. March is Men's Month. Every Sunday night at 6.30 special items by men for men. Final Sunday, Easter Day. Guest speaker: H. W. Greenway. "Every brother win another."

LEYTON. March 22. Elim Church, Vicarage Road (buses 699/697). Converted dance band leader, Norton Coleville. 6.30.

SALFORD. March 21-23. Elim Church, Nursery Street. L. Tranter (Barnsley). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.45.

EASTER CONVENTIONS

BIRMINGHAM. March 26-31. Elim Church, Graham Street. Speakers: L. W. Green and D. J. Green. Convener: John Dyke. Thurs. 7.30, Fri. 11 and 7.30, Sat. 7, Sun. 11 and 6.30, Mon. 11, 3 and 6.30. Tues. 7.30.

CARLISLE. March 27-30. Elim Church, West Walls. Speakers: C. E. Kingston (London) and F. R. Lomas (Ireland). Convener: A. J. K. Magee. Good Friday 11 and 7, Sat. 7.30, Sun. 11, 3 and 6.30. Easter Monday 3 and 6.

CROYDON. March 27—April 2. Elim Church, Stanley Road, West Croydon. Speakers: W. J. Maybin and W. J. Patterson. Convener: H. Burton-Haynes. Good Friday 11 and 7, Sat. 7, Easter Sunday 11 and 6.30, Tues., Wed. and Thurs. 7.30.

HASTINGS. March 26-31. Elim Church, Central Hall, Station Road. Guest speakers: Eldin Corsie and Raymond Hughes. Convener: F. Shadlock. Thurs. 7.30, Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30, Easter Monday no services, Tues. 7.30.

KIDDERMINSTER. March 27—April 1. Elim Church, Prospect Hill. Speaker: Robert D. Bradley (Neath). Convener: Ian R. Moore. Fri. 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30 (cups of tea provided), Tues. 7.30, Wed. 7.30.

LEEDS. March 27—April 2. Foursquare Gospel Church, Bridge Street. Speakers: J. Whitfield-Foster, R. Kayes, H. Palliser, J. Tetchner and Miss O. Garbutt (Belgian Congo). Good Friday 7, Sat. 7, Sunday 10.30 and 6.30, Easter Mon. 3 and 6.30, Tues. 3 (missionary) and 6.30, Wed., Thurs., 7.30.

LEYTON. March 26-29. Elim Church, Vicarage Road. J. J. Way (former minister). Thurs. 7.45, Fri., Sat. 7, Sun. 11 and 6.30.

PALMER'S GREEN. March 27. Elim Church, Russell Road (off Bowes Road). Special Good Friday services. Speaker: A. O. Johnson (Watford). Refreshments provided. 3 and 6.30.

PORTSMOUTH. March 26-29. Elim Church, Arundel Street. Speaker: Andrew Lambie. Thurs. 7.30, Good Friday 3 and 7, Sat. 7.15, Sun. 11 and 6.30.

SCARBOROUGH. March 27-30. Elim Church, Murray Street, Londesborough Road. Speakers: G. N. Backhouse (Westcliff) and A. D. Hathaway, B.A. (Bradford). Convener: T. W. Walker. Good Friday 11 and 6.30, Sat. 7, Sun. 10.30 and 6.30, Easter Monday 3 and 6.30.

SHEFFIELD. March 27-31. Elim Church, Lee Croft, Campo Lane. Speakers include: J. Watkins, E. J. Jarvis and G. A. Burgess. Fri. and Sat. 7, Sun. 10.45, 2.30 and 6.30, Mon. 3 and 6.30, Tues. 7.30.

ST. PETER PORT, GUERNSEY. March 27—April 2. Eldad Elim Church, Union Street. Speakers: A. V. Gorton and Mrs. Gorton (Bournemouth). Convener: James F. Hardman. Good Friday 11 and 7.30, Sunday 11 and 6.30, Easter Monday 3.15 and 7, Tues., Wed. and Thurs. 7.30.

SOUTHEND-ON-SEA. March 27-29. Elim Church, Seaview Road. Special speakers: J. Gardiner (Halifax) and L. Cairus (Witham). Special music and singing by Hawaiian guitarists Mr. and Mrs. Norman Lay (Becontree). Good Friday 11, 3 and 6.30, Sat. 7, Easter Sunday 11, 3 and 6.30.

WESTCLIFF-ON-SEA. March 29. Elim Pentecostal Church, Westborough Road. Special visit of Leslie Hillary (East Ham). Easter Sunday 11 and 6.30.

WIGAN. March 27—April 1. Elim Central Hall, Station Road. Speakers: Wynne Lewis (Bridgend), J. Newman (Coventry) and Miss Garbutt (Belgian Congo). Convener: T. E. Francis. Good Friday 7, Sunday 11 and 6.30, Easter Monday 3.30 and 6.30 (cups of tea provided), Sat., Tues and Wed. 7.15.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray. F.R.S.A.

March 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 11, 12, Barking; 12, Holloway prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 30, Cambridge; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

PRESIDENT'S TOUR

The President will visit the following churches: March 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

April 7-9, Swindon; 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

Elim Church, New Orchard Street, Swansea EASTER CONVENTION SERVICES

Speakers:

Rev. J. J. Morgan, Rev. T. W. Thomson, Rev. G. Hillman
Services: Good Friday 11 and 7.15, Saturday 7.15, Easter
Sunday 11 and 6.30, Monday 3 and 6.30, Tuesday 7.15,
Wednesday 7.15 Youth Rally
(Cups of tea between services on Monday)

Plan now to attend this West Wales Convention

WITH CHRIST

Banks. On January 30th, Miss H. Banks, of Elim Church, York. Officiating minister at funeral, John Woodhead.

Boothman. On February 15th, Sarah Annie Boothman, of 31 Lansdowne Crescent, Carlisle. Officiating minister at funeral, A. J. K. Magee.

Copestake. On February 22, Samuel Copestake, aged 74. Cremation at Carmountside, Stoke-on-Trent, conducted by John Coleman (Longton). "Present with the Lord."

Griffiths. On February 24th, Miss Griffiths, in her 93rd year. One of the earliest members of the Wimbleton Assembly. Officiating minister at funeral, J. Leslie Timbrell.

Innes. On February 20th, Stanley John Innes, aged 46, after much suffering passed into the presence of the Lord. Officiating minister at funeral, J. Osman.

Maddison. On January 7th, Miss C. Maddison, of Elim Church, York. Officiating minister at funeral, John Woodhead.

Pearson. On February 18th, Mary Alice Pearson, of 214 Richardson Street, Carlisle. Officiating minister at funeral, A. J. K. Magee.

Titchener. On February 17th, George Titchener, aged 76, beloved deacon and late treasurer of Elim Church, Rochester, passed into the presence of the Lord. Officiating ministers at funeral, J. Hyde, assisted by H. A. Court.

Wheeler. On February 5th, Lucy Ellen Wheeler, aged 74, loyal and beloved member of Elim Church, Selly Oak. "With Christ." Officiating minister at funeral, J. Osman.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays; home comforts; Christian fellowship; good food; 100 yards pier. S.a.e. to Mr. and Mrs. Sheasby, 73 Sea Road. Phone Bos. 33614. C.77

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bourne. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Colwyn Bay. Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633).

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure; Mr. and Mrs. Puddicombe. C.18

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London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

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St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

Walton-on-Naze, Essex. Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

MISCELLANEOUS

Hear Evangelist T. L. Osborne; tapes available, half-hour-length sermons. Write for particulars to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.72

BIRTHS

Dickinson. On February 26th, to Kenneth and Sheila Dickinson (née Spink), Sheffield, a son, Michael; a brother for Christine.

Gage. On October 9th, to Mr. and Mrs. R. Gage, God's gift of a daughter, Olive.

Johnson. On January 29th, to Pastor and Mrs. A. O. Johnson, Watford, the gift of a son, Christopher Dearnley; a brother for John Mark.

Parkin. On March 2nd, to Raymond and Edna Parkin (née Cocking, Sheffield, a daughter, Gillian.

DEDICATION

Hulme. On March 1st, at Elim Church, Longton, Martin Hulme. Officiating minister, John Coleman (resident minister). C.83

MARRIAGE

Sanderson : Foster. On January 31st, at Elim Church, York, Peter John Sanderson to Rosalie Foster, Officiating minister, John Woodhead.



The

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Photo by

Charles Bean

WHERE THE SHEPHERD LEADS HIS FLOCK

Simon — Christ's Cross-bearer

(Mark 15:21)

By E. Scrivens (Minister of Oxford Elim Church)

WAS it a dark-skinned African who carried the Cross for Jesus? Simon may have been a wealthy Jew who had migrated from Palestine to North Africa and who, returning to Jerusalem for the Passover, happened to be passing by at the same time as Jesus stumbled under the weight of the Cross. If Simon were merely an emigrant, we have no reason to suppose that he was black.

But there is good evidence elsewhere in the New Testament that enables us to assume that an African played a part in the drama of the Passion. St. Mark, whose gospel was intended for the Christians at Rome, specifically uses the phrase "Simon . . . the father of Alexander and Rufus," indicating that these sons of Simon were well known at Rome. Rufus is mentioned again, this time in Paul's Roman epistle (Romans 16:13). Simon (the Cross-bearer?) we meet again, for he is mentioned in the same verse with Lucius (also of Cyrene). This verse, Acts 13:1, is most significant. In a list of church officers, besides others we have Simeon that was called Niger and Lucius of Cyrene. Simeon is the same word as Simon, and Niger, as everyone knows, means black. So that we are entitled to read the verse to mean that there were at Antioch "Simon the nigger" and "Lucius," (both) of Cyrene.

For my part, I like to think that a broad-shouldered man, bronzed by the African sun, played a helping hand in carrying our Lord's Cross.

What happened on that early Good Friday morning? Let us try to recapture the scene.

Jesus is on His way from Pilate's palace to the hill of Calvary outside the city gates. He has been up all night. He has passed through the agony of spiritual struggle in the garden of Gethsemane. He has sustained the shock of being betrayed by one of His own disciples, Judas, and seeing the cowardice of the others. He has stood the test of four unfair trials, with all the wounding of the spirit which comes from listening to false witnesses and crafty travesties of justice. He has heard the mob demand His life and cry out "Crucify Him! Crucify Him!" He has been subjected to the coarse brutality of a handful of Roman soldiers. He has been bound with thongs that bite into His flesh. He has been struck on the head with rods until His head throbs and aches. He has been crowned with thorns and mocked. His back

has been whipped with a leather scourge, in the lash of which pieces of iron and bone have been tied. Now they have placed on His raw and quivering shoulders two huge, rough beams of wood, under the weight of which He sways and staggers. The Roman centurion is in a dilemma. He cannot ask a Roman soldier to carry the Cross. He must not incur the enmity of the priests by making an orthodox Jew unclean for the Passover ceremony, which certainly would be the case if he touched this wood. Then he sees Simon, a strong-looking African, who solves the problem, and so Simon is dragged to the greatest honour of his life.

What is the instruction to be derived from this incident?

I. THE IMPORTANCE OF "ACCIDENTALS" IN HUMAN LIFE

Here was a man who had come to the Passover feast from a distant city in North Africa. He was Simon, a Cyrenian, from a town in what is now known as Tripoli, a distance of about 800 miles from Jerusalem. Very likely he had come in a Roman galley from Alexandria to Joppa. He had hardly yet got the motion of the ship out of his brain. It had never entered his head that he would be impressed by the Roman guard and made to assist at an execution; he had probably never heard of Jesus Christ before this hour, yet he was on the spot at the time when Christ wanted someone to carry His Cross, as if he had made an appointment to be there. And yet, as men speak, it was all by chance.

Think of the "ifs" or acts of "providence" in this man's life. If he had lodged in a different village near Jerusalem than the one in which he did, if he had got up that morning sooner or later, if he had walked quicker or slower, if the whim had taken him to go in at another gate, if the centurion's eye had not chanced to alight on him in the crowd, or if the officer's fancy had picked out somebody else to carry the Cross, all his life would have been different. That "if" saved his soul.

We Christians like to believe that these "ifs" in a man's life are the providences of God. Thus:

"The eternal mandate ran,

Almighty Grace, arrest that man."

So often a detail decides a destiny.

II. A BURDEN, LAID ON US UNWILLINGLY, MAY AFTERWARDS REVEAL ITSELF THE GREATEST GLORY OF OUR LIFE

Simon never took up the Cross of Jesus willingly. The record says he was "passing by." He was quickly making his way through the crowd, eager to be about his own business, and must have been greatly surprised and distressed when a rough hand was laid upon him and the stern voice said, "You there, shoulder that Cross!"

Then the officer had to overcome Simon's reluctance. He was "compelled" to bear the Saviour's Cross. I can well believe that when the centurion's eyes fell upon him as a likely man for the task, and the soldiers dragged him forward to this very shameful occupation, Simon would say to himself, "How dare they associate me with such a fellow, a criminal evidently of the deepest dye? How dare they exhibit me before all this crowd as the companion of felons?"

Yet how different in after days! Yes, there was to come a time when there would be no hour in Simon's life of which he could be so justly proud as that in which he had been Christ's Cross-bearer. "And the best of all," he might say in telling the story afterwards, "is that I didn't want to do it at the first! And now, why there is nothing in all the world I would exchange for it. Yes, Peter may have been the leader of the apostles, John may have leaned his head on His breast, but to me, an unknown stranger, God gave an honour all my own. He chose me to carry His Cross."

Yes, in one sense all his own, and yet in another sense,

"Should Simon bear the Cross alone?
And all the rest go free?
No; there's a cross for everyone,
And there's a cross for me."

And so God may lay some heavy cross on our unwilling shoulders, and, like Simon, at first we are reluctant to bear it. But afterwards we may come to see that that very thing was the greatest glory of our life.

III. OH THE BLESSEDNESS OF CONTACT WITH THE CRUCIFIED!

How long Simon was an unwilling bearer of the Cross we do not know. Probably at the beginning it was just a touch of human sympathy which altered his spirit towards Jesus. As he watched the struggling, suffering Saviour he was drawn to pity. But it did not end there; pity gave way to admiration, admiration to something deeper—to love, and finally to a committed life. "You can go now" the

soldiers would say. But no, he cannot go. There is something here which more strangely attracts him than the centurion's compulsion. As the long nails are driven into the Saviour's hands and feet it is as though they are being driven through his heart. He hears the Lord's prayer, "Father, forgive them, for they know not what they do." Perhaps this last thing led Simon to repentance and salvation. The evidence of the New Testament, as we have seen, helps us to assume that he and his family were saved.

IV. THE CROSS AND THE COLOUR BAR

In one sense we might say that Jesus was a Jew, but it is the last thing anyone remembers of Him. "Christ died for all"; "He is no respecter of persons"; "God has made of one blood all nations of the earth." I like to think that Simon was a coloured man who had an honoured part to play in the Cross of our Lord. It demonstrates the universality of the Gospel, and the racelessness of Christ.

A little girl in India was once shown a picture of our Lord which had been made in England, and when she saw it, to everyone's surprise, she burst into tears. When asked why she wept she said, "I didn't think He was a bit like that." We all know what she meant. He was too English-looking for her. If we are to have a portrait of Him, all nations and races must help in the work of painting His picture.

The white races are responsible for placing on the shoulders of their darker skinned fellow human beings many weighty and unnecessary burdens.

Dr. Leslie Church relates an experience of his which took place in the first world war. He was sheltering for the night in a disused cottage in France when a coloured medical officer from a neighbouring black battalion came into the room. He must have thought that Dr. Church was asleep, for through the darkness came the audible accents of his whispered prayer, and one of the petitions which came to Dr. Church's ear was this, "O God help me to bear the cross; help me to bear being black!"

As we think of Simon, the Cross-bearer, who carried the cross that man can carry, and we think of Jesus, who carried the Cross that no one else could ever carry, let us dedicate ourselves to the task of bearing His reproach, even if that bearing interferes with our immediate pleasures, and takes us out with Christ beyond the gate of comfort and beyond the walls of ease. And remember that the true cross-bearer finds that in the shadow of that tall tree where Christ was slain and homeless all men are at home.

EDITORIAL

MANY INFALLIBLE PROOFS

THERE can be no other religion which depends so much on one fact, no creed or doctrine, no thought or idea so inseparably linked with one event, as the Christian faith and the bodily resurrection of our Lord Jesus Christ. How truly this great event has been termed the Gibraltar of our faith and the Waterloo of rationalism!

The early Church recognised this when it made the resurrection the main plank of its platform, mentioned with the utmost clarity the many infallible proofs and, conversely, confessed that if Christ were not risen its faith and preaching were in vain. Let us never forget the tremendous importance of that first Easter.

How natural was the incredulity of all concerned in the drama of those momentous events we now commemorate on Good Friday and Easter Sunday. Mary, supposing Jesus to be the gardener—never a thought of His resurrection crossed the threshold of her mind; the women with their spices—witness to the dread finality of His death; the two on the Emmaus road, having heard of a multiplicity of signs, each worthy of fuller investigation, and yet so convinced, so utterly convinced of the impossibility of hope. How like ourselves, our much-vaunted faith disappearing like leaves before winter's blast when the moment of testing comes. Dare we accuse them when, with so much more evi-

dence, we show so little of that true creative faith that counts the impossible possible, and things that are not seen real and true?

We cannot and would not glorify doubt, yet surely here again we see the truth, so common in Scripture, that God can make even the wrath of man to praise Him, so that over many an obvious evil we can say with Joseph, "God meant it for good." The very faithlessness of the disciples is the most outstanding proof. Stories may be concocted, tales spread abroad, but this natural, oh so natural, incredulity, these doubts that so resisted faith—these have the unmistakable ring of reality.

Many infallible proofs! Yes, we have the empty tomb, the multiplied appearances to many as well as to few—but, to me, one of the most wonderful of all is this: here we have a fact so patent, so obvious, so impossible of any other explanation *that even the incredulity of those followers of Jesus could be overcome.*

Parallel to this today is the joyful assurance of those who, once bound in the chains of unbelief and sin, unable to rise, have experienced that same dynamic power of the risen Christ at work in their lives. It took a miracle to convince the disciples—it took a miracle too to bring you and me to trust in Christ; but, thank God, we believe in miracles, and the greatest of all is this: He is **RISEN . . . Jesus is ALIVE!**

Whether in crowded Royal Albert Hall or in the smallest assembly, may we recapture the joyous excitement, the hilarious ecstasy of that first Easter Sunday that banished for ever the shadows of sin and death and hell and opened up the vista of endless life in Christ.



ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts, which we thankfully acknowledge.

Elim Missionary Society

Bournemouth, £200; Wimbledon, £1; Aldershot, £2/7/6; Clapham Crusader, £1; London, S.E., £1/10/-; Plaistow, 8/6; Cape Town, £5; Leeds, £5; Birmingham, £15; Dunster, 4/-; Hopeful, £10; Luke 13: 29, £15; Birmingham, £10; Clapham Crusader, £1; Birmingham, £10; Birmingham, £6/10/-.

Gifts to the work of Elim

Birmingham Salvationist, six gifts of £2 each; F.L., £10; F.L., £10.

Elim Youth Movement

W.1, £2.

Campaigns

9/-; 9/-; E.M.J., £2; E.M.J., £1; E.C.2, 4/-.

Radio Work

Bangor, Northern Ireland, £5.

Elim Ministers' Disablement Fund

A sister in Christ, £5.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, London, S.W.4.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Comment on Hungary

We understand that there is passive but persistent opposition to the Marxist "education" of children in Hungary by the pronounced opinion of the vast majority of the school teachers on national and religious lines. This news comes from the central committee of the Communist-controlled Hungarian school teachers' trade union movement.

Only ten per cent of 80,000 teachers are members of the Hungarian Socialist Labour Party. The communiqué issued by this organisation refers to these opinions of teachers being expressed as "the view that we Hungarians are a small nation but we must fulfil a particular mission. We are the bridge between east and west and the Hungarian nation can only fulfil its political mission in so far as we pursue a policy of neutralisation." The general plan, it appears, is to eliminate such teachers before long.

How refreshing it is to know that in spite of the recent Hungarian blood-bath the spirit of this gallant people remains unbroken.

T.V. in the news

Twenty-six clergymen from two of London's dioceses recently spent two days at Broadcasting House and Lime Grove studying radio and television technique. This is a consequent development of the plan inaugurated at the Church Assembly meetings last year to help clergymen to master the techniques of these latest media for the propagating of the Word of God.

It is to be hoped these reverend gentlemen appreciate that what the world needs is Jesus—not Free Church or Anglican churchianity. If any of them are reading these lines we would say to them as those of old said to the disciples, "Sirs, we would see Jesus."

Pakistan

Recently, in the city of Lahore, a representative gathering of Christian nationals and missionaries met together and formed the Evangelical Fellowship of West Pakistan. It is based on an individual rather than on a church membership, and the fellowship is constituted so as not to be in opposition to or in competition with other existing fellowships or organisations. It is understood that application will be made to affiliate with the World Evangelical Fellowship.

Northern Rhodesia

Reports reach us of the wide-open door for the distribution of Christian literature which exists in Barotseland, the vast central area of Northern Rhodesia. Rev. M. M. Temple, of the United Society for Christian Literature, found it a land open to book-sellers. In one place in one and a half hours he sold £115 worth of books, and if he could have carried twice that amount could easily have disposed of them.

Israel gathering in exiles

President Izhak Ben-Zvi of Israel urged his small country to continue its mission of "gathering in exiles." The president spoke in connection with the Jewish New Year 5719, which came in on Sunday, September 14th last.

Reviewing ten-year-old Israel's achievements and plans, Ben-Zvi declared: "It is our task to continue the gathering in of exiles, consolidate them into one nation and go on with the revitalisation of wastelands of our country and the rebuilding of its ruins. We must prepare for immigration and reconstruction."

So, rapidly and amazingly, the Word of God reigns triumphant over all political and religious considerations. God says: "I will gather them from all the countries to which they have gone."

Communism in its ultimate

The reports in the daily press of conditions in China under the Communists suggest that Mao-tse-tung has gone farther in his communising of China's millions than even Russia has as yet ventured. Communism, by its very name, means the appropriation by the State of everything and the elimination of everything personal. The Chinese Communists have now regimented the people into vast communes where family life is virtually abolished and people live together as State-organised groups. This, too, in a country which controls practically one-third of the world's population.

This is the most anti-social and anti-Christian step in the control of the individual that Communism has yet taken in regard to its "free" population. True the vast slave camps of Siberia are a symbol of the tyranny of Communism, but this new development of herding the "free" people into communes virtually means the abolition of the "freedom of the free." The family is God's social unit, and is the very foundation of all human society. By these communes the Communists have struck another deadly blow at God's plan for the human race.

When will Christians see that all the triumph of the Antichrist cannot be relegated to a mere seven years tribulation after the rapture of the saints, but is to be seen and felt here and now, when virtually half the present population of the world is under the domination of the Communist heel and its victims cannot buy or sell unless they are stamped with the mark of Communism.

Evangelistic Hymns and "Cheap Popularity"

Canon Greville Cooke, Professor and Fellow of the Royal Academy of Music, recently delivered a lecture at the Royal Society of Arts on "Style and Era in Church Melody." He is an eminent authority on musical matters, but we deplore his criticism of the practice of intro-

ducing doctrine into our hymns. He also criticised the linking of choruses with evangelistic hymns as is the case with so many of our popular hymns, and calls it a "prostitution of all the criteria of art" in the cause of cheap popularity. He so dislikes this evangelistic type of hymn that it makes him want to "hide away far out of reach of enthusiastic evangelists."

Well, whether the Canon likes it or not, these hymns, introduced mainly through the Sankey and Moody campaigns, have reached the hearts of the people with the Gospel in a way that the staid, and perhaps more artistic, type of hymns never did and never could do. Many of these evangelistic hymns, with their passion and pathos, were born out of intense longing and desire in the human heart for the reality of the things of God, while many others in simple words rather than in artistic style recount vial experiences in the lives of the writers. Take for example "Blessed assurance, Jesus is mine," and the writer's testimony in the chorus "This is my story, this is my song: praising my Saviour all the day long"—truly an inspiring witness to the experience of the true child of God. So "Sing on, ye joyful pilgrims."

A New Flag

So America expands its borders to include Alaska as its forty-ninth state, and a new flag emerges with forty-nine stars to replace the forty-eight. This is the first change since 1912, when Arizona was raised to the status of a self-governing state. Alaska, once a frozen waste, now becomes a key point in the defence of the territory of the United States.

Changed conditions in the world today have altered valuations too. Places once considered remote from civilisation are today brought within the circle of our civilised world. Truly a changing world.

Vatican Voting

A communication has been directed to the U.S.A. State Department in Washington protesting that in the voting of the American cardinals in the election of Pope John XXIII in Rome they have violated a vital principle of American law. The State Department admitted that the election was for the purpose of choosing the head of a sovereign state known as the State of the Vatican City, but argues that the law is not applicable because the political election is "incidental." The secretary of the organisation known as Protestants and Other Americans United for Separation of Church and State calls the reply "a noble effort to resolve an impossible dilemma."

Here is a case of the split personality of a church which alternately poses as a religious organisation and a sovereign state. As the poet said, "East is East, and West is West, and never the twain shall meet." Even the position of the Church of England as a state church is not comparable with the Roman Catholic Church, which is also in its own right a sovereign state to which all the major nations send their ambassadors. In this case of a split personality we wonder which is Dr. Jekyll and which is Mr. Hyde.

Dr. Oswald J. Smith

This well-known and well-loved servant of God is resigning as pastor of the People's Church, Toronto, and will be devoting himself chiefly to the work of the People's Missionary Society, of which he is president. He will share in the pulpit ministry with his son, Dr. Paul Smith, who succeeds him. In his new duties he will assume the status of pastor-emeritus and vice-president of the church. His thirty years' leadership of the work has been deeply appreciated and suitably expressed.

A Nuclear Scientist finds God

Scientific proof of the power of prayer

I WAS a confirmed atheist. Then one day I really had an experience which set me thinking. I was in a large pathological hospital laboratory and we were attempting to find the wavelength of the brain. We found more than just the wavelength of the brain, we found a channel of wavelengths, and that channel had so much room in it that the different wavelength of each individual brain is farther separated than the fingerprints in each individual hand. This is a point we should remember: God can actually keep in heaven a record of our thoughts just as the police can keep a record of fingerprints.

We wanted to make an experiment to discover what took place in the brain at the moment of transition from life to death. We chose a lady whose family had sent her to a mental institution, but who had been discharged. The doctors could find nothing wrong with her other than the fact that she had cancer in the brain. This affected the balance of her body only. As far as the alertness of her mind was concerned, and in every other way, she was exceptionally brilliant. But we knew that she was on the verge of death and she was informed in this research hospital that she was going to die. We arranged a tiny pick-up in her room to ascertain what would take place in the transition of her brain from life to death. We also put a very tiny microphone in her room so that we could hear what was said if she had anything to say. Five of us hardened scientists—perhaps I was the hardest and most atheistic of the group—were in the adjoining room with our instruments prepared to register and record what transpired. Our device had a needle pointing to the 0 in the centre of the scale. To the right the scale was calibrated to 500 points positive, to the left 500 points to the negative. We previously had registered on this identical instrument the power used by a fifty-kilowatt broadcasting station in sending out a message round the world. The needle registered nine points on the positive side.

As the last moments of the woman arrived, she began to pray and praise the Lord. She asked God to be merciful to those who had spitefully used

her. She reaffirmed her faith in God. She thanked Him for her knowledge of His reality. She told Him how much she loved Him.

We scientists had been so engrossed with this woman's prayer that we had forgotten our equipment. We looked at each other and saw tears flowing down scientific faces. I had not shed tears since I was a child.

Suddenly we heard a clicking sound in our instrument. We looked, and the needle was registering a positive 500, desperately trying to get higher, only to bounce against the 500 positive in its attempt. By actual instrumentation we had recorded that the brain of a woman, alone and dying, in communication with God, had registered more than fifty-five times the power of a fifty-kilowatt broadcasting station in sending a message round the world.

After this we decided to try a case very unlike the first. We chose a man lying in a research hospital, stricken with a very deadly social disease. His brain had become atrophied at the very point of death. He was almost a maniac. After we had set up our instruments we arranged with one of the nurses to antagonise this man. Through her wiles she attracted his interest in her, then suddenly she told him she would have nothing more to do with him. He began verbally to abuse her, and the needle began to register on the negative side. Then he cursed her and took the name of God in vain. The needle suddenly clicked back and forth against the 500 negative post.

By actual instrumentation we had registered what happened in the brain when that brain broke one of the ten commandments: Thou shalt not take the name of the Lord thy God in vain.

We had by positive instrumentation established the positive power of God and the negative power of the adversary.

If we scientists can record these things, I believe with all my heart that the Lord God can keep record of our thoughts. He has more power than we have and is a better record keeper than any of us on earth.

—Sel.

HOME CALL OF PASTOR R. E. DARRAGH

The passing of Pastor R. E. Darragh into the presence of the Master on Saturday, February 28th, brings to mind memories of the early days of the Elim movement. In 1915 he became the first member of the Elim Evangelistic Band in Northern Ireland, and soon became known in campaigns for his unique style in conducting meetings.

With Miss N. Adams (now Mrs. Stoneham) he took over the newly started work at Clapham in 1921 in an old Methodist church and soon endeared himself to the congregation. It was here that the writer, feeling his way into Pentecost, came under the influence of Mr. Darragh. His friendly and happy personality made him an ideal song leader, a role in evangelism he carried on in association with Principal G. Jeffreys for many years, conducting vast campaigns all over Britain and in many parts of the Continent. His circle of friends was as wide as his own interests, and many of the friends he had made in the early days in London were at the funeral service in Streatham cemetery on Friday, March 6th.

Mr. Darragh was indeed a brother beloved. Though we sorrow not as those who have no hope, we would extend our heartfelt sympathy to those of his relations who mourn his loss, and to those who were nearest to him in fellowship during the latter years of his life.

H. W. Greenway.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, APRIL 1st, 1959, at 9.15 p.m.

(Short wave : 20.2, 26.1 and 32.3 metres)

Speaker : J. J. Morgan (Birmingham)

Subject : "Can I be sure about God ?"

Easter hymns sung by the

London Crusader Choir Elsie Annetts

with the Berkeley Brass Trio

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are urgently needed. Please support us and write today to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

We begin at

TRAFALGAR SQUARE

11 a.m.

Easter Monday

and continue at

3 o'clock

and 6.30 p.m.

in the

Royal Albert Hall

Be sure to come -

it's going to be a great day !

Church

News

Flash

ACTIVITIES AT LONGTON

Recently at the Elim Church, Longton, we had a visit from Rev. John Dyke, who ministered upon the subject of the baptism of the Holy Spirit. One of our young men was very anxious to receive his baptism, but being on shift work he would be unable to come to this service. This matter was prayed about and the Lord answered, for quite unexpectedly the shift for this particular day was altered. This young man received his Pentecostal experience. Another sister who was filled was wonderfully led to witness to her employer.

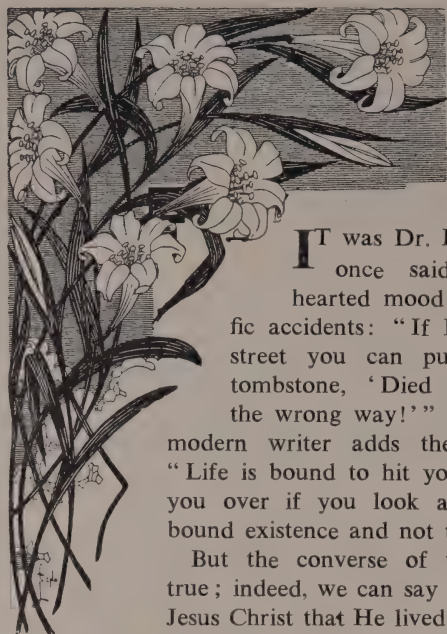
Great blessing was experienced when for the first time in the Potteries we showed the film "The Heart is a Rebel." The church was packed to capacity and benches were borrowed from the local Methodist church; even so there were a number standing. Several decisions were recorded.

It pleased to

"Not My will . . ." (Luke 22 : 42)

GETHSEMANE

By H. W. Green



IT was Dr. Lucock who once said in light-hearted mood about traffic accidents: "If I die in the street you can put over my tombstone, 'Died of looking the wrong way!'" To which a modern writer adds the comment, "Life is bound to hit you and bowl you over if you look at an earth-bound existence and not to God."

But the converse of this is also true; indeed, we can say of the Lord Jesus Christ that He lived looking the right way. Strange that it was through the portals of death that He found life. Yet this is the supreme paradox of the Christian message. Christ died to destroy death and nullify for ever the power of him who brought the human race within its fatal grasp; "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). The lesson of the Cross teaches us that though called upon to sacrifice and suffer a man can live by looking the right way. Amid the demonic forces that gathered to crush the Son of God in Gethsemane He had eyes only for the clear shining of the will of God. On the Cross, with its disregard for human sentiment and feeling, He had eyes only for the accomplishment of the Father's mission among men. Dr. F. Boreham writes in one of his books: "Love ever marches to its triumphs by way of pitch-black Gethsemanes and blood-red Golgothas."

Our texts teach us just that simple fact. When, confronted in the garden by crushing anguish of heart, to quote Weymouth, "He began to be full of terror and distress," Christ surrendered Himself to the will of God; His own desires were completely submerged in the Father's plan. Thus He was able to embrace death without a ripple on the calm sur-

face of His serene spirit. Though blood poured from His countenance in gory sweat, evidence of the bitter struggle within the citadel of His personality, He had no cause to flinch. He was surely anchored beyond the veil—"Not My will, but Thine be done."

And in like manner on the Cross, as the cold touch of death chilled His fevered brow, He could calmly accept its thrall knowing He was in His Father's care.

The early struggle in Gethsemane resulted in the conquest of the dark forces of fear, of the terrors that assail the mind, that bring tension, torment and temptation. While the disciples succumbed to the soothing forgetfulness of sleep the Saviour faced the spectres of the mind and emerged more than conqueror, equipped for the greater conflict that loomed ahead. They had forgotten their promises of help, their avowal of eternal allegiance—the flesh was too strong. Christ's course of action was directed from above, a goal on which He had fixed His vision, and this was the secret of His triumph.

William Penn said: "If we are not governed by God, we will be ruled by tyrants." This was true in the case of the disciples. When the hour of test came and the opponents of Christ appeared, they all forsook Him and fled. See them in the upper room, shaking for fear of the Jews. They were mastered by the tyranny of fear because they were not dominated by the will of God.

This is no mere religious sophism. To say "Thy will be done" from the heart is the ultimate victory that overcomes the flesh. Within the orbit of God's will is to be held within the gravitational attraction of a divine peace, even amid falling loyalties and the struggles that are physically too hard to bear. Stanley Jones points to an Indian proverb in one of his books and makes the following observation:

he Lord ruise Him

Into Thy hands . . ." (Luke 23 : 46)

CALVARY

cretary-General)

" 'The bursting of the petals says the flowers are coming.' So when your heart bursts with pain and grief, the bursting is only the bursting of the cramping sheath-petals to let the flowers out. The heart-break of Gethsemane was the bursting of the sheath that let the Passion Flower out. And the world was filled with its perfume."

Our present generation is hag-ridden with nervous tensions. An overseas visitor writing to the editor of the *Daily Telegraph* said he had "been struck by the number of faces seen in the streets which showed signs of nervous tension." We are victims of fear because we are living by our own resources. We are not willing to accept the authority from above, and are as a consequence subject to the threats of "an insane asylum run by its own inmates," a generation maddened by its own selfishness and ill-gotten gains. We boast of our phenomenal achievements but cringe before their frightful tyranny; the smallest fragment of our universe has been dissected and we reel back panic-stricken at the awful potential of destruction we have found. We have eliminated God, but are left trembling in the nightmare that follows our early dreams of a world fit for heroes.

The Cross itself represents the antagonisms of hate-inspired men. It is surprising that people who had been helped by the Nazarene should hound Him to a felon's death, that all His efforts to lift the fallen and heal sick souls should culminate in miserable catastrophe. Gethsemane was the inner trial, this was the attack from without. The blood flowed from the wounds in His brow as the thorns were twisted a mocking crown, from the lashes on His back, from the nail wounds in His hands and feet, from the deep spear-thrust in His heart. This was what men did to Him. But it was not a victory for the armies of evil, it was their defeat: by the very

renunciation of physical force and the acceptance of love He conquered the world that sought to crush Him.

The central wonder of Calvary was not in the fact that men took Him and transfigured Him on a Cross, but that He Himself surrendered to this humiliating death. He accepted death to destroy it: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:9, 10). His victory was not on the battlefield driving furiously against His enemies, but by submission to those very opponents. And let this be firmly established, He gave Himself a willing sacrifice. He said, "No man taketh My life from Me. I lay it down of Myself, and I take it again." Paul touches upon the same theme in writing to the Philippians, for he says that Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (2:7, 8). Obedient unto death, He yielded Himself up to the care of the Almighty and thus proceeded to the glorious triumph of the resurrection. Without this mighty factor in the plan of redemption the mysterious phrase in Isaiah's prophecy remains inexplicable—"It pleased the Lord to bruise Him."

But the pain, the ignominy, the abandonment and the death were gladly accepted, for this was the way to succour the fallen race, to give to dead men life, to break the cruel fetters of sin and the grave. "And you hath He quickened, who were dead in trespasses and sins" (Ephesians 2:1); "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:49).

This was the victory over all human endeavour. He alone of all reformers, martyrs and dictators was able to impart life, for He had destroyed death. The emperor Theodosius, having on a great occasion opened all the prisons and released all his prisoners, is reported to have said, "And now, would to God I could open all the tombs and give life to the dead."

The Cross thus becomes to all the sons of men a reminder that the worst has been encountered and

conquered, that Calvary is but a prelude to the symphony of the Lamb. It is this that make's Paul's boasting understandable, "For to me to live is Christ, and to die is gain." The Church has found down the centuries that to die is gain: the Cross only crucifies the carnal that the spiritual may awake. See what the resurrection did for the disciples: "One day they were as men dead," writes Peter Fletcher; "the next, they were intoxicated, delirious with joy. One day they were dumb with misery; the next they were romping like children

out of school, exuberant, hilarious, incoherent in their sheer delight. They shouted in the houses, they shouted in the streets, they sped shouting across continents, they turned a civilisation upside down, and the echo of their noise still rings through the corridors of time."

It will be seen from the Easter story that resurrections follow Calvarys. Only by sharing His death can we experience His life. And so the paradox of Christ becomes explainable in our lives: "He that loseth his life shall find it."



Women's Column

By Gladys Gorton

Easter Parade

WOMEN the world over will be entering into this year's Easter parade, that is the wearing of some new creation. With some consideration and care you have bought a new hat for Easter, or likely a complete ensemble. I wish you joy in the wearing and sincerely trust your hat suits you well and, if you are married, meets the approval of your husband—especially if he has bought it for you!

We put away our winter clothes—we hope—and are in harmony with nature, which has discarded the drab cloak of winter and is adorned with the colourful glory of springtime. Life is bursting forth everywhere: out of death comes life. The wearing of new clothes at Easter is not only because we are in unison with spring, but because of a deeper meaning which probably dates from the early church era. By "putting off the old and donning the new" one is attesting to the fact of the resurrection of the Lord Jesus Christ, which took place during the Jewish Passover feast which is held in the spring. "The Christian Church each year dates its movable Easter feast in relation to the Jewish way of dating the Passover, which begins on the evening of the 14th of the Jewish month Nisan (which is related to the phases of the moon). In effect Easter Sunday must fall not earlier than March 22nd and not later than April 25th."

On a beautiful early spring morning Jesus burst

the bonds of death and came forth from the tomb *alive*. Jesus is alive! Shout it aloud: **JESUS IS ALIVE!**

In imagination I see the angels who heralded His birth leaning over the balustrades of heaven looking on in astonishment, then with united voice chanting, "The Son of God has conquered death and the grave! Behold, He lives!" Heaven resounds with the triumphant chords. Outside the tomb below a woman stands weeping. Mary Magdalene has no eyes to behold nature's spring garb, they are blinded by her tears. Hope did not revive in her heart when she stooped and saw the two angels in the tomb, or even when she saw Jesus, whom she supposed was the gardener until He spoke her name. Then her eyes were opened to see her Lord. Then everything became different; she saw and felt the glory of that spring morn (Song of Solomon 2:13). Grief and sorrow may blind one's vision from seeing evidences of His care and power in the circumstances of life, or from seeing Him, until He has a personal interview with one and calls by name. Then there is springtime in the heart, and the soul is clothed with the garment of praise. To those who once were dead in sin and who have been quickened by His Spirit into newness of life He gives the garment of salvation and the robe of righteousness.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

On sale next week

**Elim Missionary
Evangel**

Order your copy now!

GEORGE CANTY *asks*

Should our National Emblem be a Cucumber ?

**as he traces
the cause for the
common fear
of fervour
in British churches**

VISITING Russia in 1958, Dr. Raymond went into Rostov Cathedral and noticed a woman in the choir who, "in the midst of what was obviously a deeply religious experience," stopped singing and began to sob helplessly.

An Englishwoman would have called at the vicarage if she had so far forgotten herself to say "I am sorry I made a fool of myself." And it would not have seemed too strange to her to add, "I hate to make a scene, especially in church, of all places."

That would be a common instance of our eccentric British outlook. We are bred to keep a stiff upper lip.

This is far worse than an odd trait. It is a dangerous deformity of our personality. It is not natural. It is artificially produced, and helps nobody, except the doctor. In England human nature is strangled, twisted and bent, slammed, rammed and jammed, squeezed, squashed and silenced till it fits the mould and comes out a shape that our Maker would never recognise. The product is that subdued, stodgy, stilted, torpid Laodicean who draws his front-room curtains close and appears to the public as a bloodless, buttoned-up, urbane figure that walks but never weeps. The same man if bred in Italy would be as volatile as a true-blooded Latin.

Britannia should be redrawn as a sophisticated young lady lifting a cool eyebrow and disdainfully regarding the enthusiast with the word "Really!"

They have forbidden that interference with nature

in China called foot-binding, with far-reaching benefits, so what a pity that Parliament cannot bring about an equivalent national reform by legislating against emotion-binding.

Man was once made in the image of God, God is love, a Volcano of passion, a consuming Fire, a Sea of laughter very deep. But the Englishman is town-planned, lustreless, featureless, colourless, cold as a penny on a dead man's eye.

That is the fashion of this age, and the spirit of the world.

But thank God for Pentecost, that says "Loose him and let him go," "Strip off the stifling livery of the silent tomb." The baptism of the Spirit unfreezes us, and gaily gushes through us in tears, laughter, music, singing and unknown tongues. The winter is past, and the time of the singing of birds is come.

For centuries the Church has assumed that the British way of life is synonymous with Christianity. It has brought a shock to religion when accepted British traditions have been challenged on Christian grounds. And this is precisely what I now do. I assert that our British "unemotionalism" and sangfroid is totally unchristian and unscriptural, not to say unnatural. For any church to follow British culture in this matter is to be guilty of conformity to the world. We need a reorientation. The insistence on silence and hush may then appear to us as a lack of reverence, as Jesus indicated Himself when the Pharisees forbade the shouting of praise in the temple.

In British society this kind of thing "is not done you know." Too bad! Then we must remember that Christians are supposed to change society when it is so stupid.

The only precedent one can find for this in the past is in the heathen philosophy of the Stoics, who refused themselves the expression of either joy or sorrow.

Bible religion always had gusto. Its symbols are wine, feasts, banquets, living water, fire, dancing, rushing winds, tongues of flame, war, marriage, storms. It called for singing, shouting, psalms, hymns, and spreads through the world like a tempest or an exuberant army of unshackled slaves. Their houses shook when they prayed, and their irrepressible inspiration bubbled forth in their services until apostolic instructions were needed to keep things even decent and in order. The Lord warned us that the potency of His religion made it necessary that we prepare for a good deal of effervescence—or the bottles would burst.

How any normal man can enjoy the possession of

the living Spirit of Christ and not show signs of deep emotion at least sometimes is beyond my understanding. I suggest that a person of that kind needs to repent and do the first works, lest they should be spued out of His mouth. When we Pentecostals are labelled as emotional I take heart by it, and rejoice to know that the old-time religion, as distinct from intellectual and verbal representations of the same, still exists in this cold land of England.

Give us hearts of flame
To burn against the cold,
To burn against the old, the mortal chill,
The quenching thrill
Of the fast-flooding tide.
Thou art Fire and Light.
Give us hearts of flame,
Make us burn like beacons
In defiance of ancient night,
Make us braziers in the cold streets of the cities,
Make us lamps in Thy sanctuaries,
Make us candles to the Sacred Heart.
The world is lost, and is looking for the way.

(M. Farrow)

MISSIONARY FINANCES

Following is the statement for the first four months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

	Estimated Expenditure	Received
November 1958		
to		
February 1959	£7,140	£5,474
Deficit for the four months	£1,666	
Please pray that this deficit will speedily be met		



Calling Boys and Girls

By Bernard Norris

Hello again!

I hope you enjoyed the crossword last week. Here are the answers.

ACROSS: 1 expedient, 6 alive, 9 law, 10 one, 11 die, 12 sin.

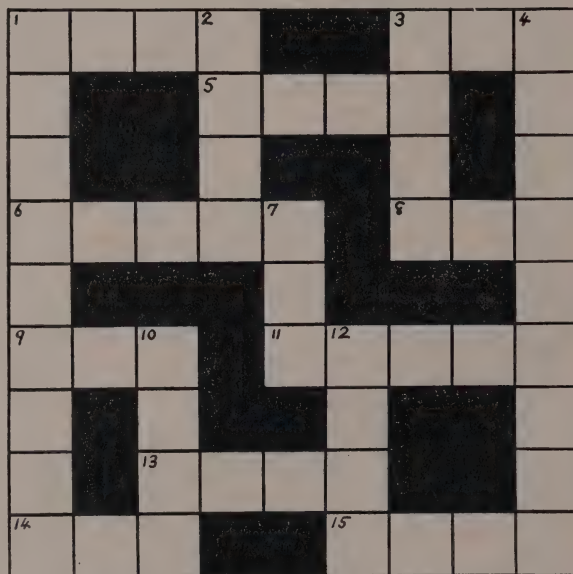
DOWN: 1 evil, 2 put, 3 cut off, 4 take, 5 priests, 7 fled, 8 seen.

Now this week we have another crossword, in a different and more difficult style. If you are coming to the Albert Hall for Easter Monday you can do this crossword on the way down, or on the way back.

By the way, if you see me at the Albert Hall and have any comment to make about your column, please stop me and tell me. I shall be very busy helping the ushers and other folk behind the scenes, but not too busy to stop a moment and listen.

Now here are the clues for the crossword. Remember this is not a competition, so don't send in the solution. I will give the answers next week.

ACROSS: 1 He did it for us. 3 Part of Him. 5 Seamless. 6 Of thorns. 8 . . . this man. 9 . . . on Him. 11 Struck. 13 The priestly tribe. 14 1 down were. 15 1 across—past.



DOWN: 1 Followers. 2 Peter did. 3 See 8 down last week. 4 1 down were and did. 7 Evil reversed. 10 Jesus' second reply to the band. 12 She spoke to Peter.

There we are, and I hope you don't think the clues are too hard.

Next week I will give you the answers, and also the names of the winners of last month's competition. I want to say something about stamps, too.

Cheerio for now, and God bless you.

BERNARD.

Conducted by
National Youth
Secretary

youth page



“LET US GO HENCE!”

THE Passover moon shone from a sky which at that season seldom has a cloud. The lights of the city had gone out, the streets were silent, the voices were hushed in the tents of pilgrims on the hillsides. The air was cold enough for soldiers and weatherbeaten fishermen to seek the fire. The day and evening had been spent in excitement and sacred festivity, and all needed rest. The voice of Jesus had joined with His disciples in the upper chamber in singing the Passover psalm: “The Lord is my strength and song, and is become my salvation.” He had spoken the last words of comfort and peace to the sorrowing and of His future coming to bring them home to see and to share His glory. He had poured forth His soul in the great intercessory prayer for them and for the penitent and believing of all time. Then came the words, immortal and problematic, “Arise, let us go hence.” For *hence* to Him meant the abandonment of the warm room to walk out into the cold, lonely night; from the relaxation of the supper table down the steep path beyond the eastern gate, and up into the side of Mount Olivet, to the garden of Gethsemane. For *hence* to Christ meant Gethsemane and bloody sweat, Golgotha and a pierced side, out into the wilderness of sin.

To the onlooker at Calvary on Good Friday all the hopes and noble teachings of the Man of Galilee seemed crushed. They say it today about the Church of Christ: “The righteous always have the argument on their side, but the unrighteous the power.” Money, ability, influence, power, are possessed by the societies of this world. The casinos are carpeted for the reckless, the entertainment world glitters with lights, the pockets of the unscrupulous are bulging with prosperity, and the destitute are described as “poor as the church mouse.”

But that is only the appearance of Good Friday. This day you see the Righteous in the throes of the conflict with the Evil. But it does not last for long.

Death cannot keep its prey,
Jesus my Saviour,
He tore the bars away,
Jesus my Lord.
Up from the grave He arose . . .

Easter Sunday is the answer to Good Friday. Christ triumphed, His righteousness won the victory. And it is because His righteousness won the battle with sin that we know we also shall have the victory; we know that the present contradiction between righteousness and the power of evil will be overcome.

What is presented by Christ in His resurrection on Easter Day, great though it is, is but a glimmer of the brilliance of His glory which will be revealed on the day He comes again. For when He shall appear we shall be like Him, resplendent in His glory. Then shall be fulfilled the thrilling proclamation of the prophet: “And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.”

“Arise, let us go hence,” said our Master. It may not be popular to travel along with Christ. It may not even appear profitable, but this is only a temporary phase. The return of the Saviour is at hand. The consummation of His master plan for the world is about to be enacted.

Then all questions will be answered. The answer to evil will be complete.

~~~~~  
**CRUSADERS!**

*See you in the choir*  
*on*  
**EASTER MONDAY**

~~~~~



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 29th. Luke 24 : 1-12.

"Then arose Peter, and ran unto the sepulchre" (v. 12).

What we have here must be the other account of what is given more fully in John 20. There we read that Peter and John ran together, of John outrunning Peter but stopping at the sepulchre, and of Peter passing John at the door and entering in. To some of the disciples the good news brought by the women was but "idle tales." Here again is an instance of the fearlessness and independence of Peter linked with a desire for truth. This had always animated his life. Several years later he wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1 : 16).

Monday, March 30th. Luke 24 : 13-24.

"Jesus Himself drew near" (v. 15).

Two things make these words exceedingly precious to our hearts. It was Jesus **Himself** who drew near, not a messenger from heaven in shining attire but the One whom they had known and loved. This same word Paul uses in the passage relating to the second coming—"The Lord **Himself** shall descend from heaven." The gentleness of His approach must not be overlooked in the reading. "[He] drew near." Quietly, almost imperceptibly, He moved into the anxious lives of these two disciples. It may be a long and dusty road that stretches out before you; as He did then, He will draw near to you in blessing and at the very time you need Him most.

Tuesday, March 31st. Luke 24 : 25-35.

"He expounded unto them in all the scriptures the things concerning Himself" (v. 27).

A priceless privilege was afforded these two disciples in the unfolding of the Scriptures at a vital moment in their lives and by the Lord Jesus Himself. Later in the chapter we read that He opened their understanding that they might understand the Scriptures—this must first have been done for the two on the way to Emmaus. The journey was not a long one. The unfolding of Christ in **all** the Scriptures was only possible by quickening their minds to receive and understand what was revealed. The Holy Spirit is to us the great Teacher, "He will guide you into all truth."

Wednesday, April 1st. Luke 24 : 36-53.

The Gospel by Luke ends with the ascension of Jesus. In this last chapter two expressions are used that are worthy of consideration: "He was . . . carried up into heaven" (v. 51) and "To enter into His glory." Together these expressions tell of the exaltation of the Lord Jesus and the entering into another sacred office, that of our great High Priest. This "entering in" is mentioned by the writer to the Hebrews (9 : 11-14). "He lifted up His hands, and blessed them"—it was in the midst of blessing that He was carried up into

heaven. One has reminded us that the unfinished benediction is today resting on the Church. These hands are still outstretched in blessing.

Thursday, April 2nd. 2 Chronicles 10 : 1-19.

In the last verse of the previous chapter we read of the death of Solomon. With this new chapter a new phase opens in Israel's history. It begins with the complaint of a distressed and burdened people. The wealth and the influence that Rehoboam had inherited from his father had brought suffering and sorrow to the common people. He could have eased this burden and gained the loyalty of his people, but he acted unwisely, unfeelingly, and brought about the disintegration that we read about in the next chapter. Understanding and sympathy can lighten people's burdens. This is the way of Christ. May we start this day with a desire to serve others and so follow in His steps.

Friday, April 3rd. 2 Chronicles 12 : 1-16.

"He did evil, because he prepared not his heart to seek the Lord" (v. 14).

At the beginning of this chapter, and again towards the end of it, we read of the prosperity and apostasy of Rehoboam. Success was immediately followed by spiritual decline. Two things may have been responsible for his instability of character. He was the son of a distinguished father and a heathen mother (v. 13), and then he did not prepare his heart to seek the Lord. Time and concern should be given to spiritual matters. If we fail here it may bring about the instability of character that we see in Rehoboam and will most certainly affect our usefulness for God.

Saturday, April 4th. 2 Chronicles 13 : 1-12.

". . . nevertheless for David's sake" (1 Kings 15 : 4).

In the first part of this chapter we have the words of Abijah spoken to Jeroboam before they came together in battle. Most wonderful and true as these words are they should not be read without 1 Kings 15 : 1-8. In verse 3 of this passage we are told that his heart was not perfect with the Lord his God. The great victory that came to him was not because of his merits but through God's grace. It was for David's sake that Abijah was given victory over Jeroboam. As we bow in prayer may we think on the words, "for Jesus' sake." We have no merits of our own—to Him be the glory !

A SPLENDID CONTRIBUTION

One Elim family makes its effort for the Elim Building Development Fund.

The following members of Mr. and Mrs. Bullivant's family have become Foundation Members of the Revolving Fund :

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Inquiries regarding gifts and loans should be sent to the
Secretary, Elim Building Development Fund,
20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

BLACKHEATH. April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

CROYDON. April 4, 5. Elim Church, Stanley Road, West Croydon. Pastor's Anniversary services. Speaker: S. Gorman. Sat. 7, Sun. 11 and 6.30.

HULL. April 2-9. City Temple, Hessle Road. Evangelistic campaign conducted by Mr. Idris Davies, Welsh evangelist. Sun. 10.45 and 6.30, week-nights 7.30.

ILFORD. April 2-9. Elim Church, Scafton Road. Revival Campaign conducted by Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30, week-nights 7.30.

LONGTON. April 11, 12. Elim Church, Five Ways, Lightwood Road. Sat. 7.30, Eric Hutchings's film "The Heavens are Rending." Sun. 11 and 6.30, visit of Rev. John Crouch (of Eric Hutchings's team).

EASTER CONVENTIONS

BIRMINGHAM. March 26-31. Elim Church, Graham Street. Speakers: L. W. Green and D. J. Green. Convener: John Dyke. Thurs. 7.30, Fri. 11 and 7.30, Sat. 7, Sun. 11 and 6.30, Mon. 11, 3 and 6.30. Tues. 7.30.

CARLISLE. March 27-30. Elim Church, West Walls. Speakers: C. E. Kingston (London) and F. R. Lomas (Ireland). Convener: A. J. K. Magee. Good Friday 11 and 7, Sat. 7.30, Sun. 11, 3 and 6.30. Easter Monday 3 and 6.

CLAPHAM. March 26-31. Elim Church, Clapham Crescent. Preachers: Dr. J. H. Saayman (S. Africa) and J. Smith (Ulster). Thurs. 7.30 Missionary Valedictory Service for Miss Coralie Paint (India). Good Friday 11 and 6.30, Sat. 7, Sun. 11 and 6.30, Tues. 7.30.

CROYDON. March 27—April 2. Elim Church, Stanley Road, West Croydon. Speakers: W. J. Maybin and W. J. Patterson. Convener: H. Burton-Haynes. Good Friday 11 and 7, Sat. 7, Easter Sunday 11 and 6.30, Tues., Wed. and Thurs. 7.30.

EAST HAM. March 27-29. Elim Church, Central Park Road. Speakers: J. Gee and Leslie Wigglesworth. Good Friday 11, 3 and 6.30, Sat. 7, Sun. 11 and 6.30.

HASTINGS. March 26-31. Elim Church, Central Hall, Station Road. Guest speakers: Eldin Corsie and Raymond Hughes. Convener: F. Shadlock. Thurs. 7.30, Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30, Easter Monday no services, Tues. 7.30.

IRISH EASTER CONVENTION. March 29—April 2. Ulster Temple, Ravenhill Road, Belfast. Speakers: Gordon Wright (Exeter), T. Johnston (Kenya) and J. Harris (Cullybackey). Come and share in the Pentecostal blessing. Easter Sunday 11.30 and 7, Monday 11.30, 3 (missionary rally and baptismal service) and 7 (refreshments between services), Tues., Wed. and Thurs. 8.

KIDDERMINSTER. March 27—April 1. Elim Church, Prospect Hill. Speaker: Robert D. Bradley (Neath). Convener: Ian R. Moore. Fri. 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30 (cups of tea provided), Tues. 7.30, Wed. 7.30.

LEEDS. March 27—April 2. Foursquare Gospel Church, Bridge Street. Speakers: J. Whitfield-Foster, R. Kayes, H. Palliser, J. Tetchner and Miss O. Garbutt (Belgian Congo). Good Friday 7, Sat. 7, Sunday 10.30 and 6.30, Easter Mon. 3 and 6.30, Tues. 3 (missionary) and 6.30, Wed., Thurs., 7.30.

LEYTON. March 26-29. Elim Church, Vicarage Road. J. J. Way (former minister). Thurs. 7.45, Fri., Sat. 7, Sun. 11 and 6.30.

PALMER'S GREEN. March 27. Elim Church, Russell Road (off Bowes Road). Special Good Friday services. Speaker: A. O. Johnson (Watford). Refreshments provided. 3 and 6.30.

PORTSMOUTH. March 26-29. Elim Church, Arundel Street. Speaker: Andrew Lambie. Thurs. 7.30, Good Friday 3 and 7, Sat. 7.15, Sun. 11 and 6.30.

PRESTON PARK. March 27-29. Elim Church, Balfour Road. Speaker: J. L. Timbrell (London) and Flemming Rasmussen (Denmark). Convener: H. A. Court. Good Friday 3 and 7, Sat. 7, Sun. 11 and 6.30. Cups of tea between meetings on Good Friday.

SCARBOROUGH. March 27-30. Elim Church, Murray Street, Londesborough Road. Speakers: G. N. Backhouse (Westcliff) and A. D. Hathaway, B.A. (Bradford). Convener: T. W. Walker. Good Friday 11 and 6.30, Sat. 7, Sun. 10.30 and 6.30, Easter Monday 3 and 6.30.

SHEFFIELD. March 27-31. Elim Church, Lee Croft, Campo Lane. Speakers include: J. Watkins, E. J. Jarvis and G. A. Burgess. Fri. and Sat. 7, Sun. 10.45, 2.30 and 6.30, Mon. 3 and 6.30, Tues. 7.30.

SOUTHEND-ON-SEA. March 27-29. Elim Church, Seaview Road. Special speakers: J. Gardiner (Halifax) and L. Cairus (Witham). Special music and singing by Hawaiian guitarists Mr. and Mrs. Norman Lay (Becontree). Good Friday 11, 3 and 6.30, Sat. 7, Easter Sunday 11, 3 and 6.30.

ST. PETER PORT, GUERNSEY. March 27—April 2. Eldad Elim Church, Union Street. Speakers: A. V. Gorton and Mrs. Gorton (Bournemouth). Convener: James F. Hardman. Good Friday 11 and 7.30, Sunday 11 and 6.30, Easter Monday 3.15 and 7, Tues., Wed. and Thurs. 7.30.

WESTCLIFF-ON-SEA. March 29. Elim Pentecostal Church, Westborough Road. Special visit of Leslie Hillary (East Ham). Easter Sunday 11 and 6.30.

WIGAN. March 27—April 1. Elim Central Hall, Station Road. Speakers: Wynne Lewis (Bridgend), J. Newman (Coventry) and Miss Garbutt (Belgian Congo). Convener: T. E. Francis. Good Friday 7, Sunday 11 and 6.30, Easter Monday 3.30 and 6.30 (cups of tea provided), Sat., Tues and Wed. 7.15.

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April 7-9, Swindon; 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

LEONARD COWDERY'S TOUR

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MISCELLANEOUS

Hear Evangelist T. L. Osborne; tapes available, half-hour-length sermons. Write for particulars to: L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. C.72

BIRTH

Stead. On Thursday, March 5th, at Churchfield Avenue, Finchley, to James and Victoria Stead; God's gift of a son, Andrew John. C.87

DEDICATION

Savage. On March 8th, at Elim Church, Ilford; Stephen John Savage, infant son of Laurence and Margaret Savage. Officiating minister, T. H. Stevenson. C.88

MARRIAGE

Brooks : Mountford. On March 14th, at Elim Church, Longton, Stoke-on-Trent; Kenneth Brooks to Jean Mountford. Officiating minister, John Coleman (resident minister).

WITH CHRIST

Best. On March 2nd, Emily Best, aged 82, beloved mother of John and Robert Dille, and faithful member of Elim Church, Ilford. "Till He come."

Burns. On February 26th, Mrs. Margaret Burns, faithful and beloved member of Elim Church, Glasgow, and a true "mother in Israel." Officiating minister at funeral, W. W. Kelly.

Spink. On March 2nd, Mrs. Amy Gertrude Louise Spink, aged 82, of Scarborough. "With Christ, which is far better." Officiating minister at funeral, T. W. Walker.

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The **Elim Evangel**

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Photo by courtesy of

SOUTHEND AREA TEENAGE RENDEZVOUS
(See page 218)

Southend Standard

STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

1. Chapter 1: 1-5

PETER is not afraid to declare himself to be an apostle of Jesus Christ. The term apostle combines the ideas of authority, ability and warrant. Neither is Peter's authority his own. He received it from Christ, to whom he owed his appointment and to whom he was unquestionably and ultimately answerable. So indeed we all must give an account of ourselves to Christ, whether apostle or helper in the service of our Lord and His Church.

There are just five points that I wish to put before you from the apostolic greetings of verses 1 and 2.

1. "ELECT ACCORDING TO THE FORE-KNOWLEDGE OF GOD THE FATHER"

Christians are declared to be an elect race. These words must have been wonderful to the people to whom Peter wrote. They were in all probability mostly made up of the servant or slave class of those days, who had very little in this world to call their own. They had no social standing in the society of the day. But election is all of God, never on the grounds of any special fitness or personal achievement on the part of those who are the elect. The source of election is said to be "the foreknowledge of God the Father." This embodies the idea of Divine plan and purpose with a view to choice and calling. If we say that election is a privilege, let us remember that it involves both duty and obligation also. This can easily be seen in the experience of Old Testament Israel. Their great privileges meant increased responsibility and obligation to God.

2. "THROUGH SANCTIFICATION OF THE SPIRIT"

Election is always through an agent and with a purpose in view. Sanctification means, basically, a separating or setting apart a vessel or person from common use or common place to the service of God. This is abundantly illustrated in Scripture, especially the setting apart of vessels and men for the service of God in the tabernacle set up in the midst of Israel. From the point of view of our study our sanctification is the work of the Holy Spirit. The election of the Father in eternity is made effectual through the working of the Holy Spirit in time. The Holy Spirit works within us and sets us apart to

God. The method used by the Holy Spirit is set forth in a threefold aspect in John 16:8-11. The Holy Spirit convicts men, convinces men and converts men to God. They forsake their sinful life and live unto God.

3. "UNTO OBEDIENCE AND SPRINKLING OF THE BLOOD OF JESUS CHRIST"

We have now to notice that election involves obedience, and the nature of the obedience is unto the sprinkling of the blood of Jesus Christ. This is the place where many fall down. Here man's disobedience comes out into the clear. Man will accept many things of a religious nature, contend with much religious observance, but to accept salvation through faith in Christ's atoning blood meets with his refusal. But there is no other way into God's family. Thanks be to God that we have obeyed the command to repent, we have obeyed the call of Christ, we have believed on Him unto the sprinkling of His precious blood.

4. NOTICE HERE AN IMPORTANT FACT CONCERNING THE TRINITY

In this one verse (verse 2) Peter puts before his readers the Father, the Son and the Holy Spirit actively engaged in the great work of redemption, each in His own sphere and equal with each other, with unity of purpose redeeming men from sin unto salvation. Thus again the Scripture asserts the essential unity and equality of the Godhead, and the teaching of those who maintain otherwise is undermined.

5. "GRACE UNTO YOU, AND PEACE, BE MULTIPLIED"

This beautiful salutation is a combination of Greek and Hebrew. The ordinary Greek salutation was *chairein*, meaning "greeting," and *charis*, derived from the same root, became a technical term of the Gospel and is translated "grace." This means simply God's free and unmerited favour. The Hebrew salutation both on meeting and parting was *shalom*, and means "peace." I trust that our desire for each other in the Lord is always "grace and peace."

IMPORTANT and IMPERATIVE

By Samuel Gorman (Missionary Secretary)

The situation relative to our missionary finances compels me to write this urgent appeal to every member to make an immediate and supreme effort to bridge the gap between our income and expenditure.

You are already aware that for the first four months of our financial year, November-February, the Missionary Society has made a loss of £1,660. This has created a very difficult and critical situation in our missionary work and enterprise. It not only means having to cease sending out new missionaries to our various fields, but may necessitate the withdrawal of some of our missionaries in order to rectify the position and balance our accounts.

The society has exhausted its resources and is absolutely dependent upon the yearly income to meet the ever-growing needs of its missionaries and an expanding work.

Already the budgets for the various fields have had to be cut, much to the regret of the Missionary Council, and this will make further expansion prac-

tically impossible. It will definitely handicap our missionaries in the great work they are endeavouring to do for the Master. It could lead to the imposition of certain hardships upon them.

As we have no funds to draw from, and are absolutely dependent upon the voluntary giving of our people, it is both important and imperative that something is done now to wipe out this deficit of £1,660. In actual fact, the debt is nearer £3,000, for we had a deficit of £1,338 at the end of the last financial year. Now you can see the reason for this earnest and urgent appeal to you on behalf of our missionaries and their work.

We greatly appreciate the generous giving of our people, but if at this time every Elim member gave a special gift it would clear the debt and contribute to a forward move in the future.

Please give **now** and send your gift to

The Missionary Secretary,
Elim Headquarters, 20 Clarence Avenue,
Clapham Park, S.W.4

NOW ON SALE!

Elim Missionary Evangel

SPECIAL FEATURES IN THIS ISSUE

- OUR MISSIONARIES AND THEIR MINISTRY
- THE AFRICAN DOOR
- WOULD YOU LIKE TO COME TO KINONKO ?
- FOLLOW THE SAINTS OF ALL NATIONS

Other items include :

HOME CALL OF BABA SABINE

WORLD MISSIONARY ITINERARY

YOUTH PAGE, ETC.

EDITORIAL

TURMOIL IN AFRICA

THIS turbulent twentieth century has already witnessed many dramatic developments which have changed the face of Europe and Asia. The tide of Communism has engulfed half of these great continents, snuffing out the lamps of liberty, while on the other hand great nationalistic movements have created vast new nations in the former colonial territories. Now, it seems, it is Africa's turn. The dark continent is seething with unrest. Kenya—Ghana—Congo—Nyasaland—we see the spread of the flames, fanned and fomented by the inflammatory speeches of newly risen leaders. The aim: apparently a United States of Africa, Africa for the Africans.

Whatever our opinion may be as to the onward march of nationalism, the ultimate outcome is obvious. The old Africa of mud-hut and squalor is rapidly going, as is the legend of universal and everlasting white supremacy. The world must acclimatise itself to the change, and trust that the new nations now coming into being—and others undoubtedly to follow—will be able to maintain an independent stand and not be swallowed by the rapacious maw of the Communist monster.

From the Christian viewpoint, what is the implication of these changes? Undoubtedly missionary leadership must give place to missionary partnership. It may be that nationalism will force upon the churches a process which is both logical and scriptural. The indigenous principle of missionary enterprise is well and surely Bible based—yet what reluctance there has been to adopt it. Societies and individuals alike have been gripped by dread of the chaos which would result. Now, reluctantly, many are forced to admit that if Asiatics and Africans can administer their political machinery, presumably they are capable of taking charge of the church administration.

Even now the pace of progress to fully indigenous work is far too slow. Must the Church always lag behind? Must it wait for the compelling hand of events? Too often this has been so in the past. Let us trust the mistake will not be repeated in Africa. As in the political realm, so in the spiritual there are leaders arising whose influence and power are on the upgrade. The future lies with them.

The pattern of missionary work in the future may well be revealed in the present trend in the secular realm. Many of the new nations are teeming today

with Europeans, not in government employ of course, but technicians, engineers, men of outstanding skill and ability, engaged in great schemes of development. With our centuries of Christian tradition, may not missionaries have some similar contribution to make—in the development of Bible schools, in spearheading new advances into remote territories and the like? It may be that the opportunities will be even greater for missionary work in the coming days, though the emphasis and control may shift.

Above all we need to be much in prayer for Africa today. The temporary resurgence of heathenism in the Mau Mau movement opened our eyes to the very real dangers inherent in the situation. The situation is explosive, and politicians and demagogues are playing with dynamite when they arouse the masses. Let us pray that in the new Africa that is coming the Christian Church will have a large and growing place. Let us pray for our missionaries who are labouring today in a very different situation from that of their predecessors, that great wisdom may be given to them in their service for the Master. Above all let us pray for a mighty outpouring of the Spirit, so that Africa may be no longer the dark continent, but the enlightened continent—enlightened by the glorious Gospel of our Lord and Saviour Jesus Christ.



A LESSON IN ARITHMETIC

Anyone who thinks by the inch and talks by the yard should be moved by the foot.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (Director of Music)

WE continue our review of those outstanding people who, although without sight, have contributed so much to life, and who, courageously and cheerfully facing such a challenge, discovered they were endowed with compensating gifts for which mankind will ever be grateful.

Like Fanny Crosby's *Blessed assurance*, which of recent years has again girdled the earth, Mrs. Clara H. Morris's *Nearer, still nearer* has re-echoed from the great auditoriums of Harringay, Kelvin Hall, Massey Hall (Toronto), Madison Gardens (New York) and through the plains and prairies the world over, ever thrilling and satisfying millions of souls with its simple stanzas and story. Clara H. Morris was stricken with blindness in the prime of life. There is an almost poignant pathos in the couplet

"I saw how the man who was blind from birth
In a moment was made to see,"

when we remember the blind eyes of the author. Mrs. Morris was an American, born in Ohio in 1862, and when just ten years of age was truly converted and became a lifelong Methodist. Despite her daily duties as a housewife she is said to have composed more than 1,000 gospel songs, most of the best known being composed after she had become totally blind. Her saintliness and charm were treasured by those who knew her best, and the secret of such attributes is doubtless revealed in the words of the beautiful hymn so much loved by us

"Sweet will of God still fold me closer
Till I am wholly lost in Thee."

On the contrary note many will remember some of her free-style choruses which Elim congregations have enjoyed throughout many years.

"Sweeter as the days go by,
Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the days go by."

The hymns of Fanny Crosby have brought blessing, inspiration and comfort to all classes of people and still do. One of her songs only today (when writing this article) brought such pleasure to me when producing a radio programme in which we

included the united male voice choirs singing her hymn *Pass me not, O loving Saviour!* The circumstances which inspired the song are as follows. The author visited one of the state prisons in the U.S.A. during the great revival of the early seventies. In the midst of her address to the criminals she was interrupted by one of the inmates crying out in an agonised tone of voice, "God, Lord, don't pass me by!" The startling cry of the penitent man rang in Miss Crosby's heart for days, and under its wailing influence she wrote the verses of the song, concluding with the refrain: "Saviour, Saviour, hear my humble cry!" And here we must leave Fanny Crosby and her invaluable contributions to our hymn book and other musical publications. We thank God for her gift of holy song and for the countless blessings that this gift has brought to the people of God everywhere. Frances Ridley Havergal's words are worthy of mention when she wrote of the "sweet blind singer over the sea" and asked:

"How can she sing in the dark like this?
What is her fountain of light and bliss?"

and then went on to answer her own question:

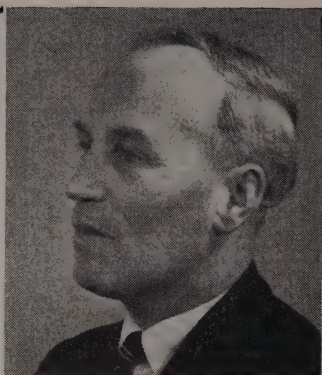
"Her heart can see, her heart can see!
Well may she sing so joyously!
For the King Himself, in His tender grace,
Hath shown her the brightness of His face."

Our list of blind singers and composers is a short one, but how wonderfully have their gifts and ministry been blessed. I am reminded of the greatest English religious poet, John Milton, who wrote No. 109 in our *Redemption Hymnal*. When blindness had overtaken him before he had even commenced his literary and religious masterpiece *Paradise Lost* he wrote these lines:

"Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

How nobly Milton "served" is well known, for his writings have brought enrichment to mankind. And so in their blindness, with all the limitations that their affliction brought to them, these wonderful people have served their Lord and enriched His Church in its worship and praise.

From my Diary



By T. H. Stevenson

AN elderly lady, of whom I know well, was recounting to her friend how, after years of investigation and assessing, at last she was informed just what her financial position was. The old family firm had greatly grown and prospered, and her share of great wealth with it. Just as a matter of pure fact the old lady said: "If we live 100 years there will always be plenty." The same evening she quietly passed from this life after returning from visiting her friend. Such happenings raise thoughts—all sobering thoughts.

☆ ☆ ☆

As I write, Canon Hewlett Johnson, the "red" Dean of Canterbury, is ill in hospital. Now aged eighty-three, many must think he should be retired as Dean; though most Anglicans may have thought this for many years, apart from the question of age. Not that people tire of his preaching, he being too busily engaged in other activities to be heard often preaching. Here in London the Dean recently graced the platform of the Royal Albert Hall in the company of the British Communist Party secretary and the editor of the *Daily Worker*. That Sunday night these were the speakers in celebration of the *Daily Worker* anniversary.

☆ ☆ ☆

London Transport Authority comes in for much criticism these days, and seems to find few friends, though I have a feeling that many ministers could sympathise a bit. An arresting poster dealing with the rush-hours problem, and that of the slack periods, begins with the words "The empty seats." Many churches have one peak day and six weak days, but on those days the cleaning, heating and lighting and the pastor's preparations are equally necessary, but often for "the empty seats."

☆ ☆ ☆

William Barclay has related an incident worth re-

counting. A friend of his had returned from Africa on a long leave. With his family he settled again in Glasgow in a respectable district. One day, on his return from school, his son was molested by three bigger lads from another school. While two held him, the third one butted him in the face with his head, leaving a large bruise and lump on the boy's forehead. Seeing his condition, the father, who had reared his son "to defend himself," asked why he had not done so, and the boy seriously replied: "I didn't know that people fought with their heads" (he would expect that they thought with their heads). So this little lad had to leave Africa and come to the homeland to get a first taste of savagery. But have not missionaries said that the Congo is safer to live in than our modern great cities?

☆ ☆ ☆

The editorial on radio evangelism a few weeks ago was interesting reading, on a means offering tremendous opportunity of witness. At one of our East London Crusader rallies, Rev. Hedley Palmer gave examples and details of the Revivaltime programme, including the statement that Radio Luxembourg estimated that for every penny spent on this programme there were twenty listeners to the broadcast. Assuming that this assessment is at least nearly accurate it proves that though the outlay is heavy the outreach is very great. Incidentally, a canon, describing his train journey, mentions that his fellow passengers were a group of all-in wrestlers who were interested in religion, but more inspired by the Radio Luxembourg programmes after 11 p.m. than by anything else.

☆ ☆ ☆

The story of U.S.S. *Nautilus* has been published; the epic of the nuclear-powered submarine that made the great North Pole voyage. Describing a miraculous escape from disaster, when the recording pen showed a monstrous ice barrier immediately before them, Commander Anderson writes: "Slowly—very slowly—we moved forward. My eyes were glued to the recording pen. I waited for, and honestly expected, the shudder and jar of steel against solid ice. I—and others in the attack centre I am certain—turned for assistance to the only Person who could help us. The gap between the ice and *Nautilus* was widening. We had made it—by an incredible five feet."

Like Shackleton at the South Pole, so towards the North Pole Anderson discovered that even there, and deep under the frozen ice, there was One to hear and deliver. As the psalmist knew, there is no place where God cannot find us; and as we all know, there is no place where we cannot find God.

EVANGEL notices of increasing deficits against our missionary needs must fill many minds with disquiet. I would be happy to be proved wrong in feeling that it is more lack of interest than lack of money that is the real weakness. In our Irish Elim churches, where missionary interest is keen, I have noticed on visits that each assembly displays a list of the annual

missionary income of each church. As the Irish churches are apt to be the most conservative towards changes or innovations, yet have put this practice into effect, is there not a case for a similar procedure in the whole of Elim? There might be a few red faces, but what about the millions of coloured faces; is not that more important?



Women's Column

By Gladys Gorton

FOR WOMEN ONLY

NATURALLY this title will capture the eye of the male reader of the EVANGEL, but honestly no man fully understands a woman. ("That's quite right," I hear him murmur.) Many a woman has said to her husband, "I don't think you understand me—I don't think you understand women at all." They don't because they cannot. Eve herself could have said something similar to Adam. A Christian doctor told me once that in all his experience with women's complaints no two women were alike.

John Wesley, so we read, never understood women; that was a reason for his unfortunate marriage. He excelled in dealing with men, but with women he had no idea. Women are different from men. Physically and emotionally they are more sensitively built than their opposite sex. A woman depends upon her intuition and a man on his reason. To understand a woman a man must be able to enter into the deeper and more intense side of a woman's temperament and disposition. Pain and discomfort are borne by the majority of women about which a man knows nothing. It is hard to live a Christian life with a man who is unconverted and difficult, *and* to be misunderstood in the bargain because of feminine frailties.

A man who was head of one of the greatest newspaper syndicates in the world, and who was himself the editor of a woman's periodical, said when interviewed, "Once and for all let me make it clear that I do not understand women. It is no more given to man to understand woman than it is given to woman to understand man. The sexes will always be a mystery to each other; it was so ordained."

"We are fearfully and wonderfully made," and at times are even an enigma to ourselves. There are phases which are exclusive to women into which men cannot enter. I have a little booklet which is particularly helpful, but it would not be advisable to print the title here. If you write to me I will tell you where you can get one.

There is Someone who fully understands, because He knows all there is to know about us. God, who created woman, became her emancipator. Jesus Christ has lifted womanhood to a higher status. That He perfectly understood women is evident in the New Testament. His attitude toward women is full of compassion and concern. He understood Martha as well as Mary. He knew the need of the little woman who pressed through the crowd to touch the hem of His garment. He had compassion on the widow of Nain. He noticed the woman casting her two mites into the temple treasury. No man ever honoured Jesus in a public manner—perhaps He would not have allowed it, for when they wanted to take Him by force and make Him king He departed into a mountain alone—but it was a woman who anointed His feet with ointment and who wiped them with her hair. Christian women since have responded to His love and by their selfless, devoted lives have witnessed to the world that He is a *wonderful* Saviour.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
WEDNESDAY, APRIL 8th, 1959, at 9.15 p.m.

SHORT WAVE: 20.2, 26.1, 32.3 metres

Speaker: Rev. J. J. Morgan (Birmingham)

Subject: "The Cross in the centre"

"Hallelujah, for the Cross"

"I know in whom I have believed" and

"When I survey the wondrous Cross"

sung and played by

Alfred Garr (baritone) Ronald F. Cooper (organ)
London Crusader Choir

Programmes produced and announced by
DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation and help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are urgently needed. Please send your donations today addressed to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Each one . . .

Reach one

“SEE that man over there? I won him for Christ this year!” My beloved reader, be honest. If I were to come to your church next Sunday could you show me someone whom you have actually been the means of talking to, praying for and winning to the Lord and who, as a result, can now be seen in *your* Elim church?

The Elim conference of ministers spent a long time in discussing this wonderful idea and we could see that if this were adopted in our Elim work many of our greatest worries would be solved. Think of all the empty seats which would have new converts sitting on them; think of all the glorious praise and prayer meetings your church would enjoy as new converts stammeringly offered their first prayer; think of the thrill it would be to every member of your church if your new convert suddenly burst out magnifying God, having received a mighty baptism in the Holy Spirit. Then think of the work that that new convert would be doing for the Lord. Why, he might be a handyman in the church and be able to do lots of jobs around the building, or he might be a grand singer or youth worker by this time. Here in Motherwell one who was reached for Christ last year was a bricklayer, and already this brother has saved us an endless amount of money. When he got baptised in the baptismal font which he himself had built for us the whole church set the atmosphere alight with joy and praise. Dear reader, don't you see the immeasurable value of this work?

YOU MUST REACH ONE

Now let me tell you more about our bricklayer convert. He got his wife coming more and more to the church until just a few weeks ago she came into the vestry and knelt down, making a fresh surrender of her life to the Lord. But that is not the end. These two friends set to work for our building fund, and by making toffee apples in their home and selling them to the children in their street they have given to our building fund almost *seventy pounds!* Nor is that all; they have five lovely children, and to see that whole family in the church and the

younger ones in the Sunday school and Junior Crusaders is a thrill I would just love your pastor to enjoy. Now then, what about it? New converts become workers. They are fresh to it all; they are full of their new-found joy in the Lord, and *it all depends on you!* I ask you, beloved; does not this testimony make you feel that you want to double your efforts to reach one? I could tell you of others. I think of a terrible drunkard who for many years would drink only whisky for his breakfast. He came into our church drunk on a Sunday evening. To cut a long story short, he was utterly transformed by the mighty power of God, and indeed became the labourer to the bricklayer I have been telling you about. Together they built the baptistry, and these were the first two people to be baptised in it. I tell you there was joy and praise in the church that night. It was glorious. Now if you were to see the wife of this older brother you would see her face beaming with a heaven-born joy. Her life was but a miserable existence before her husband was saved, and, by the way, she was another who was reached by one of our members only a short time ago. Oftentimes tears and little or no wages was her lot. Now her home is a paradise where song and joy fill the atmosphere. However, what I want to come to in particular is this: our brother has had such a wonderful conversion that he in turn is anxious to see everyone else go on with the Lord. If he should notice you were absent from the meetings for a couple of nights he would be after you as soon as ever he saw you, and here is what you would be told: “I have been missing you from the meetings; I hope you are not backsliding!” You see, new converts inspire others to go on. Dear reader, *you* must reach one!

I do believe that if you were to go alone with God and offer yourself to Him as a personal evangelist, *you* could reach one during this year, even if you did not do so last year. What about doing that just as soon as you have read the remainder of my message to you? Are you willing to be one who will reach one? Let me then discuss with you one or

two reasons why so many of our people failed last year.

Many of our Elim members failed to reach one because they lost the sense of privilege of being

AN AMBASSADOR FOR CHRIST

the King of glory! What an honour it is to be allowed to do such a noble task, Why, you are winning men from a life of iniquity, changing homes from being places of misery, changing destinies from hell to heaven, gladdening the lives of many children who are now going to enjoy the thrill of a Christian father (or mother); instead of hearing lying and swearing, they are going to hear the Bible read and prayers offered. Christian, can't you see the mightiness of the work with which God is honouring you? Why, heaven will be two heavens to you if you reach one; the very one you reach may reach a dozen, yea a hundred (who knows?); but if you slacken and just fail, how many souls will be lost for ever in hell? Come now, reader, what about it? Did you reach one this year? Is it true that you failed to bring one soul in a whole year to the Lord? Can you not point to even one who is now in your church after a whole year of your Christian living? And do you claim to be a pentecostal believer, filled

..... (let the Holy Spirit fill in the blank) than you do in direct effort to reach one soul for Christ? I am speaking about a wrong sense of values.

DO YOU FEEL CONVICTED ?

Again, many have failed to reach one simply because they have lost their first love. They have no zeal, no burning enthusiasm, no passionate interest for the souls of the lost; if they have some it is not enough to send them out to get on with the job. "Woe unto them that are at ease in Zion." Was there ever a time in your life when you were more keen for God than you are now? If so, then, dear friend, in a measure at least, you are a backslider! That is a strong thing to say, but I mean it. Not backslidden into the world and sin maybe, but definitely backslidden from your old-time zealous enthusiasm for soul-winning. Hear the word of God to those who are in this state: "Repent, and do the first works; or else . . ." (Revelation 2:5). You see, friend, God takes a serious view of this slackening of yours. It is no advertisement for Christianity, nor for Christ, nor for your church, nor for your own testimony. I know that that is hitting hard, but, beloved, Jesus wants us to have our first love all over again, and I appeal to you to do something about

HAVE YOU FAILED YOUR MASTER?

By Alexander Tee (Motherwell) *(Member of the Elim Evangelistic Committee)*

with power to witness? Come, come, there must be something far wrong, surely. Have you grasped the honour and far-reaching effect of this all-important work?

Many others have failed because of a wrong sense of values. They attend the church all right and they give in the offering, but beyond that, well, they have their various recreations and pastimes, committees and associations in which they show an interest. I am going to throw out a frank challenge to which I want you to give an answer to God. There is no pastime, association, club, recreation, committee, etc., in all the world which should have a more prominent place in the life of any Christian than the work of witnessing to and winning never-dying souls to Jesus Christ. Now then, dearly beloved, do you spend more time each week over there at your

it in your prayer of consecration after you have finished reading my message.

Others have failed because they did not use enough wisdom, others because they got discouraged in that the person they tried hard to win simply refused, even though in a nice way. May I advise you to leave them in the hands of God and go out after someone else?

Last of all, I want to have a word with you all. My heart goes out to you with sincere love, for I do not want you to feel my article is a scathing lash to beat you. No, far from it, I only desire you to come to a fresh consecration and say to the Lord: "Oh God, baptise me all over again with the Holy Ghost, fill me, yea, soak my soul with waves of passionate love for Thee. Help me in these coming days to be a live wire, burning with an overwhelming zeal to reach one soul for Thee."

CHURCH NEWS FLASH



TEENAGE RENDEZVOUS AT LEIGH

The first teenage rendezvous from Southend area Elim churches was held on Saturday at the Elim Church, Glendale Gardens, Leigh. Over 100 teenagers went from Laindon, Pitsea, Rayleigh, Ashingdon, Hadleigh, Southend, Westcliff, Leigh and Shoebury.

Tea was followed by a musical quiz and question time. Prizes were awarded to the winners, Marilyn Lyndon, of Southend, and Bernard Clarke, of Leigh. The runners-up, also rewarded, were Colin Thomas, of Leigh, and Ted Abbott, of Pitsea.

The question-masters were Mr. Malcolm Spurling and evangelist Vic Ramsay. Chorus time was the occasion for a sing-song, accompanied by Graham Stripp on the accordion.

The final item on the programme was the latest Fact and Faith film, "The Prior Claim." Projection equipment was provided and operated by Mr. A. M. Rushton, of Leigh. Mr. Rushton also provided gospel music on tape.

The rendezvous was sponsored and organised by Pastor R. Stripp, assisted by Elim youth workers.

HADLEY ELIM CHURCH

The Hadley Elim Church is the only Elim work in the county of Shropshire. It is only during the last six months that Elim has taken over this church. Despite the many difficulties, God has honoured this venture, with the result that in every department of the church there has been a marked improvement. For instance, in September there were a mere handful of children attending the young people's services, but one glance at the photographs



Hadley Sunday school in 1958

**NOW SEE
HOW
THEY HAVE
GROWN**



*Hadley
Sunday school
in 1959*



Photo by courtesy of

Wellington Journal and Shrewsbury News

of the annual parties for 1958 and 1959 will show what is meant by a marked improvement. Almost every week it is a great joy to lead some man or woman or some young person to Christ. We would be encouraged if you would remember us in prayer.

GILTBROOK

The above church has recently been the scene of evidence of the power of God, and much blessing has been enjoyed as the result of an evangelistic and Divine healing campaign conducted by Pastor A. J. Chuter.

There was a great range in the ages of those who decided for Christ—from early teens to late sixties.

Healing power was seen as the sick were prayed for. Among others was a bus driver whose knee was instantly freed from pain. A sister who had been unable to kneel for six years knelt to glorify God and a friend from Mansfield, whose lungs on a previous X-ray had been two-thirds shadow, went for examination the day after prayer; the X-ray from that examination showed only a quarter of an inch of shadow on one lung.

We thank and praise God for His many blessings.

RUGBY NEWS

The presence of the Lord has been felt in our midst during the winter months. At times we have only been few in number, but He has given us an extra share of His blessings. At the annual prize distribution for the Sunday school, Pastor Beresford, from Blackburn, distributed the prizes and officiated at the Sunday morning and evening services and at a final meeting on Monday night.

It was gratifying to see so many of the scholars' parents at the presentation, a stimulus to the Sunday school teachers in their efforts. A word of appreciation must be given to the Sunday school superintendent (Mrs. White) and her staff for all the hard work entailed in the Sunday school week by week.

VISIT OF THE LONDON CRUSADER CHOIR TO ENGLEFIELD GREEN

Sunday, March 1st, was a day long looked forward to by the members of the Elim Church, Englefield Green. Previously the whole village had been "invaded" with invitations to a special "service of song" given by the London Crusader Choir.

The choir led us into worship with that beautiful hymn "We love the place, O God, wherein Thine honour dwells." Among the other beautiful and well-loved hymns we sang were "And can it be," "My hope is built on nothing less," and "Ivory

Palaces," the solo part of the last-named being taken by Marie Hamilton.

Testimonies by choir members were bright and lively, while good measure was given by vocal and trumpet solos. It was indeed a time of rejoicing and the blessing of God was evident.

P. SMITH.



EVERLASTING CONSOLATION
(2 Thessalonians 2:16)

In the time of trial and sorrow,
When assailed by doubt and fear,
I've a faithful Friend and Helper,
Jesus, who is always near.

Comfort, hope, and strength, and courage
Come to me through grace divine,
Everlasting consolation
From the Saviour's heart to mine.

And whatever may befall me—
Though I may not understand
All the meaning of life's trials—
I will trust His loving hand.

F. D. WALKER.



Testimony ~~~~~
~~~~~ Corner

It is with a heart full of gratitude to God that we can pen these words.

On February 15th our little son, aged four years, was taken suddenly very ill and rushed to hospital. The doctors said he had severe bronchitis and appendicitis. They operated on him and found a burst appendix; the poison had already entered his bloodstream. He was very ill and had to have tubes inside him to drain out the poison. The church here in Letchworth took him to the Throne of Grace in prayer and the text on the Elim calendar when he was so ill was Luke 1:37, "For with God nothing shall be impossible." My wife and I claimed this promise, and from that day he made a miraculous recovery, so that in nine days he was home from hospital. To God be all the glory.

JIM AND OLIVE BRAMSTON.

Conducted by  
National Youth  
Secretary

# youth page



## GET OFF THE WORRY-GO-ROUND

By Fred Greve

**A**RE you worried about a job? Are you riding some whirling "worry-go-round," wondering what you should do with your life? Most people your age are. On the other hand, it is a fact that a lot of people want to hire *you*, and a lot of people are *worried about you*.

A fellow about your age was learning to fly. While in flight one day he suddenly froze at the controls. His instructor could not jerk the stick free. The plane plunged to the ground and burst into flames. Both the student and the instructor were killed. The instructor was Charles Radford. His brother is Admiral Arthur Radford, presently Chairman of the Joint Chiefs of Staff. Since his brother's death, Admiral Radford has been obsessed with a conviction that people *must not* do jobs for which they are not trained and must not train for jobs for which they do not have emotional and mental aptitude. His idea is shared by industry and the professions—everyone who has anything to do with hiring *you*.

You see, some people choose their life's work without knowing either the demands of the various occupations or the rewards that will come if those demands are met. They have a sort of trial-and-error idea: shop around from job to job until you find the one you like. Some people take up certain things because their mother and dad (or some great-uncle) said they should. Others are *spiritually* misguided and feel that God puts them into certain things where they do not fit so that He can teach them discipline. We might as well admit that a great number of people are very unhappy all their lives and cause everybody else trouble because they are in the wrong job, sort of "square pegs in round holes."

Is there any way one can *know*? Well, to start with, he can know his mental capacity—his I.Q. It is evident that some people are smarter than others. If a person is rather slow mentally he will fail in

certain kinds of work no matter how hard he tries. He will find only frustration. On the other hand, if a person has a good mind and takes a job that is below his capabilities, he experiences boredom and failure. (Besides that, he fails to live up to what God equipped him to do.)

Each occupation makes its own peculiar requirements in regard to physique and health. It is pretty foolish for a sickly person to try to be a civil engineer or a construction foreman.

Very important, perhaps most of all, are the factors of "interests, temperament, and personality." There is a very definite finding in industrial research that people are more productive if they are doing *what they like*. The kind of person you are is a factor, too. The so-called "extrovert," who likes people and mixes well, will probably be successful in selling or distribution. The people who are more inclined to be introverted should think of such things as science, engineering, bookkeeping, or accounting.

There is a quality called "social intelligence" which is defined as the ability to get along with people. A recent study of the reasons why people were fired from various jobs indicated that almost all were fired because of inability or unwillingness to get along with others. Do you get along with people?

Where does the Lord's will come into all this? Don't we just pray until we know His will and then do it? Well, the person that you are at this moment is your product of your inheritance (which gave you inborn aptitudes and intelligence) plus all of your life's experiences. Since God directs the Christian through those experiences which tend to mould him into a certain individual, God certainly knows from the beginning what you can do best. It is pretty logical, then, that we can serve God well in a certain vocation *because He equipped us with the very requirements involved*.



We probably should observe here that the Christian is automatically excluded from those occupations which are prohibited by the Scriptures. In that he should "shun the very appearance of evil," he eliminates himself from certain things which are un-Christian or which would make him a stumbling block. On the other hand, God needs in the professions and in industry certain of His choice "disciples" who will there live the life and testify to their fellows. Use this test when investigating a job: Can I serve God here?

Do you want a couple of tested, sure-fire "tricks" for your success once you get the job? Well, first you must be sincere. You can't pretend to like people; you must really sincerely do so. Second, you

must work hard; you must do more than just enough to get by. (Certainly a Christian should give his utmost.)

A young railroad clerk, Charles Markham, was sweeping out the station one morning. He did it with a flourish. Unknown to him, Mr. E. F. Gerald, an auditor for the Illinois Central Railroad, was watching him from a private railroad car parked on a siding. The boss thought that anybody who sweeps like that is going places. Markham did go places—he later became the president of the railroad.

How about it? Why not get off your "worry-go-round" about your job? Start out on a straight line; it is the shortest distance between two points!

C.A. Herald.



## Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the answers to last week's crossword. ACROSS: 1 died, 3 sus, 5 robe, 6 crown, 8 not, 9 put, 11 smote, 13 Levi, 14 sad, 15 dead. DOWN: 1 disciples, 2 drew, 3 seen, 4 scattered, 7 nis, 10 told, 12 maid.

Now for the winners of last month's competition. Lawson Bant's was the first correct answer received. Lawson goes to the Birmingham Langley church. Peter Sargent of Sheffield was next and Christine Evans of Brecon third. Runners-up were Geoffrey Pike of Salisbury, Joy Frost of Sheffield, Norman and Graeme Wylie of Northern Ireland, and Frank Dean of Bradford. Lawson, Peter and Christine win the three Gospel prizes, but everyone who entered gets something—and this time we had the largest number of entries we have ever had, from Ireland, England, Wales, and even Scotland and the Channel Islands. It was good to hear from you all. There'll be another competition later this month, so watch out for it

### STAMPS

Right now let me say a big *thank you* to all those who are sending in stamps. These are sold by Pastor J. Newman, and the proceeds go to help our missionaries. We want any foreign stamps, and any English value 4d. or more, used or not used. I have

just opened a big bag full of stamps. I don't know who has sent it, and I can't read the postmark, but thank you very much. Three more young people have given up their collections, two from my own church, where I am now a member instead of pastor. It is grand to receive so many stamps, and Pastor Newman will soon be receiving a big parcel of them. Keep sending them in, won't you? I have received some from a young person of seventy years! Well, as long as I get them, that's the thing.

This reminds me of a story I read in *News from Afar*, which is a magazine of the London Missionary Society. Here it is:

"The pianist of our children's church was riding in a bus along the front at Brighton. Just as she was about to hand her fare to the conductor she drew it back, saying, 'No, I mustn't give you that one. That's a ship ha'penny.'

"'A ship ha'penny?' asked the conductor. 'What is there special about that?'

"'Why, the boys and girls of our church are collecting them for the missionary ship, *John Williams VI*.'

"The conductor put his hand in his pocket and fished. He counted out twelve ship ha'pennies. 'There you are,' he said, 'for the missionary ship.' The lady took a sixpence out of her bag for him. 'No, I don't want to be paid. I am giving them. You see, when I was younger I wanted to be a missionary myself.'

"'I think your ha'pennies ought to go to our boys' collection,' said the lady.

"'Well,' replied the conductor, 'if you come back next week I'll give you another twelve for the girls.'

"And he did!"

But I'm not asking for money, just stamps.

Cheerio for now, and God bless you.

BERNARD.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Sunday, April 5th.** 2 Chronicles 13 : 13-20.

Judah was surrounded, the enemy were in front and behind, but God was with Judah and that meant victory. Wisely the people of Judah cried to the Lord in the midst of the battle. God heard and fought on Judah's behalf. So it is with the Lord's people today: oftentimes the battle is fierce, the odds against are seemingly overwhelming, evil tries to catch us in an ambush, the enemy is before and behind in strength—what can we do? We can cry to the Lord for deliverance and find victory in Him.

**Monday, April 6th.** 2 Chronicles 14 : 1-15.

"And he had no war in those years" (v. 6).

For Asa and Judah there were peace, rest and security when the Lord was given His rightful place, idolatry outlawed, its altars destroyed, its sanctuaries abandoned. Today, men everywhere are talking about peace, and they are trying to produce peace, but God has said that there is no peace for the earth except among men in whom He is well pleased. The old prophetic word sounds out its minor chord of solemn warning down the ages, "There is no peace, saith the Lord, unto the wicked." International, national and individual peace will begin when God is recognised and His will embraced.

**Tuesday, April 7th.** 2 Chronicles 15 : 1-15.

Verses 10-15 tell us of a great gathering of people at Jerusalem for the purpose of seeking God, offering sacrifices and making a covenant with God to serve Him wholeheartedly. Their altar, sacrifice and covenant are different from ours. Our altar is the Cross, our sacrifice the Lamb of God, our covenant the New Covenant. Let us each day

kneel at the foot of the Cross, beholding our Sacrifice, the Son of God, and enter fully into the blessing of the covenant God has made with us, in which He has promised to forgive every sin and give us power to live the Christian life.

**Wednesday, April 8th.** 2 Chronicles 16 : 1-14.

In verse 9 we have a wonderful statement of fact. It is that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." This is a promise of care, power and protection that we can claim today and act upon. But let us not forget that this promise was given as a form of rebuke to one who had sought help other than God's in a time of need. How tragic that Asa, after having served God so long and so well, should end as he did. Let us take heed!

**Thursday, April 9th.** 2 Chronicles 17 : 1-13.

These verses tell us of the accession of Jehoshaphat to the throne of Judah, and also of the revival of true religion during his reign. Eminent men were sent by him to teach the people out of the law-book of God, and they went through every town in Judah instructing the people. We in our day have a whole Bible, God's Word; through it He speaks to us and shows us His will. Let us honour it, obey it, believe it, live it out and teach it to others—by this means we sow the seeds of revival.

**Friday, April 10th.** 2 Chronicles 18 : 1-17.

These verses tell the story of the ungodly alliance between Jehoshaphat and Ahab. Each seated upon his throne, in full armour, at the entry to the gate of Samaria, heard the prophets of Ahab, 400 of them, prophesy victory over the enemy. These were the time-serving, smooth-tongued servants of Ahab, who knew not the ways of the Lord. But there was another prophet—God's man, Micaiah; when he was brought before the kings he prophesied defeat. Here was one man against 400. He was right; they were wrong. For being faithful he was imprisoned and fed on bread and water. It costs to serve God—but it is worth it!

**Saturday, April 11th.** 2 Chronicles 18 : 1-34.

Yes, of course Micaiah was right. God vindicated His servant; he had spoken words of truth. Ahab and Jehoshaphat went to battle and defeat. Ahab was killed and it was only by the mercy of God that Jehoshaphat was saved. In our stand for truth and right we may be one against many; and we may have to go to a place of mental suffering with the mockings and the maledictions of our detractors ringing in our ears. But God will be there, and ultimately He will vindicate His truth. Truth will not be downtrodden for ever.

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Telephone: TULSE HILL 3860



# COMING EVENTS

(Please pray for these services)

**BLACKHEATH.** April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

**CANNING TOWN.** April 4. Elim Hall, Bethell Avenue. Special visit of Gospel Aires evangelistic team and band from Colchester. Speaker: A. Whittal (Woolwich). 7.

**COULSDON.** April 8. Elim Church, Chipstead Valley Road. Women's meeting anniversary. Speaker and soloist: Mrs. B. Stockbridge. Other items. Refreshments. All sisters invited. 3.

**CROYDON.** April 4, 5. Elim Church, Stanley Road, West Croydon. Pastor's Anniversary services. Speaker: S. Gorman. Sat. 7, Sun. 11 and 6.30.

**HULL.** April 2-9. City Temple, Hessle Road. Evangelistic campaign conducted by Mr. Idris Davies, Welsh evangelist. Sun. 10.45 and 6.30, week-nights 7.30.

**HULL.** April 18, 19. City Temple, Hessle Road. London Crusader Choir with Douglas B. Gray and H. Burton-Haynes (President-elect). Sat. 7, Sun. 10.45 and 6. After-church service in City Hall, 8.15.

**ILFORD.** April 2-9. Elim Church, Scafton Road. Revival Campaign conducted by Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30, week-nights 7.30.

**ILFORD.** April 12-19. Elm Church, Scafton Road. Campaign by J. Whitfield Foster. Sundays 11 and 6.30, week-nights (except Sat.) 7.30.

**KINGSTANDING.** April 18-20. Elim Church, Warren Road. Church Convention. Special speaker: O. G. Miles (Leeds). Convener: R. J. Morrison. Supported by King-standing Mixed Choir and Male Voice Party. Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** April 11, 12. Elim Church, Vicarage Road. Evangelist Jim Stonelake (Canada). "Saved from the gal-lows." Sat. 7, Sun. 6.30. April 19, Christian Nurses' team. 6.30.

**LONDON.** April 25. Weigh House Church, Duke Street, W.1. Public Rally under auspices of British Pentecostal Fellowship. Further particulars later. 3.30 and 6.30.

**LONGTON.** April 11, 12. Elim Church, Five Ways, Light-wood Road. Sat. 7.30, Eric Hutchings's film "The Heavens are Rending." Sun. 11 and 6.30, visit of Rev. John Crouch (of Eric Hutchings's team).

**LOUGHBOROUGH.** April 4-9. Elim Church, True Lovers Walk. Visit of R. B. Chapman (Sheffield). Singing items by Mr. and Mrs. R. Gull (Tanganyika). Sat. 7, Mon.-Thurs. 7.30, Sun. 6.30 guest service, 8 after-church rally, both services in Town Hall, Loughborough.

**MANSFIELD.** April 18. Clarkson Street Co-op Hall. North Midlands Presbytery rallies. Speaker: C. J. E. Kingston. Cups of tea between services. Open-air witness; prayer room for those seeking baptism of Holy Spirit and healing. 3.30 and 6.30.

**SMALL HEATH.** April 4. Elim Church, Muntz Street, Small Heath, Birmingham. Presbytery rally and commence-ment of evangelistic campaign. 7.30.

**SPARKBROOK.** April 11-16. Elim Church, Golden Hillock Road. Annual Spring Convention. Speakers: Donald Gee (Principal, Kenley Bible College) and E. Cole (Swansea). Convener: J. J. Morgan. Sat. 7, Sun. 11 and 6.30, Mon.—Thurs. 7.30.

**WEYMOUTH.** July 31—Aug. 14. Elim Camp. Padres: Alan Seeman and Mr. Richardson. Join us this year—in the sun! by the sea! on the sands!

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 4, 5, Bexhill-on-Sea; 11, 12, Barking; 12, Holloway prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 2, Royal Albert Hall (Male Voice Festival); May 23, Cam-bridge; May 29-31, Southampton; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

## MR. F. B. PHILLIPS'S TOUR

April 7-9, Swindon; 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

## LEONARD COWDERY'S TOUR

April 12-28, Evangelistic Itinerary in France and Belgium.

## MISSIONARY ITINERARY

R. A. Gull, Elim missionary on-furlough from Tanganyika, will visit the following churches: April 11, Southampton; 12, Eastleigh; 13, Canada; 14, Romsey; 15, Andover; 16, Ryde; 17, Gosport; 19, Portsmouth.

## BRITISH PENTECOSTAL FELLOWSHIP (LONDON AREA)

### PUBLIC RALLY

in the WEIGH HOUSE CHURCH\*  
Duke Street, London, W.1

Saturday, April 25th, 1959, at 3.30 and 6.30 p.m.

Chairman: GEORGE STORMONT

Those taking part include

J. C. Kennedy, F. Turley, J. W. Jackson, J. W. Baylis  
Special singing items in both services.

\* This beautiful church is just opposite Selfridges Store and is a few minutes' walk from Bond Street and Marble Arch underground stations.

Further information from hon. area sec. Cunningham 9261.

## THE AGE OF MIRACLES IS NOT PAST!

Evangelistic and Divine Healing Campaign

commencing

Saturday, April 4th, at 7.30 p.m.

in the

ELIM CHURCH, MUNTZ STREET, SMALL HEATH  
BIRMINGHAM

Sundays 6.30 p.m.

Week nights (except Fridays) 7.30 p.m.

Conducted by

REV. A. J. CHUTER AND PARTY

PLEASE PRAY FOR US

PRESBYTERY SUPPORT APPRECIATED

## WEST WALES PENTECOSTAL CHURCHES

at

Hermon Chapel, Pontardulais

### YOUTH RALLY

on

Saturday, April 11th, 1959

SPEAKER

SPECIAL ITEMS

PASTOR W. H. T. RICHARDS  
(SLOUGH)

Times: 3 p.m. and 6.30 p.m. Tea only

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bonnie Scotland,** and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

**Bonsall Holiday Camp,** Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

**Boscombe.** "Beach House" for enjoyable holidays; home comforts; Christian fellowship; good food; 100 yards pier. S.a.e. to Mr. and Mrs. Sheasby, 73 Sea Road. Phone Bos. 33614. C.77

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious, house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633). C.45

**Hastings.** Comfortable bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/- per week; few minutes Elim Church. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.84

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

**North Wales.** Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

### BOARD-RESIDENCE, ETC.

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**Scarborough, Burniston.** Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

**Walton-on-Naze, Essex.** Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

### SITUATION VACANT

**Kind** lady required to help lady with rheumatism (not bed-fast); pleasant bungalow; plain cooking and light household duties; husband away most of time. Apply: Miss A. Jarman, 14 Woodhill Street, Bury, Lancs. C.89

### MARRIAGES

**Downs : Dunkley.** On February 21st, at Elim Church, Winton; Clifford Downs to Mary Dunkley. Officiating minister: S. Penney.

**Thompson : Pearson.** On February 28th, at Elim Church, Winton; Dennis James Thompson to Jean Ann Pearson. Officiating minister: S. Penney.

### FOR SALE

**Shareholder** in Elim Publishing Co. Ltd. wishes to sell 500 shares. Write: Box 17, Elim Evangel Office.

New prices for

## REDEMPTION HYMNAL

(Music Editions)

We regret that rising costs of production have compelled us to increase the price of all music editions. New prices are :

Red cloth boards, 20/- (by post 21/9)

Morocco, round corners, red under gilt edges, India paper, 54/- (post free)

Morocco, yapp, round corners, red under gilt edges, India paper, 75/- (post free)

The prices for words only editions remain as before.

Red cloth boards, 5/- (by post 5/8)

Black rexine, round corners, gilt edges, 8/6 (by post 9/2)

From

**ELIM PUBLISHING CO. LTD.**

Clapham Crescent, London, S.W.4



*The*

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XL. No. 15

PRICE 5d.

APRIL 11th, 1959



Photo by

Geoffrey Barnard

**BARNSELY CRUSADERS**  
(See page 227)

**GEORGE CANTY asks**

# **ARE TONGUES JUST A GIMMICK ?**

**A** GIMMICK is the novel touch in an ordinary show; the odd feature, for example, that distinguishes one singer from 10,000 others singing the same song. Like King Canute, whose immortal fame rests chiefly upon trying to rule the waves.

Would the Pentecostal churches be indistinguishable from all the other churches except for speaking with tongues? Is that our gimmick? Is that the only difference?

The trouble with a gimmick is that if you do not happen to like its particular nature it turns you off the show itself. If you do not like the little quirk that has made the singer famous you would rather listen to an unknown man singing the same songs.

Does Pentecost just mean speaking with tongues? If so, isn't it a very small point upon which to create new denominations, and add to the perplexity of modern man facing the variety of Christian organizations everywhere?

Recently on my page I referred to the thousands who think speaking in tongues is quite scriptural but are not sufficiently impressed to join a "speaking in tongues" movement. At first sight they seem queer folk. Reading letters I have since received, and pondering my previous article, it has become clear to me that these tongues believers in other churches consider that the whole of Pentecost only amounts to that. They think Pentecostals just have this gimmick—they occasionally burst into tongues. And as some are not particularly fond of that kind of occurrence they would rather attend a church where it did not happen.

Let me lay this down for the benefit of those mistaken people, but also very much more for the con-

sideration of churches and leaders bearing the name Pentecostal—if there is in fact no difference except speaking with tongues between Pentecostal churches and non-Pentecostal then we have misinterpreted Pentecost to the public. If they can regard it as merely our gimmick, it is time to restore true Pentecost.

The Editor of the EVANGEL quoted a statement by a world religious leader which described Pentecost as "the new Reformation." Mr. Donald Gee, replying to a question I asked him, writes: "Our witness to the baptism in the Holy Spirit according to Acts 2:4, which alone makes us Pentecostal, is the central thing, *with all it happily brings with it* of love for the Lord Jesus, holiness, healing and the blessed Hope." And later he wrote to add this: "I do not mean to make a fetish of Acts 2:4 and to confuse the means with the end. The supreme thing is a radiant and powerful witness to the living Christ. That alone gives us a national message and leads us to true greatness." (Italics mine.)

I would express it this way. Pentecost is a permeating element, suffused through everything, presenting the faith to the world in dynamic terms, fresh and untainted by old conventionalism, old ways, and uncritically accepted religious habits and notions.

Pentecost gives a new content to old terms. "Reverence" does not mean the same thing to a Pentecostal as to a non-Pentecostal. To us reverence is an active, vocal and thrilling relationship. "Church" to the rest is a word that conveys the feeling of subdued and rather unnatural conditions, but the Pentecostal thinks of church as the one place where he most truly can be himself.

Pentecost transforms everything—music, preaching, worship, art, even architecture (a contemporary churchman refers to "store-fronted" Pentecostal churches). It is a new religious culture, a new master touch, a new school of Christian presentation. It has genius and originality.

Unlike Anglicanism, which makes the terrible mistake of trying to impose English medieval styles upon all and sundry, from the Oriental to the modern American, Pentecost presents Christ always in native terms and makes the same universal appeal as the original Christianity it declares. It is the religion of both and uses nothing but the vehicle of the modern idiom, without any regard at all for preconceived ideas of what a church should be like.

This article intends to crystallise the *raison d'être* for the Pentecostal movement. It is a theme of extreme importance to our continued existence, and therefore one I shall continue later.



# CHURCH NEWS FLASH

## INDUCTION SERVICE AT KIRKINTILLOCH

A crowd of over 100 filled the church at Kirkintilloch to welcome Pastor John Seaman. Pastor Alex Tee led the meeting and welcomed Mr. Seaman into the Scottish Presbytery. Mr. W. Craig, the church secretary, read a letter of welcome from Pastor Hilliard, the District Superintendent, and welcomed Mr. Seaman on behalf of the church, pledging the members' loyalty and support.

In his reply, Mr. Seaman thanked everyone for the wonderful welcome extended to him. Supporting items were supplied by the Kirkintilloch Crusaders and friends from Motherwell, Coatbridge and Greenock.

Pastor Richard Lighton, the speaker, felt compelled by the Spirit to preach a Gospel message. The result was the salvation of three precious souls. Everyone was thrilled by this wonderful climax to a grand meeting. May this be a sign of things to come.

W. CRAIG (Church Treasurer).

## BARNSELY CRUSADER REPORT

As we look back over the past year we praise God for His blessing upon the young people's work in Barnsley. Numbers have increased and we have a fine company of young men who are really zealous for God. The happy disposition of the Crusaders and their Christian joy seems to be attracting others, and we look forward to greater blessings in the future.

Soon we hope to commence a "spring offensive" in door-bell evangelism, and look forward to winning souls for Christ. Our Crusader motto—"God's best for us—our best for God"—is coupled to another one, "Each one reach one" for Christ. In this way we believe that the work will grow and God's kingdom be extended.

MISS S. BIRD (Secretary).

## FINCHLEY

The last of the Finchley Specials, combined with the first anniversary service for Pastor Ray Hughes, was held recently at the Finchley assembly. We were privileged to have Pastor Greenway for all the week-end services, and we were much blessed under his able ministry. At the conclusion of the Sunday

evening service, Pastor Greenway showed us a film of his recent visit to overseas mission fields, and we were all made increasingly conscious of the need for our prayers and financial support for our brothers and sisters who are labouring for the Lord, and we saw much of the conditions under which they work. We praise God for their work in His service.

## LEICESTER—"A WEEKEND OF BLESSING"

The weekend began with the showing of the film "Marenia the Witch Doctor," but the film that Leicester was looking forward to most was "Tanganyika," which shows our own missionaries Pastor A. E. Tate and Pastor and Mrs. R. Gull at work. It was shown on the Saturday night and the church was almost full. The Sunday morning address was given by Mr. F. B. Phillips.

It was a proud moment for the Sunday school when the sum of £20 was presented to Mr. Phillips as a gift to the Elim Missionary Society. After this the film "Marenia the Witch Doctor" was shown to the children.

The evening gospel meeting was followed by an after-church rally in which other churches joined us and at which Mr. Phillips showed us the film "The Silent Messenger."

DAVID MATTS.



Mr. F. B. Phillips receives gift for Elim Missionary Society.

# EDITORIAL

God, in Christ, reconciling the world unto Himself by that unique act of redemption.

Let us have less of these odious comparisons, and more exaltation of the unique character of the Saviour, in whose Name alone is there salvation from sin's power and dominion.

## WE DEPLORE . . .

A writer in a popular magazine, in an Easter article, quotes "an eminent minister" as saying "Eternal truth is eternal. It can be distorted but not destroyed. *It may have to carry a cross to Calvary or drink a cup of hemlock in a Grecian jail.* But after every black Friday there dawns Easter morn." (Italics are ours!) This comparison we heartily deplore. Surely the very heart of the Christian message is the unique character of those events that took place on Golgotha's hill and in the garden tomb. Martyrs there have been in every age, and we respect and revere them for their stand for the truth, and their willingness even to suffer the ultimate penalty for their beliefs.

That Socrates was an eminent example of such martyrdom we may well concede—but to bracket him with the spotless Lamb of God, who by His atoning death bore away our sins, is to rob that lone event of by far the greater part of its significance. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

Where too, we would ask, was the Easter morning that followed the "black Friday" of Socrates? Of course, we have always referred to that day as Good Friday and not black Friday, for here God turns the blackest crime ever perpetrated into the most glorious event in the whole of human history—

## WE ALSO DEPLORE . . .

Did you know that there is one large group of hotels which will not allow the well-known Gideon Bibles to be placed in its hotel rooms? We are all aware of the great work done by this international body, which, beginning some seventy years ago in America, now has over 1,000,000 Bibles placed in this country alone. How many have been blessed by this magnificent endeavour! Souls have been saved, men and women in desperate circumstances have been helped and encouraged, and eternity alone will reveal the extent of the good that has sprung from the vision of one man.

Where, do you ask, is that group of hotels that will not have these Bibles? In Russia, China or Africa? No, it is here in Britain. And who owns that group? None other than the British Transport Commission, which administers the British Railways hotels to which we refer. Its reasons? It does not consider the placing of Bibles "in the best interests of its guests!" We would like to know what better interests there could be.

We had not expected to see the day when the Bible would be banned in Britain. How far have we declined since the days when, as historian J. R. Green puts it, Britain was a people of a book, and that book the Bible. Those were the days of Britain's greatness. No wonder our influence today is on the decline.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, APRIL 15th, 1959, at 9.15 p.m.

SHORT WAVE: 20.2, 26.3 and 32.5 metres

Speaker: Rev. R. D. Bradley (Neath)

Subject: "Christ's Second Advent"

Advent hymns and music by

The Couriers M.V. Party

Massed M.V. Chorus

Programme produced by DOUGLAS B. GRAY (Director of Music)

We invite friends to become members of the IBRA Listeners' Federation, thus helping to spread the good news through IBRA Radio to the world. Your gift towards the Elim radio work is urgently required. Send your donation to headquarters today. Thank you.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

Editor: Aubrey Hathaway, B.A.

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# Isn't this a lovely picture?



*But it's better there than on paper. This is one of the delightful views of Llandudno Bay from the slopes of the Great Orme. The applications for the house parties are rising in their hundreds. Make this your early holiday week—May 25th to 29th, Elim Annual Conference.*

*Write to :*

*Rev. J. Osman,  
55 Ribblesdale Road,  
Stirchley,  
Birmingham 30,  
who will supply you with prices  
and arrange your accommodation.*



## Calling Boys and Girls

**By Bernard Norris**

Hello again!

Nearly three pounds weight of stamps were sent off to Pastor Newman from Headquarters! There must have been thousands. It was a thrill to think you had sent in so many. Of course, some of the weight was made up by two stamp albums, but even so there were thousands of stamps, British and foreign.

All the money they raise will be sent to the missionary fund, so remember to keep sending them in. We need them all the time. British stamps must be of the value of 4d. or more, but foreign ones of any value are good.

Please be careful not to cut the stamp at all when you separate it from the envelope or parcel. Some folk have soaked the stamps from the backing paper, dried them carefully, and sorted them into bundles—either of the same value or of the same country. This is a great help.

By the way, “pricked stamps” are of no value. These are stamps with holes pricked in them. They are used by firms, and are so pricked that no individual can use them.

Maybe you haven't sent any stamps because you have only a few. Well, if everyone who reads this column were to send in just fifty we would have *hundreds of thousands*. (Poor Pastor Newman!) You see, a lot of littles make a lot! Let me have your little number of stamps, will you?

*SCHOOL.* Ugh! says someone. Perhaps you don't like school, but many young people do. Now I wonder, have you a Christian fellowship in your school? One young man I knew spoke to a Christian teacher in his school, and the result was that once or twice a week the Christians would meet together during the lunch hour to ask questions about the Bible. It was a great opportunity to invite unsaved ones. Sometimes a visitor would be invited to come and speak, or a showing of a Fact and Faith film for the whole school could be arranged.

It's worth praying about, isn't it? Some in your school never go to church, but they might come to a Christian fellowship.

See you again next week. Cheerio for now, and God bless you.

BERNARD.

# OVERSEAS MISSIONS

By Samuel Gorman (Missionary Secretary)



OUR missionaries are of necessity only able to correspond with comparatively few members of the Elim family, so we welcome this opportunity of being able to keep *EVANGEL* readers in touch with them by sharing our correspondence from them with you. For further information and news of our workers overseas every Elim member should take the *Elim Missionary Evangel*, in which we publish interesting and inspiring articles from our missionaries, and in which one can read the latest news concerning them, at the time of going to press, from Prayer Partner's contribution.

## Belgian Congo

Elim's latest representative overseas is Miss C. Picken, a school-teacher, of the Essex churches. She has recently joined Miss R. Grimwade, who we trust will be with us at the Conference, and Miss C. B. Partridge in the Belgian Congo, and will be working there in fellowship with the Congo Evangelistic Mission. In her first letter home our dear young sister writes: "It's a wonderful feeling to be really in the Congo at last, and I praise God for the way He undertook for me every step of the way here. . . . On my first afternoon here all the school children marched smartly up to the front of the house and stood in lines facing me. All were gaily dressed in their Sunday best in honour of their new teacher. When all were present each class in turn sang to me, ably led by their native teachers. At the end I managed to thank them in Kiluba. These were my first words in that language to a native audience. . . . At the Sunday morning service I was again welcomed, this time by the church members. In reply I spoke to them all for just a few minutes in English, being translated by Alice Styles, with whom I live and share the school work."

## Hong Kong

A letter from Miss Vera McGillivray makes wonderful reading. Of course, you know that our dear sister faithfully works all alone in Hong Kong, and just now is rejoicing in the fact that at last they have their new church building. She com-

mences her letter with the words, "The glory of this latter house shall be greater than of the former . . . and in this place will I give peace" (Haggai 2:9). She goes on to write: "The dedication of the new building took place on December 6th, 1958, and my brother Ken was able to come over from Formosa as special speaker for the occasion. . . . Looking back now over all that has taken place and come into being it would be easy to imagine it all a dream. Altogether the cost of the land and the building was \$5,540 U.S. (£2,075 approximately). For that sum I doubt if you could find a cheaper, yet so beautifully situated, place anywhere in Hong Kong. It certainly is 'the Lord's doing and marvellous in our eyes,' especially as only about one quarter of that sum came from overseas, the rest being given locally. . . . What has been even more precious to me has been to witness the Lord fulfilling the promise at the head of this letter which He gave me just before we moved into the new building. So many have made a profession of salvation, and about fifteen have been gloriously filled with the Holy Ghost."

## India

It is just four years since our dear friends Pastor and Mrs. Lewis arrived back at Dudhi after their furlough, but what changes have come to their district. Out of surrounding dense forests the once tiny town of Dudhi is emerging a very large town with factories, railway station, telephonic communications, etc. Mr. Lewis writes: "The guardians of the land are striving to improve the lot of the Indian people, but what of our contribution as ambassadors of the Lord Jesus Christ in this land? We are striving, too, to give the people the Bread of Life, and to illuminate their spiritual darkness with the Light of the World. . . . Regular meetings are being held, homes are visited and a bookstall and Christian literature depot occupies a prominent place in the bazaar each market day."



## Southern Rhodesia

A long, interesting letter is to hand from our dear young sister Miss Brenda Hurrell. She writes: "We are all very busy at the moment, especially Miss Loosemore, as the doctors are away. Pastor and Mrs. Renshaw are settling down to the work, and are both invaluable, Mrs. Renshaw as a teacher and Mr. Renshaw as boarding master. We have forty-six teenage boys boarding here this year and I do not know how Dr. Brien would have been able to supervise the boarding quarters and do all the other necessary work alone,

so we do praise God for meeting a very real need in this connection. . . . We have our difficulties, but we were encouraged recently to see a line of women coming towards the house, singing the Chishona equivalent of 'Showers of Blessing,' with their welcome gifts of rice and other things for us. Mr. Renshaw reported a very good meeting on the station this morning, and at Bande outstation, where I go each Sunday, a boy repented last week."

We thank God for His blessing on our faithful missionaries, and pray that they will be used in a still greater way in their devoted and sacrificial labour for the Master.



## Women's Column

By Gladys Gorton

### FEAR

I AM deeply moved and concerned in my ministry among women that not a few are bound by some phobia which drains their vitality and leaves them in frustration and defeat. Natural fear is not sinful; it has been implanted within us by God for our preservation. One may have a fear of mice, cats or dogs; another may suffer from claustrophobia; another may be afraid of heights; the cause for these may go back to an incident in childhood. Lots of women go through peculiar "panicky" sensations during a certain period in life, which is entirely adverse to their usual nature. It leaves them listless; they feel at cross purposes with themselves and perhaps with others. Many indulge in needless fears which cause much anxiety and misery. I have met women who have feared that they have cancer, and even when they have been examined by a specialist they have not accepted his "no cancer" verdict. And I am certain that the cause of many neurotic and mental cases is fear.

Now I write to you sympathetically and understandingly on this matter, having experienced awful fear at times. One is not immune from these fears which distress and disturb the mind, but must one accept them, nurse them and allow them to paralyse the will until one is a failure? No!—a thousand

times NO! Further, I recognised in my own case the power of the Devil; that he was aiding my fears. Fear is one of the Devil's major weapons to strangle and immobilise the Christian from doing anything for the cause of Christ. The Lord showed me how to overcome. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10). Faith is the antidote to fear and feelings. Dismiss your fears in His name. Health of mind, true sanity and balance flow from His indwelling. Christian in *Pilgrim's Progress* saw lions ahead of him which, having scented him, seemed to be waiting to spring on him. He was about to run away when the porter saw him and cried, "Stand; is your strength so small? The lions are chained. Keep in the middle of the pathway; they won't hurt you." Reassured, this he did and passed the great snarling beasts safely. He trembled all over and wiped the perspiration from his brow and asked the porter why he kept such dangerous beasts. "Just to find out who are the real pilgrims and who are sham," he was told. "The shams never pass; they are too afraid. The real ones always do, sooner or later!" "I'm glad I passed," said Christian, thrilled with joy.

"I couldn't sleep because of all the old fearful thoughts," she confided, "and this morning I didn't feel like reading the daily portion but I did. What a blessing I got." Listen. "Doubt, fear, frustration are the poisons which unbalance the mind. In quietness and confidence are strength (Isaiah 30:15). In perfect love is no fear (1 John 4:8). In trust is fulfilment (Psalm 37:4,5). In Christ is victory (1 Corinthians 15:57)."

PRAYER. Cast out, Lord and Master, the evil things which haunt and hold us. Make us clean and brave to publish the great things Thou hast done (Scripture Union Notes).

**T**HE Bible declares that God made man in His own image. That, you may think, is enough to destroy any Bible: you may think it enough to ruin the influence of God in the universe and bring down the throne of God in disrepute.

Look at man! Lying, drunken, selfish man; plotting, scheming, cruel man; foolish, vain, babbling man; prodigal man, wandering in the wilderness in search of the impossible, sneaking in forbidden places with the crouch of a criminal, staining his hands with the blood of his fellow man. Made in the image of God indeed! What a caricature! Herod the murderer, Judas the traitor, Nero the tyrant, Hitler the monster—these made in the image of God?

Yes, God did make man in His own image, but sin has universally devastated the image of God in man, so that we find that men are sinners; they sin wilfully, they sin systematically, they sin professionally, they sin socially, they sin nationally, until every stream is stained with human crimes, every breeze is corrupted with a moral miasma, and every ray of light is blackened by devilry.

Sin has produced the haggard, ragged miser gloating over his gold. Sin has produced the bloated, wretched drunkard with his detestable habits who, having dethroned his reason, degrades himself, destroying his body and damning his soul. Sin has produced the tyrant, the liar, the thief, the murderer, the reckless gambler, the swindler and the lecher. Sin has blighted lives, blasted homes, damned whole cities and filled prisons.

Neither the providence and judgments of Almighty God from age to age nor the outworkings of civilisation have abolished sin from one country on the face of the earth. Prayers, sermons, books, institutions, laws, penalties, governments, all combined have not blotted out one vice from sin's black calendar. The life, miracles, teaching, death, resurrection and ascension of Christ, the strivings of the Holy Spirit, the promises of the Gospel, the curses of the law, the horrors of hell, the glories of heaven—all these have failed to drive sin out of our world.

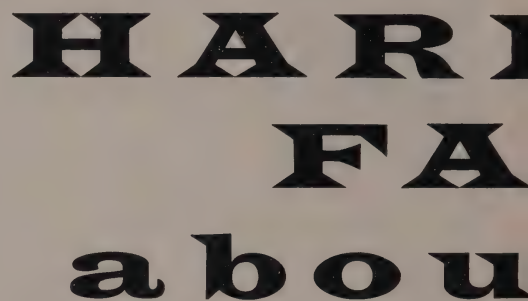
Sin can be likened to an immense river, which from its ghastly source, through secret channels, breaks upon this world. On and on it sweeps; never was any river as deep or wide or swift as this. Its floods are black, its waves are towering, treacherous currents lurk in ambush within its dark depths, and it goes surging and roaring into the abyss of hell. Upon its banks no flowers grow and no foliage waves; all is perpetual desolation and sterility. One would think that such a river might roll on unvisited by mortal man. But, climax of wonders, quintes-

sence of all marvels, men and women crowd its banks to leap into the boiling current. Between every human being and this fearful river are a bleeding Body and a bloodstained Cross, the Body and Cross of Christ. The voice of the Spirit of God cries: "Stop, don't play the fool!" But, disregarding this warning, and trampling on the Body and the Cross, with gory feet they leap far out into the murky tide, and are swept on and on into the dark abyss, the infinite abyss, whence none can be reclaimed, and where there is no hope.

Now for some hard facts about sin.

## **SIN IS ENMITY AGAINST GOD**

The Bible says "The carnal mind is enmity against God." Sin is directly opposed to the will of God, is hostile to the government of God and offers



# **H A R I F A a b o u**

By Leonard Cowdery (M)

every possible degree of resistance to all the efforts of God to bring men to repentance.

It was in the court of Annas, the tyrannous, worldly, cunning high priest, that Jesus of Nazareth cried "Why smitest thou Me?" This question was asked of the soldier who with a burst of illegal insolence had profaned Christ's sacred face with an infamous blow. Here God, in human form, in the person of Jesus Christ, was insulted and abused by the depraved, contemptible slave of Annas. Now sin smites God in the face, insults and abuses Him; and so He asks of each of us in our sins, "Why smitest thou Me?" "Why are you insulting and abusing Me?" Sin pours contempt upon God's authority and government, virtually declaring that God has no right to rule the world. Sin outrages the love of God and tries to establish that God does not deserve to



be loved. If sin is right, God is a tyrant who calls upon the sinner to do things he does not want to do and threatens punishment for not obeying Him; but this is blasphemy—sin is blasphemy against God. Sin virtually declares that the service of the Devil is more desirable than the service of God, and practically proclaims that God is not to be trusted, that no confidence can be put in Him, that He is a liar and a deceiver, a usurper of authority and infinitely selfish. Sin despises the riches of God's grace, tramples underfoot the blood of the Cross and spurns God's mercy. Sin stands exposed as the antagonist of God. Can we, then, continue to be so cruel to God? Ought we not to renounce our sins and seek God's forgiveness? The demand is irresistible!

The second hard fact about sin is that



### IT ALWAYS LEADS TO MISERY

From this there is no escape except through the Gospel.

A fable is told of a serpent in a circle of fire. A man was passing by, and the serpent said to him, "Help me out of my difficulty." "If I do you'll bite me." "Oh, no, I won't." The man took the snake out of the fire and threw it on the ground. Instantly the snake said, "Now I'll bite you." "But didn't you promise me you wouldn't?" "Yes, but don't you know *it's my nature to bite*, and I cannot help it?" So it is with sin. It is its nature to bite; it is its nature to deceive men into wretchedness and misery. I want to give you conclusive proof of that fact.

Among the convulsions which shook France at the close of the eighteenth century, sin clutched the falling sceptre and mounted the vacant throne. When

once seated in power, sin, in the form of atheism, immorality and blood-lust, showed what she could do for mankind. She showed herself as slimy as a toad, as cunning as a fox, as dangerous as a tiger and as proud as a peacock. The government of France fell into the hands of reckless anarchists, bloodthirsty cut-throats, promiscuous hell-cats, perverts, sadists and shifty, ruthless, cunning fiends, who pandered to the basest instincts within men in the great lust for power.

The people of France were promised liberty, paradise and a model republic. Christianity was outlawed, the Sabbath abolished, the Bible declared a fable, and death eternal sleep.

Sin made Reason her goddess and an infamous woman was adored as its image. The cathedral of Notre Dame in Paris was converted into a temple of Reason. An evil woman, who had been mistress to several of the commissars of the revolution and who had become the wife of the terrorist Momoro, was borne in solemn procession, in which all sections of Paris were represented, to the cathedral. Robed in a white and blue mantle, and wearing a red cap (the colours of the revolution), she represented the goddess of Reason. Accompanying her as her handmaids were a score of young women of loose morals. With absurd parodies of religion and profane rites the leading atheists installed her upon the altar. The desecration of Notre Dame was followed by the closing of every church in the capital and 2,436 churches were converted into temples of Reason.

Sin offered freedom in the form of licentiousness—for morality she offered spoliation, so that no one's property was safe from vandalism or confiscation. Murder became an innocent expedient of the state, and an awful, raucous monster that screamed incessantly for blood and death was created.

Sin, once enthroned, laid bare her malignant bosom, unsheathed her terrible sword and the reign of terror began, with the result—as always—that misery followed in the wake of sin. Order fled before anarchy, the nation became deluged with blood, over 1,000,000 people perished, at one time there were over 200,000 people under sentence of death, sentenced after a travesty of a trial. When the guillotines would not work fast enough, damnable atrocities were committed to dispatch the prisoners more quickly. Hunger and want stalked through the land like grim spectres. Fear and despair were upon every hand—today one might be alive, tomorrow dead!

The reign of terror was so devastating that in Paris laughter was only heard regularly in one place, and that was the devilish laughter of the depraved

women who gathered each morning at the foot of the guillotine. These wretched women had become experts in the criticism of the grim sport provided by the executioners. Every day they took their knitting to the foot of the scaffold and sat in chairs which they were able to hire for a small fee. There they taunted the victims, exchanged bawdy jests with the executioner's assistants, booed, mocked and chuckled like wild beasts as the heads fell into the basket.

Sin had promised liberty, but forged chains; sin promised a paradise, but gave a field of blood; sin promised a model republic, but gave a pandemonium. And what was true of France is true of the outer universe of God's kingdom, and of the inner universe of man's soul. If sin were on the throne of the universe instead of God, such misery would abound that the mind reels and staggers as it thinks about it.

But what of the inner universe of man's soul—your soul?

The Bible speaks of sin reigning (Romans 5:2). Sin becomes a king and men become its wretched subjects. When sin reigns in a man's life, true happiness is destroyed, all is anarchy within; passions and abominations riot like vermin in the rottenness of an abnormal constitution; the sanctions of conscience, the pangs of remorse, feelings of disgust with self, loss of peace, separation from God—all deal devastatingly with the soul. Sin inevitably, inescapably, leads to misery and wretchedness. In the name of common sense let us have done with sin.

The third hard fact about sin is that

### **GOD ALWAYS PUNISHES UNFORGIVEN SIN**

Longfellow has penned these words on "Retribution."

"Though the mills of God grind slowly,  
Yet they grind exceeding small;  
Though with patience He stands waiting,  
With exactness grinds He all."

The Flood, Sodom and Gomorrah, Egypt, Nineveh, Babylon, Jerusalem, all bear eloquent testimony of the judgment of God upon sin.

Some have dared to challenge the right of God to punish men for their sins, but conscience and justice demand that He should do so. Suppose we have a city totally given over to corruption; every house a den of bestiality; every imagination stained with iniquity; every tongue an instrument of poison; love, peace, honour, chastity detested words; judgment dethroned; righteousness banished; the churches burned with fire; every child taught the

ways of the Devil; and prizes offered for the discovery of some new sin, or some new way of opposing God. Suppose God has sent the city prophets telling of His love and care, of Christ and the Cross, and the promise of pardon to the penitent. Suppose that with daring insolence and deep-rooted hatred they have mocked God to His face, defied Him to do His worst, slain His prophets, quenched His Spirit, given the lie to His promises. And what if God in His wisdom, and out of His concern for the rest of mankind, should pour out upon this city fire and brimstone and destroy it as He did Sodom, would that be unjust, would that be wicked of God? No! Conscience and justice would declare: "Righteous and just are Thy judgments O Lord!" God would sooner abdicate His throne than pass by sin as though it were of no importance. The Bible says that the wrath of God is revealed from heaven against the unrighteousness of men.

We each hold life as God's gift; but we hold it on certain conditions; we can choose good or we can choose evil; God loves us, has given His Son to die for our sins, He wishes all men to be saved, He promises to forgive all who will repent, He foretells judgment on the impenitent. By these principles He will judge us all, by these principles the wicked will go away into everlasting punishment, by these principles the righteous will go away into life eternal. The human conscience affirms "This is right!"

In closing let us notice one last hard fact about sin.

### **IT CAN ONLY BE REMOVED BY THE CROSS OF CHRIST**

Reject the Cross, trample underfoot the blood of Christ and there is no forgiveness.

Macbeth and his lady were both implicated in the murder of Duncan the king—both had guilt-laden consciences. Macbeth is made to say:

"Will all great Neptune's ocean wash this blood  
Clean from my hand? NO!"

Lady Macbeth, sleep-walking with a disturbed conscience, says, as she goes through the motions of washing her hands:

"Out, damned spot! Out, I say! . . .  
What! will these hands  
Ne'er be clean?"

Only the blood of Jesus Christ, which cleanses all sin, could remove the guilty stain from the consciences of Macbeth and his lady. This is a hard but blessed fact. The exclusive remedy for sin is the blood of Christ—but it is the sovereign, effectual remedy. The blood of Jesus Christ will cleanse away your sins—and mine!



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## "The Old Rugged Cross"

George Bennard, composer of the hymn "The Old Rugged Cross," died in mid-October last year at Reed City Hospital, Reed City, Michigan, U.S.A. He was 85. Bennard, a retired Methodist minister, retired from the field of evangelism in 1910 to devote several years to writing sacred songs. "The Old Rugged Cross" was written in 1912 while he was conducting a revival service in Albion, Michigan.

Some years ago a census of public opinion was taken on the popularity of hymns in common use in the churches of the United States. "The Old Rugged Cross" took first place in the analysis of replies. Hymns play a great part in the ministry of the Church, and the truths of the Gospel are implanted more readily in the mind by the singing of hymns than by sermons.

## Wrecked

Two churches, one in Germany, the other in Italy, have been closed by government officials.

In Berlin, a new church built by a Roman Catholic congregation at Kayna in East Germany has been closed by Communist authorities. It is reported that the church, which was consecrated only last June, has been ordered to be converted into a "culture centre."

In Italy, the Baptist pastor at Sant' Angelo has been ordered by the town's mayor to tear down the Baptist church, which is partly completed, or he will send police to do the job.

Here we see Communism and Catholicism at their devilish work and acting under instruction from the same master—the Devil. Both ideologies hate the free proclamation of the Gospel and, working from different angles, are bent on the destruction of free worship and free preaching of a free salvation. But, praise the Lord, the truth will win in the end, make no mistake about it.

## Rev. C. W. Slemming

Mr. Slemming, formerly an Elim minister, went to the U.S.A. in 1949 on behalf of the Bible Testimony Fellowship, intending to stay for a year. That year has extended to ten years of Bible ministry and extensive journeying in Canada and the U.S.A. He plans to return to England in April to take over the direction of the Bible Testimony Fellowship in London.

## East Germany

It appears from current accounts in the religious press that in the Soviet zone of East Germany pastors and people are under increasing pressure from officials of the régime. The Evangelical Alliance reports that pastors, lady workers, elders, deacons and students have recently been imprisoned. Some have been kept in prison without a trial and without a charge being laid against

them. Some were arrested years ago and nothing further has been heard of them. Many other Christians have fled to the west.

## Seventh Day Adventism

Reports reaching us suggest that many in New Zealand and Australia are breaking away from this prevailing error. One man who served the movement in an official capacity has had his eyes opened to its error through one sentence in a Bible teacher's message, and through a careful study of such scriptures as Romans and Galatians. He and his wife resigned, only to discover that many others were taking the same step.

Follow the doctrine of Seventh Day Adventism to its logical ultimate and you will then find yourself in a position where you must accept law and works as the basis of your hope of salvation instead of grace and the Cross of Christ. If salvation depends, as they say it does, upon the keeping of all or any point of the law, then Christ has died in vain. What say the scriptures? "Christ is the end of the law for righteousness to every one that believeth," and "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Let us stand in the liberty where with Christ has made us free.

## Talking about Population

The rapid increase in world population is a matter which is giving concern to many nations today, especially when it is reckoned that more than half the population of the world is underfed.

It is estimated that from the creation of Adam and Eve and the command given to them to multiply and replenish the earth up to the reign of Queen Elizabeth I the total world population reached only 250 million. By 1950 that figure had multiplied to 2,500 million—ten times the earlier figure. At the present rate of increase the population by the year 2000 will have reached 5,000 million, double the 1950 level. So that in fifty years the increase will have been 2,500 million, an average of 500 million a year.

Breathtaking? Of course it is! But take another breath and then consider this: unless the evangelistic programme of the Christian Church is speeded up tremendously we shall never keep pace with the rise in population. Now, one question. What are you doing about it?

## Reminiscence

The following is told by a well-known traveller:

Travelling north from Denmark, I was able to spend some time in Norway with one of the great figures of the resistance to Nazism in the days of the occupation—Bishop Bergrav, now an ageing man.

Before I left, he told me of one incident during his captivity. His nearest neigh-

bour, a Communist, used to smuggle milk in to him through the kitchen window. She remains a Communist to this day, but her respect for Bishop Bergrav is immense.

One day, when she came with the milk, she said with the eagerness of a believer, "I have just been listening to the B.B.C.; the Archbishop of Canterbury is praying for you."

—E.H.D.

How wonderfully God provided for many of His children during those tragic years. What comfort and consolation that eager remark must have brought to that great servant of God who courageously withstood the Nazi overlords during the occupation.

\* \* \*

## The Lost Commandment

The National Association of Evangelicals in U.S.A. has asked the Navy to revise its version of the Ten Commandments to conform to good reason and Protestant tradition. The Navy is high-lighting the commandments in a colourful series of posters which will be distributed both through military and civilian channels.

Dr. Clyde W. Taylor, N.A.E. Secretary of Public Affairs, noted that the poster series omits what most Protestants have traditionally considered to be the second commandment—the commandment prohibiting graven images as a means of worship. It divides the tenth commandment, prohibiting covetousness of a neighbour's wife and of a neighbour's goods respectively. This is the listing used traditionally by the Roman Catholic Church.

Dr. Taylor said that many Protestants have unknowingly circulated the Catholic version of the commandments. "The Catholic version has turned up in some very embarrassing places, such as evangelical book stores, in pastors' homes and even in Protestant churches," he said. "Nobody, Protestant or Catholic, could deny that the inspired Scriptures make the specific prohibition of images as a means of devotion to God, and it is quite unreasonable that we should dodge the issue in publicising the commandments for wider understanding of God's standards of righteousness."

It is refreshing to note that evangelicals in America are wide awake to the Roman Catholic problem, and are not prepared to concede a single point anywhere in their fight for the true presentation of the Word of God. A pity there are not a few more protests against this sort of thing in Britain.

\* \* \*

## Women Pastors

It will not be mandatory for bishops in the State Lutheran Church of Sweden to ordain women applicants for holy orders, despite church approval of the government's bill for women pastors, when the new law becomes effective. Committee members who prepared the recommendations adopted by the recent Church Assembly agreed unanimously that "if the bill were accepted this must not imply that a bishop is obliged to ordain women against his religious convictions."

Now we understand that Canterbury and York are planning a united protest against the Swedish Church's decision, on the grounds that, by an agreement between the Church of England and the Swedish State Church, women ordained by the latter can also preach in Anglican Churches here.

\* \* \*

## War against Buddha now

Red China is stepping up its ideological war against Buddhism. Now it wants to confiscate church lands and put the monks and lamas (priests) to work. Deputy Premier Ulanfu warned monks and lamas at a recent Buddhist conference in inner Mongolia that they "must resolve to follow the socialist road without hesitation or lingering."

## South London Youth Commissioner

F. JAS. SLEMMING

writes to you about . . .

# "Me"

### "... AND WHAT ABOUT ME?"

In all sincerity I say you are very important, in fact your importance just cannot be exaggerated. This age of ours is remarkably extraordinary for its very great achievements and its very great failures, and one of its greatest failures is its over-emphasis of the physical. Tune in to the radio broadcast, open your magazine, look through your newspaper, glance at the highly coloured bookstalls, and there it is, staring you in the face—sport, athletics, glamour, sex, are all played up out of all proportion to their real values and importance, so much so that they more often than not take precedence over intellectual and spiritual matters, so . . .

### LOOK AT "ME"

And what do I see? The *visible* "me." Do you really need to be told that the Devil's great conspiracy is to keep young people from God? Let us have a complete understanding, the physical, the visible "me" is important. Where we live must be important. We live in a house called "body." It is dealt out to us impartially at birth and with it come all kinds of privileges and responsibilities and problems with which we have to live for all the years of our tenancy. This body we have, and what we do with it, and how we use it or abuse it, has an awful lot to do with our happiness and success, or otherwise.

### LOOK AT "ME"

And just what men see when they do that usually gives them their first impression of "me." It is through the body that temptation to sin makes its greatest attacks upon us, enticements to *see*, desires to *do*, responses to *hear* things which are displeasing to God.

We will not ignore our body; God does not. He tells us that a life of real consecration to Himself begins with the giving of our bodies over to Him. You will read that in Romans 12:12. In 1 Corin-

thians 6:19, 20 Paul says that our bodies are God's by right of purchase (the price was paid by Jesus Christ on the Cross of Calvary). The Bible also teaches that our bodies become the temple of the Holy Ghost. Then it follows that we ought to give our bodies to God, and give them specifically, feet, hands, tongue, eyes, ears, mind, will, all we have and are. The apostle also says in 1 Corinthians 9:24-27 that we are to keep our bodies under control. Sin afflicted and affected the whole human race, and our natural desires and bodily appetites are bent to Satan's end, and so often become our greatest enemies.

Someone once expressed this: "Sin has turned us upside down to where the body and everything physical is exalted, but the Christian is the right side up." The body is important, but its importance lies in its being yielded to God, and in its being kept under control, so that, as Romans 6:12 says, "sin may not reign in our bodies."

### THERE'S MORE IN "ME" THAN MEETS THE EYE

Have you ever said, "There's more in me than what you see"? How right you are. Then there is the *invisible* "me." In everybody lives a person with a mind, emotions, basic drives and so on. We do not give so much attention to this part of our makeup, our *minds*; yes, we attend schools, colleges, classes to have our minds improved. The other parts of our wonderful being, such as our emotions, we largely neglect. The prophet Jeremiah says we cannot understand ourselves because our hearts are both wicked and deceitful. The psychologist says: "We cannot analyse ourselves; it takes someone looking at us objectively to give us the 'low-down' about ourselves."

God says He knows us. He knows us altogether, and so He is able to tell us things about ourselves that we could never learn elsewhere. He makes this



# Would you like to stay at this Swiss Mountain Hotel ?



*There are still a few vacancies in the Crusader continental house party which will holiday at this hotel at Chateau d'Oex from August 17th to 29th. It is hoped travel will be by special EYM airliner. Total cost from London 30 guineas.*

*Write immediately, sending 5 guineas deposit, to:*

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National Youth Director,  
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London, S.W.4.*

---

HOUSE PARTY NOW OPEN TO  
NON-CRUSADERS

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very clear in Hebrews 4:12,13; do read it. God tells us that our nature is sinful; that we need a change of heart; that if we put our trust in the Lord Jesus Christ as our Saviour He will give us a new nature. Emotions are extremely powerful forces. We cannot brush them aside or dismiss them lightly and easily. Again and again we act on the basis of our feelings. Unable to control them, they control us, and then, having sinned and done wrong, we endeavour to justify ourselves on the grounds that we could not help it. Self-control—in Galatians 5:23 it is called temperance—comes only from the Lord Jesus Christ.

And what about fear? If we have a reverential fear of God, which is right and proper, all other fears are put in their place. Fear of death, fear of man, fear of circumstances, should never hold a Christian in their tortuous grip. God has a remedy and He explains it in 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Then there is love. Hundreds of times the New Testament teaches us that it is God's desire for the Christian that the love of God should be manifest in all our living—a love that by its very quality, consistency and unselfishness distinguishes us from unbelievers.

## YOU CAN'T GET RID OF "ME"

This also is true. There is the *eternal* "me." We are spirit, soul and body, and death does not end

all. There is an eternity to face, and we are saved or lost for eternity, depending upon what we have done with the Lord Jesus Christ. The space at my disposal will not allow me to say very much about this *eternal* "me" because I want to say a word about:

## WHAT DO YOU EXPECT OF "ME" ?

The *problematic* "me."

I am told by the psychologist that ninety-two out of every 100 young people feel inferior; you know the term they use, inferiority complex. Actions proceed from strong desires that are, as it were, built into us; the drives to be successful, to be approved of others, to be secure. These drives are extremely strong, and so failure to achieve things, whether it be supposed failure or real failure, brings feelings of inferiority. These feelings in turn manifest themselves in various ways: criticism of others, oversensitiveness of criticism of oneself, seclusiveness (that is keeping to oneself), a weakness for flattery, a poor response to competition; these are some of the signs. You have noticed them in others, of course, but what of your own problems? You know them better than anyone else. The starting point for you is to recognise your own weaknesses, and quit running away from them, and trust God for the strength to overcome them. Paul came to the place (and he writes of it in 2 Corinthians 12:9,10) where he could thank God for his weaknesses because they alone drove him to the Lord for strength. He is the answer to my every need.

*(Continued over page)*



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Sunday, April 12th.** 2 Chronicles 19 : 1-11.

In this chapter we read of Jehoshaphat setting up courts of law and appointing judges. Note particularly verse 6: "For you judge not on behalf of man, but for the Lord, who is beside you as you give your decisions." If kings, governments, administrators, judges, financiers and all men down to the humblest of us remembered this principle and acted upon it, this world would be a heaven on earth. Unfortunately this cannot be until Christ comes, but we Christians have a duty, in the power of God, to live out this principle in our private, public, business and church life.

**Monday, April 13th.** 2 Chronicles 20 : 1-19.

What a splendid scene we have here. An invasion of alien armies brings the nation of Judah, men, women and children, together into the temple to pray to God for deliverance. A fast is proclaimed and the king leads his nation to God in prayer. The fast was an act of national self-humiliation, implying an admission of guilt, and intended to invoke the help and blessing of God. As the prayer of the king finishes the Spirit of God falls upon one of the Levites and he prophesies victory. The king and the people fall on the ground before the Lord in worship, then go out to victory. Here we have a lesson how to be victorious over our spiritual foes.

**Tuesday, April 14th.** 2 Chronicles 20 : 20-34.

These verses tell how God utterly destroyed the invading armies. Shall we notice particularly, today, the praise given to God before and after the battle? The king led his army out to meet the enemy. Going before them were the Levitical minstrels who led the singing and praise, and when they reached the neighbourhood of the enemy camp their joyful pæan of praise was the signal for Divine interposition. After the annihilation of the foe, the king and the warriors of Judah returned in festal procession to Jerusalem to the music of harps, guitars and clarions, to go to the temple to give thanks to God. Are we a praising people?

**Wednesday, April 15th.** 2 Chronicles 22 : 1-12.

"For his mother was his counsellor to do wickedly" (v. 3).

None of us lives unto himself alone. Day by day, hour by hour, we are spreading abroad an influence either for good or for evil. By our actions, by our words, by the way we employ our time, by the way we spend our money we are setting an example to others. Advice, law, penalty, reward, all are able to influence conduct, but the greatest moral force of all is that of example—for good or for evil. We may not counsel anyone to do wickedly—God forbid! But we might by our bad example influence someone to miss the right way.

**Thursday, April 16th.** 2 Chronicles 23 : 1-11.

"God save the king" (v. 11).

The historical books of the Old Testament show to us

over and over again that good kings brought peace, prosperity and God's blessing to the people, and that bad kings brought want, misery and God's displeasure. That God should be the king's counsellor and that the king should walk with God were of supreme importance to the people's welfare. Let us pray, as God has asked us to do, for all who are in authority, that with righteousness, wisdom and integrity they may govern those whom God has put under their authority.

**Friday, April 17th.** 2 Chronicles 23 : 12-21.

When the young king had been firmly seated on his throne, when that leprous spawn of hell Athaliah had been slain, when the house of Baal, his altars and his images had been smashed in pieces and his priests slain, there were rejoicing and peace for the people of Judah. So it is with us. It is when we en throne Christ as King in our hearts and He casts out the Devil and destroys our idols that true joy and peace come to us. "Lord reign this day as King in our lives, and drive out all that is unlike Thee and Thy will. Amen!"

**Saturday, April 18th.** 2 Chronicles 24 : 1-14.

Verses 9-11 tell us of the generous response of the people of Judah. "The princes and all the people rejoiced" when they were asked to give to the work of God, and they gave in abundance. We today are called upon to give of our substance to the work of God; let us do it with rejoicing, for "the Lord loveth a cheerful giver." Let us also give out of gratitude for all that God has done for us, and in doing so remember that the love of God demands "our soul, our life, our all."

**Sunday, April 19th.** 2 Chronicles 24 : 15-27.

In these verses we have the story of national apostasy, the murder of Zechariah the prophet and the sequel, the judgment of God upon the king and the nation. Judgment inevitably follows upon sin. We live in a moral universe, of which God is the moral ruler, and to maintain the moral equilibrium of the universe He rewards good and punishes evil. Sometimes things are straightened out in this life; the remainder will be straightened out in eternity. The day of judgment will see the balancing of all things.

**Youth Page (continued)**

## GIVE "ME" A CHANCE

There is the *possible* "me." What would you really like to be as a Christian? What does the Lord want you to be as a Christian? In the list of things that you could draw up as to God's requirements of you, I would ask you to include three things mentioned in the apostle's exhortation of 1 Thessalonians 5:16-18: Rejoice always; pray without ceasing; give thanks at all times.

## FINALLY, THIS IS FOR "ME"

Where do I fall short? What are my weaknesses? What of my life needs attention? Now, take it to the Lord in prayer. Tell Him your problems one by one. Get His promise of victory. Make a covenant with God to trust Him for growth in grace and spiritual development. Take a step at a time. Go on with God. *It is possible for you to become what the Lord wants you to be.*

As for "me"—I will serve the Lord.



# COMING EVENTS

(Please pray for these services)

**BARKING.** April 11, 12. Elim Church, Ripple Road. Monthly Saturday Night Special. Visit of London Crusader Choir. Sat. 7, Sun. 6.30.

**BIRMINGHAM.** April 25—30. Elim Church, Graham Street. Visit of Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30. Week-nights 7.30.

**BLACKHEATH.** April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

**COULSDON.** April 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. Shaw (Elim). Leader: E. Squires (A.O.G.). Singing party from East Ham. 7.

**HULL.** April 18, 19. City Temple, Hesse Road. London Crusader Choir with Douglas B. Gray and H. Burton-Haynes (President-elect). Sat. 7, Sun. 10.45 and 6. After-church service in City Hall, 8.15.

**ILFORD.** April 12-19. Elim Church, Scrafton Road. Campaign by J. Whitfield Foster. Sundays 11 and 6.30, week-nights (except Sat.) 7.30.

**KINGSTANDING.** April 18-20. Elim Church, Warren Road. Church Convention. Special speaker: O. G. Miles (Leeds). Convener: R. J. Morrison. Supported by King-standing Mixed Choir and Male Voice Party. Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** April 11, 12. Elim Church, Vicarage Road. Evangelist Jim Stonelake (Canada). "Saved from the gallows." Sat. 7, Sun. 6.30. April 19, Christian Nurses' team. 6.30.

**LONDON.** April 25. Weigh House Church, Duke Street, W.1. Public Rally under auspices of British Pentecostal Fellowship. Further particulars later. 3.30 and 6.30.

**LONGTON.** April 11, 12. Elim Church, Five Ways, Lightwood Road. Sat. 7.30, Eric Hutchings's film "The Heavens are Rending." Sun. 11 and 6.30, visit of Rev. John Crouch (of Eric Hutchings's team).

**MANSFIELD.** April 18. Clarkson Street Co-op Hall. North Midlands Presbytery rallies. Speaker: C. J. E. Kingston. Cups of tea between services. Open-air witness; prayer room for those seeking baptism of Holy Spirit and healing. 3.30 and 6.30.

**PORTH.** April 11-15. Elim Church, Pontypridd Road. Annual Convention. Speakers include: D. E. Dean, S. J. Brown, K. J. Hathaway, G. S. Hillman and L. W. Green. Week-nights 7.15, Sunday 11, 6.30 and 8 (after-church rally).

**SPARKBROOK.** April 11-16. Elim Church, Golden Hillock Road. Annual Spring Convention. Speakers: Donald Gee (Principal, Kenley Bible College) and E. Cole (Swansea). Convener: J. J. Morgan. Sat. 7, Sun. 11 and 6.30, Mon.—Thurs. 7.30.

**WEYMOUTH.** July 31—Aug. 14. Elim Camp. Padres: Aian Seeman and Mr. Richardson. Join us this year—in the sun! by the sea! on the sands!

## PRESIDENT'S TOUR

The President will visit the following churches: April 11, 12, Wigan; 26 (morning), Croydon.

*NOTE.—For the benefit of readers who do not obtain the ELIM EVANGEL until Sunday, the Family Altar notes will in future run from Monday to Sunday.*

EDITOR.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 11, 12, Barking; 12, Holloway prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 2, Royal Albert Hall (Male Voice Festival); May 23, Cambridge; May 29-31, Southampton; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

## MR. F. B. PHILLIPS'S TOUR

April 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

## LEONARD COWDERY'S TOUR

April 12-28, Evangelistic Itinerary in France and Belgium.

## MISSIONARY ITINERARY

R. A. Gull, Elim missionary on furlough from Tanganyika, will visit the following churches: April 11, Southampton; 12, Eastleigh; 13, Canada; 14, Romsey; 15, Andover; 16, Ryde; 17, Gosport; 19, Portsmouth.

## BRITISH PENTECOSTAL FELLOWSHIP (LONDON AREA)

### PUBLIC RALLY

in the WEIGH HOUSE CHURCH\*  
Duke Street, London, W.1

Saturday, April 25th, 1959, at 3.30 and 6.30 p.m.

Chairman: GEORGE STORMONT

Those taking part include

J. C. Kennedy, F. Turley, J. W. Jackson, J. W. Baylis  
Special singing items in both services.

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Further information from hon. area sec. Cunningham 9261.

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bonnie Scotland,** and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

**Bonsall Holiday Camp,** Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

**Boscombe.** "Beach House" for enjoyable holidays; home comforts; Christian fellowship; good food; 100 yards pier. S.a.e. to Mr. and Mrs. Sheasby, 73 Sea Road. Phone Bos. 33614. C.77

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

**Colwyn Bay.** Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious, house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633). C.38

**Hastings.** Comfortable bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/- per week; few minutes Elim Church. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.84

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

### BOARD-RESIDENCE, ETC.

**North Wales.** Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

**Walton-on-Naze, Essex.** Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

### DEDICATION

**McMullen.** On February 8th, at the Elim Pentecostal Church, Armagh; Pauline Frances McMullen, infant daughter of Mr. and Mrs. Cecil McMullen. Officiating minister: F. Sidney Bristow. C.91

### MARRIAGE

**Meeks: Ridley.** On March 21st, at Elim Church, True Lovers Walk, Loughborough; David Meeks to Iris Edna Ridley. Officiating minister, F. Lavender.

### WITH CHRIST

**Morrell.** On March 19th, Mrs. Morrell, of Elim Church, Loughborough, passed peacefully into the presence of Christ after severe suffering

**Slocombe.** On March 14th, Mabel Slocombe, member of Elim Church, Winton. Officiating minister at funeral: S. Penney.

**Stevenson.** On March 15th, Thomas Henry Stevenson, faithful member of Elim Church, Greenock, since its formation, and beloved father of Mrs. F. D. Byatt and Rev. T. H. Stevenson. Officiating minister at funeral: W. J. Hilliard.

### MISCELLANEOUS

**Oral Roberts** tape recordings now available. Send for further information to: A. M. Rushton, 241 Eastwood Old Road, Leigh-on-Sea, Essex. Phone Eastwood 524521. C.90

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**The**

# ***Elim Evangel***

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VOL. XL. No. 16

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APRIL 18th, 1959



**BAPTISMAL SERVICE AT PLYMOUTH**  
*Rev. F. Hodge prepares to immerse the candidates*

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 2. Chapter 1 : 1-6

**P**EOPLES all over the world are concerned about their future. They are interested in their immediate future, as is evidenced by the prosperity of the many insurance companies. People make, if possible, reasonable provision for themselves and their children. Men toil hard with an eye to the comforts they may provide for their immediate future. But folk are also concerned about the more distant future. They wonder about life after death. I suppose much of the interest taken in spiritism is because men and women are anxious to be assured about their future happiness or the welfare of their relatives after death.

Now to the people to whom Peter first addressed himself when he wrote this epistle his words must have brought great comfort. You see, they had so little in this world. Their immediate prospects were nil and until recently they had very little hope of eternity. They were for the most part, I expect, from the slave-class of the day. They were a people whose only future lay in the strength of their own right arm. When that failed they were destitute. To these poor people who had believed the Gospel when it was preached to them Peter sent his letter of hope and comfort regarding their future bliss. He reminded them that, though in this life they had but little, God had prepared for them a glorious inheritance beyond this present world. There was for them an inheritance which in its nature was "incorruptible, and undefiled, and that fadeth not away" (verse 4). Let us who live today feel that the inheritance is also for us to share. This is our hope for the future also. Beyond this present life there is reserved for us an inheritance with the saints in light.

### 1. WE HAVE BEEN BORN AGAIN (v. 3)

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope . . ." The more you think about this verse the more you will see in it. Try to think beyond the mere statement of words. There is a declaration of God's abundant mercy toward us. This causes us to think of the forgiveness of our sins. It speaks to us also of a right relationship with God; of that life eternal

and blessed future prepared for us by God. Those who would be assured in soul about the future life must first of all come to God through Christ and accept His mercy and the gift of eternal life which Christ alone can give. Remember the words of Jesus to Nicodemus, "Ye must be born again" (John 3 : 7).

### 2. THE RESURRECTION OF CHRIST IS THE KEY TO THE FUTURE (v. 3)

"Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Jesus Christ has brought to mankind a living hope of a future life by rising from the dead. What other hopes man may have had were but unfounded suppositions and vain superstitions. The tomb was as dark as night until Jesus descended into it, and then burst asunder its bars, having obtained for Himself the keys of death and the grave (Revelation 1 : 18). It is because Christ lives that we shall live also and become partakers of the inheritance prepared for us by God.

### 3. THE PERFECT LIFE OF THE FUTURE (v. 4)

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation . . ." If the future life and the assurance of it carried with it no promise of a change from the present order of things it would not be greatly desired. At present the experience of mankind is that of wars, rumours of wars, cruelty, disease, famine, distress, and so we could go on. These have contrived to make our life a struggle, and for some these things seem to be their only experiences in life. That our life should consist of these very things for ever would be more than we could bear. But God who sent His Son to save us has made great preparation for our future. The believer's inheritance is incorruptible, that is to say it will not have within itself that capacity to decay and perish. All that we now see in this life suffers decay and eventually will perish. Our inheritance is also undefiled. Sin of course is the defiling factor in this life. Sin defiles everything it touches. The



believer is assured that nothing in the future life will be defiled by sin (Revelation 21:27). The inheritance is also unfading. The passage of time causes much fading in this life. The flower of the field soon fades and its beauty vanishes away. Then again familiarity with things causes them to lose their charm, as though our very ability to appreciate them fades. The promise before us is that our inheritance will know no fading, either in its substance or in our ability to enjoy it.

Finally, read through verses four and five once

again. Did you notice anything? Let me draw your attention to two words, the words *reserved* and *kept*. I understand that the Greek word here translated *reserved* is a military term from a word meaning *to guard*, and suggests constant watchfulness. There is a lovely thought expressed here. The inheritance is being guarded for us in heaven, yet at the same time we are being kept or guarded for the inheritance. The power that keeps us to that end is the power of God. May we daily rejoice over God's care and great provision for us.

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## GOSPEL GEMS

# "Beads and Pearls"

By Hugh Sawyer

**P**RESENTING no problem to those reborn in Christ Jesus is the biblical injunction "Put not your faith in princes; neither in the sons of man." They have learned to place absolute trust in their redeeming Lord. Not so the natural man. "Whom then can we trust and believe?" he queries, perhaps in perplexity. Again the Word of God comes to his assistance in the reassuring invitation of Jesus, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

For man to trust absolutely in man is a case of the blind leading the blind. To trust in Him who "died to give us life" is to have the scales for ever removed from our eyes and to walk steadfastly in Him who triumphantly declared, "I am the light of the world."

Furthermore, He gave this promise: "He that followeth Me shall not walk in darkness, but shall have the light of life."

The nature of man and He who became flesh for our sakes are in comparison a string of gaudy beads against a glistening strap of pearls.

Following up this line of thought we note that Scripture warns us: "The heart is deceitful above all things, and desperately wicked."

It is rash to jump to the conclusion that there is no good in man whatsoever, because Scripture again warns us: "Sinners also love those that love them," and "If ye then, being evil, know how to give good gifts unto your children . . ."

Nevertheless, the difference between the sons of men and the Son of God is poles apart. Man is a

sinner, selfish, mean—Jesus was sinless, selfless, clean! Man is always chanting Me, Mine—Jesus acclaiming Thee, Thine! Man is jealous, aflame with passion—Jesus zealous, filled with compassion! Man is human, strutting with pride—Jesus was humane, walking in humility! Man insists upon exercising his own will—Jesus was exercised doing the will of His Father! Man is quick to retaliate—Jesus was quicker to forgive! Man tends to wound those he loves—Jesus loved to tend the wounds of man! Man would give anything to save his life—Jesus gave His life to save every man! The machinations of man would slay the masses—the amazing love of Christ Jesus will give them life! Man is bound by fear—was Jesus ever afraid? Never! "Perfect love casteth out fear." Jesus was the acme of perfection!

Man is never satisfied—Jesus is all-satisfying! Man in his short-sightedness saves for his old age—the all-seeing Christ saves men in and of all ages!

A question of vital importance is: "After here, what?" The natural man could not care less—concerning man and the hereafter Jesus could not care more! This same natural man stands upon his rights, defiantly folds his arms and refuses to yield an inch—the Lord Jesus gladly forsook His heavenly rights and with tender voice and outstretched arms bids every man "Come!"

**WILL YOU?** You may not get a second chance, because *now* is the accepted time! Finally, remember that the knees of man were made to bend not to receive a load as a beast of burden, but to pray in repentance and get rid of a burden—a load of sin!

# EDITORIAL

## SPRING OFFENSIVE

**O**MINOUS words to those who remember the long-drawn-out years of World War II! As mud and fog, ice and snow gave place to warmer, sunnier days, we wondered just where the poised enemy forces would strike—until the tables were turned and our fears became theirs.

For many of our churches the winter months afford great difficulties: outside activities are limited, while adverse weather conditions hinder many of the older members from attending and winter ills take their toll. The pull of a cosy fireside keeps many lukewarm ones away, and makes it hard for the keenest personal worker to obtain much success. How welcome then are the longer, brighter days with their hope of better things to come. Now is the time to launch our spiritual spring offensive, to carry the battle into the enemy's territory. Out with the open-air banner, forward the visiting bands, the tract distributors, the door-to-door evangelists, a noble army. Let us probe the defences and try out different modes of attack, and when we see the signs of a break-through be ready to put all our resources in God into that gap. We must by all means and in every way seek to win souls for Christ. We must evangelise or fossilise!

Many have been discouraged by lack of success in open-air work in recent years. No longer is it easy to draw a crowd by simply shouting out a few Gospel texts and singing choruses and hymns. Gone, as a general rule, are the days of real opposition to the preaching of the Gospel, but in its place is something even more to be feared—the total apathy of

the average passer-by. We have witnessed a preacher standing in a crowded thoroughfare, with shoppers milling around, but not one soul taking the slightest heed of what he was saying. Maybe the approach was not all it might have been, maybe his voice did not attract, yet have we not all found that same indifference to our witness? Certainly a new approach is needed.

We heard recently of some who are linking up open-air work with door-to-door evangelism. So many today are to be found in their homes, instead of on the streets or in the cinema queue. Maybe this is due to television, maybe too to the better homes and the increased creature comfort to be found there. This is the method these people are employing: workers visit a chosen district, knocking at the doors and inviting requests for hymns and other items, thus preparing the way for a street service. The open-air service which follows a few days later is of course well planned so as to incorporate these requests, and also to bring in the essential message. An interest is aroused, and there will be some at least who will be on the look-out for the open-air workers. Further personal work can then be done during and after the service. Need it be said that in these days, when the best (and worst!) of talent is available to all at the mere turn of a knob, we must give far more attention to the planning and preparation of such a programme, for only thus can we be assured of a hearing.

Have you any new ideas for your spring offensive? Write and let us know if you have—others would be glad to share them. Have you a testimony of blessing and increased congregations in your church through every-member evangelism? Again, write and let us know so that we may rejoice with you and be encouraged to further endeavours. Let us work and pray for a great forward move in 1959.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

SHORT WAVE: 20.2, 26.3 and 32.5 metres

WEDNESDAY, APRIL 22nd, 1959, at 10.15 p.m. (B.S.T.)

Speaker: Rev. R. D. Bradley (Neath)

Subject: "Ye must be born again"

Soloist: Alfred Garr (baritone) singing

"I know He cares for me" and "Teach me to pray, Lord"

Programme produced by DOUGLAS B. GRAY (Director of Music)

Your gifts towards the Elim radio work are urgently needed. Write today to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## The Pen and the Sword

Communists during 1958 printed 4,300 million pieces of the literature in order to enslave the minds of millions of men. False religious cults are spreading their literature abroad and getting results in increasing numbers of deluded men and women.

*It is time we Christians woke up to the fact that Gospel literature prayerfully distributed can awaken millions to the truth of Christ and set them free from the enslavement of the Devil. If ever there was a demand for urgency, surely it is now.*

## America and Recognition of Red China

A battle is being fought among evangelical associations in the U.S.A. over this matter. On the one hand the soft approach and finally recognition is being advocated, while on the other hand the most active and evangelical association, the N.A.E., is dead against the project. It says: "As Christians, we dare not compromise! As Americans, Red China must not be recognised!"

*But if Red China is being subject to such abrupt door-slaming, what about Russia, whose hands are as red as those of Red China and whose ideology is as anti-Christian? They seem to us to be pretty equally serving their master—the Devil.*

## Traffic Lights for Speakers

At a recent Baptist convention in the U.S.A. "Go" and "Stop" lights controlled the speakers. In full view of all the delegates the device showed green during a speech, turned to white (instead of amber) when the speaker had two minutes to go, and red when he had gone over his time.

*Excellent! Now we shall know how to deal with conference and convention Pentecostal speakers who exceed the speed—sorry, time—limit.*

## Religious Sects

European churches working in the Union of South Africa are disturbed by the increasing number of "unofficial religions" which are springing up. It is reported that there are 1,600 religious sects operating. Some of these have the queerest and oddest names, such as "Christian Catholic Apostolic Holy Church in Zion" and "General Faith Assembly Zion Church of the Innumerable Company of God in South Africa" and "The Bethlehem Holy Catholic Christ Church in Zion of South Africa."

*Quite original names, but not so strange when you think first of the love for the spectacular among the native populations of Africa, and second of the queer names some more responsible people use, such as one finds in the U.S.A. and elsewhere: "Bethel Full Gospel Church of the*

*Assemblies of God in the U.S.A." and "Calvary Holiness Church" and (believe it or not) "Elim Tabernacle Church of the Foursquare Gospel." Why can't we have a Society for the Simplification of Symbolic Spiritual Slogans?*

## Student Labour

East Germany's Communist government has ordered that all students over eleven years old must go to work one day per week, either on farms or in factories. Teachers and parents have protested violently to government head Walter Ulbricht, but have received no satisfactory response. Now factory managers and farmers have joined the campaign to keep the children in school.

*Is it shortage of man-power that leads to this directive, or the desire to labourise the students lest they become too academic in their outlook? Methinks it is the latter. The Communists want everybody ground down to the common level, all moulded to the same idealism. Sure enough, they are all tarred with the same brush—but a red one.*

## Open-air Witness

The open-air witness of most British churches has withered, charged a young Scottish Congregational minister in the *British Weekly*. "Lip service is paid to the glories of the past," wrote Nelson Gray, "but in practice most churches ignore the challenge altogether. Congregations doze in the relative comfort of the pew. Parsons cling to the protection of the pulpit."

"From the beginning Christians have been committed to the struggle for men's minds, and the market place and street corner have always been among the most important points of engagement. Open-air preaching . . . is a primary Gospel imperative."

*Well, this charge may be well founded as regards some churches, but certainly not in relation to the Pentecostal churches. Open-air witness is a regular weekly feature of most Pentecostal churches and in some places more than once a week. So hold forth ye fiery zealots of the Cross! Hold aloft the torch of the living Christ; wave it near and far and lighten the darkness with His radiant glory.*

## Russians Study African Languages

Russia is soon to introduce the study of African languages into her universities, says the Soviet Ministry of Higher Education.

The languages to be studied first are Zulu, Swahili and Amheric, and text-books will be issued at Leningrad University this year. Moscow University will follow. Specialists from Africa are being invited to

the university to improve conversational speech.

*So look out Africa! You have been warned.*

## Soraya becomes a Christian

Ex-Queen Soraya, former wife of the Shah of Persia, will, it is reported, soon become the wife of a German baron. She decided to become a Christian and fixed the date of her conversion as Christmas Day 1958.

*But it is God who, by His Holy Spirit, sets the moment of our salvation when we yield to Him. Planned conversions cannot be found anywhere in God's economy. If the Christmas Day event happens to be the public announcement of a spiritual fait accompli, then we rejoice in the news.*

## Freedom of Religion in Italy

Although the constitution afforded equal rights to religious groups in Italy, the interpretation of that particular clause has raised many difficulties and has been the cause of much persecution of Protestants.

Now a constitutional court in Rome has ruled that non-Catholic religious groups may open churches, oratories and other places of worship without prior permission from the government. This fifteen-man high court whose task is to interpret the constitution has now given its verdict in a case before the courts by an Assemblies of God minister who alleged that he had been harassed by local authorities for opening places of worship without previous authorisation from the police. The lawyers who claimed for the evangelicals this right under Italy's constitution won the day.

*It is claimed there are now over 1,000 Pentecostal churches in Italy, with probably more adherents than there are in Great Britain. This is a great victory. Remember another victory? "Herod . . . was eaten of worms, and gave up the ghost. But the word of God grew and multiplied" (Acts 12: 21-24).*

## Moscow

A Pentecostal pastor who visited Moscow in October 1958, in telling of his visit, reports that in this great city of 5,000,000 population there is only one Protestant church: the Communists have closed all the others.

But God, who will have His witness in every place and in every situation, has those in this city who still declare the full revelation of God's Word. The Baptist Union Church in Moscow is only one of many throughout Russia. The total membership of the whole is 530,000 and the Moscow membership is 4,500. The whole organisation consists of three groups: Baptists, Pentecostals and Evangelicals. These joined together, as the latter two were not allowed to function as separate organisations.

The Moscow church has two pastors, six associate pastors, twenty-five deacons and five deaconesses. They have recently printed some copies of the Bible and a song book for their own use. Twenty per cent of the membership is young people. Even soldiers can attend the services, but they may be only observers. The choir numbers 140. Deep and fervent attention was given to the message in the service he attended and he saw men and women wipe the tears from their eyes. The service concluded with the entire congregation singing "God be with you till we meet again." At the final verse all waved their handkerchiefs in the air. This seems to be the custom at every service.

*How wonderful it is to know that even here in the centre of this great Communist country God has His witness to keep faith alive.*



*The two buses which bring children from the estates to the Sunday school and also fetch old people to the church services.*

THE youth work at the City Temple, Cardiff, is an eye-opener, an inspiration and a challenge. On Sunday afternoon during a recent week-end visit to the church, it was my privilege to see the Sunday school in action. The youngest group, the three- and four-year-old "beginners," meet in the minor hall, and as we entered there were about sixty little tots learning something of the Word of God and the Gospel story through the singing of action songs under the guidance of their leader and her helpers. From there we entered the main church building, where about 180 of the junior school had gathered with their superintendent for the preliminary service prior to dividing into their classes.

The remainder of the school was housed in the new extension, of which the main portion was opened about fifteen months ago. In the spacious hall on the first floor were the seniors, numbering about 100, and on the floor below about ninety in the Bible classes. Finally, the primary school in its attractively planned and furnished new building. Partitions artistically coloured in pastel shades divide the ten separate classes, each cubicle with its modern table and upholstered seats for fifteen children. This building and its delightful furnishings and fittings are entirely the voluntary labour of the ministers and members of the church.

There are now over 600 scholars on our Cardiff Sunday school roll, with an average attendance of 500, together with a staff of eighty-five. In addition to a superintendent, secretary and treasurer for the school as a whole, these offices are duplicated for each of the main sections: beginners, primary, junior, senior and Bible classes. The school is well organised. There is a high standard of discipline and it was a pleasure to see the orderly way in which the scholars proceeded to their classes. The consecrated enthusiasm of the staff is also worthy of note. Recently a teacher of one of the girls' classes had

# INSPIRING of the Cardiff

By E. J. Phillips

(President of the Elim Church)

the joy of leading to the Saviour about a dozen of her scholars, and now almost all of the class have a born-again experience. Others go out to new building estates in the Cardiff area and hold open-air meetings, using a tape recorder and loudspeakers. Flannelgraph talks are given in the open air. These methods as well as house-to-house visitations have brought excellent results. Two buses owned by the church bring scholars every Sunday from outlying districts.

The present membership of the Sunday school has only been made possible by the extension to the main church building and the enthusiastic and hard-working staff. A large plot of land has been purchased next to the church, where it is proposed, when the debt on the present extension is cleared, to erect a new Sunday school building, which should make possible with such a staff an increase in Sunday school attendance from 500 to 1,000.

It will be appreciated that the Sunday school is only one section of the youth work at the City Temple. There are in addition regular meetings of



*A corner of the new primary school.*



# GLIMPSES

## City Temple

## Sunday School

*Large hall on the first floor of the new premises used for the Sunday school, Junior Crusaders and other youth activities.*



Senior Crusaders, Junior Crusaders, Sunshine Corner and Boys' Guild in the youth extension, and also seven Junior Crusader branches throughout the city with approximately 300 contacts. The organising

ability and zeal of the minister of the church have, under the blessing of God, played a major part in the growth of the youth work. Leakage between the Sunday school and the church is small, and this augurs well for the future of the church.



## Women's Column

By Gladys Gorton

### PUT ON FOR THE OCCASION

WE were visiting someone in hospital. The woman in the next bed was lying quiet and composed and seemingly content, when a big, stout, hearty-looking man came in. Both were deaf and wore hearing aids. As soon as she saw him her hands began to shake and tremble. "You must take me away from here, they've killed me—they've killed me!"

"What's that? What's that?" he repeated quickly in a voice which reverberated around the ward. Then again, hands shaking, she said hurriedly, "You must get me out of here; you must get me out to-night."

"Don't be silly. I've been talking with the sister and she says you're getting on very well. Now look what I've got for you here." In between looking at the things which he brought from a black bag

she kept saying, "Who told you? Was it that fat one in green?" She was there tending to a patient opposite. My husband laughed over at her and said, "It's you she's talking about." The sister smiled and nodded, "I know."

Within a few moments the woman appeared to forget her agonised pleas as they loudly talked together of mutual interests, entirely oblivious of others present. The attitude of that sick woman was put on for the occasion.

Such is human nature. We put on appearance, emotion, show, for effect. Let us suppose. Someone we dislike arrives on the scene. We mutter, "Here she is again," and then turn to her and say, "How nice to meet you again." A young girl is so charming and vivacious in company, but at home she is selfish and moody and does not lift a finger to help with the chores. Another person by speech and manner will "put it on" to gain favour and make a favourable impression. One will put on a bright exterior to hide a broken or wounded spirit. All these appearances are governed by motive.

But we cannot act a part before God. He knows us as we really are (1 Samuel 16:7). Hagar in the wilderness could not "put on" any longer. In her anguish and desperation she confessed, "Thou God seest me" (Genesis 16:13).

Let us determine, as did the apostle Paul, that the spring of all our actions comes from Christ.

**A** PLACE for everything, and everything in its place" was the caption that caught my eye recently on a household gadget in a well-known store in Swansea, which seemed to me to be another way of expressing the words of Christ referred to in our text. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." How the soul needs "spiritual balance" and a sense of spiritual values if one's life is to be "ordered by the Lord." None of you would fail to choose the priceless jewel in preference to the worthless imitation, however glittering the impostor appeared, yet how much more important to have a sense of proportion concerning the life of the soul. In this text there is a principle for the life of the believer, and a message of grace for the sinner, if there is one who reads these words. In order that our lives may be "well placed," spiritually balanced and full of the joy of the Lord I want us to consider the practical implications of this text together.

**“SEEKING FIRST THE KINGDOM OF GOD”**

means, of course, that the Saviour, and not self, should rule in our lives. Of course, we all know that principle, but how few seem to practise this truth. Did you ever realise that self is your greatest hindrance to blessing as a believer, or salvation as a sinner outside of the Saviour? If only we could forget ourselves for five minutes what a spiritual transformation there would be! That is what Jesus meant when He spoke of the denial of self. Peace of mind comes from contemplating the Saviour, not one's sickness, circumstances and sorrows, however trying they may be. Even in the most spiritual of believers the danger is ever present that self, in its many forms of expression, may be dominant. Does He rule supreme in your life? Is it His way or mine that counts in life's decisions? "Seeking first" means the Saviour in control. "What would Jesus do?" is a good principle.

This text also implies that the will of God and not the way of the world is of prime consideration in the life of the believer, for experience has proved to me that only in the centre of His will is the place of perfect happiness. Read 1 John 2:15-17, where the apostle contrasts the will of God and the way of the world, and if you are "conformed to this world"—and so many believers appear in that light—pray that you may be "transformed" to know His will for your life by the whole-hearted consecration of the whole personality to Him, as Paul exhorted the Roman believers. "Trust and

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**A PLACE FOR**  
By Kenneth Smith (Mini)  
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obey" is still good spiritual advice to any believer, whatever age, experience or circumstance.

Furthermore, let us consider that this text means that the spiritual should outweigh the material aspects of the believer's life. Read Matthew 6: 19-21, ponder these verses prayerfully and let their simplicity grip your soul. It was this aspect of "seeking first" that was the stumbling-block at which the rich young ruler fell.

**“GODLINESS WITH CONTENTMENT**

is great gain" is an excellent rejoinder to those who foolishly think, if not say, that wealth brings happiness. Paul explained that the kingdom of God was not meat and drink, but "righteousness, and peace, and joy in the Holy Ghost"—in other words spiritual blessing rather than material benefit is to be primarily desired.

Seeking His kingdom is expressed in a sense of proportion concerning eternal and temporal possessions, a very similar thought to the previous observation but in relation to time and eternity. Read what Paul had to say in 2 Corinthians 4:5 and consider how far you can see. How foolish to strive for the possessions which last for only a few years, and pay little heed to the abiding virtues of the soul. Try a little spiritual arithmetic in the words of the Lord, "What shall it profit?"—for gaining the world at the expense of your soul is indeed a bad bargain. The spiritual life comes from Him, the eternal source of satisfaction rather than the "things" of little duration.

If you are seeking first the kingdom of God, principle will be your first consideration rather than personal prosperity. A phrase so often used of Old Testament saints is that they "did that which was right in the sight of the Lord," and that is a good guiding principle for the New Testament believer

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**“But seek ye first the kingdom and all these things**  
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**EVERYTHING**  
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*in Church, Pontardulais)*

too. So often we equate spiritual blessing with prosperity in material things, but that is not always the case, and I would like to ask you personally tonight, "How much has principle cost you in terms of prosperity?" Have you ever sacrificed overtime to get to the prayer meeting or refused to follow the crowd and go with the tide to defend a Christian principle? The Bible principle is not to be unequally yoked together with unbelievers. Have you kept this principle and yet lost business opportunities, marriage offers and other forms of prosperity? "Great is your reward in heaven" is the promise of the Word. Principle in others is very often admired, but very few are willing personally to pay the price entailed in being obedient to spiritual principles.

**DESIRE WILL REPLACE DUTY**

in the life of the believer who seeks first the kingdom of God, for listen to the exhortation of His Word: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart," an Old Testament counterpart of our text. Desire is not so much feelings, but a determined will to follow the Lord consistently until He comes or calls.

A final thought is that seeking first His kingdom will mean that character and not reputation will be our chief concern. As is often said, character is what God sees and reputation is what man sees. In other words, reputation is the apples on the top of the barrel, and character the apples on the bottom, and they are not always quite the same! Beware of being men-pleasers, but first consideration must be given to our blessed Lord and Master in our lives.

Look at the promise attached to the condition for a moment. All the material necessities will be provided, and the testimony of biblical saints and present-day believers bears witness to the truth of this promise. Inasmuch as you are willing to seek Him

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 God, and His righteousness;  
 be added unto you." (Matthew 6:33)  
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first, so much will you prove the power of His promise. Paul could exclaim that "with Him" God has freely given all things! I do trust that as believers we see life in its true perspective, as outlined in this message.

In conclusion, what about His righteousness? Surely here is the message of grace for any soul outside of Christ, especially if you are in the grip of self-righteousness. You must realise deep within your soul that you are sinful, despite those protestations of respectable living and even churchgoing, for to you outside of the Saviour seeking first the kingdom of God and His righteousness means confessing your sinfulness, pleading only His precious blood for salvation and His Holy Spirit for regeneration. Put Christ first in your life as your Saviour and Lord, for that is God's way, and the best way of a happy balanced life, free from sin and selfishness. May God help you to do that today.

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**THE GENERAL'S CONVERSION**

**W**HEN General Grant approached the end of his life, he felt the need of an assurance that would see him through the valley of the shadow. He was stricken with a sickness that was to prove fatal. While on his sick-bed he called for his pastor, and asked him to pray.

The minister presented the simple gospel of the Saviour who came to seek and to save those who were lost, and assured General Grant that if he would call upon the Lord for mercy he would receive abundant pardon for his sins. Then he knelt down and prayed with him. God accepted the penitent general and gave him a wonderful conversion. There came to his heart the assurance that his heart was cleansed and that his name was written in the Lamb's book of life.

The preacher was greatly elated over this remarkable conversion, and remarked that the kingdom of God had gained a great acquisition in his salvation. General Grant immediately spoke up and said, "God does not need great men, but great men need God."

Then he said to the clergyman, "There is just one thing that I greatly desire now that this great peace of Christ has come to me."

"What is that, General?" asked the minister.

"I would like to live one year more," he said, "so that I might tell others of this wonderful gift of God's love." But he did not have that desire fulfilled. He died shortly afterwards.



Happy Valley rock gardens—Llandudno

# A delightful cruise on a sunny afternoon!

*One of the pleasant holiday features at Llandudno, the venue for this year's Elim Annual Conference, is a channel cruise on one of the many modern steamers which call at the pier.*

*The two young ladies in the picture are enjoying a walk through the Happy Valley rock gardens, a beauty spot awaiting a visit from you.*

*In addition to the many holiday attractions provided by Llandudno is an inspiring spiritual climax to your day presented by the public meetings of the Elim Conference held nightly at 7.30 in the Pier Pavilion. The conference dates are from May 25th to 29th. All your accommodation worries will be handled by Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham 30, if you write now!*



## Calling Boys and Girls

By Bernard Norris

Hello again!

We welcome a visitor to our column this week. He is Mr. W. Anderson, of Dundee, and he has a story for us called

### "THE LIGHT SHONE IN"

It was a pouring wet day, and Johnny and Mary were wondering what to do with themselves.

"No use going out to play," said Mary.

Johnny frowned. "No, it's hopeless. This weather's a nuisance."

With a sigh, Mary said "Yes, you can't do much indoors. Of course I wouldn't mind playing nurses, but you're an awful patient."

Her brother pulled a face. "I should jolly well

think so too. The last time you tied a bandage round my foot you nearly broke my ankle!"

"Well, why don't you think of something?" she replied.

"Ah! I've got it. Brilliant, wonderful, great, terrific!"

Mary put her hands over her ears. When Johnny had stopped shouting she said "What is your brilliant idea?"

"Let's pay a surprise visit to Granny."

"Yes, that is a good idea," said his sister. "A jolly good idea. We'll go right away."

As they ran upstairs to get ready to go, Johnny called out "I'll race you." "All right," shouted Mary. Johnny grinned to himself. He was a good brother to his sister. He knew very well that girls always take a long time to get ready. Wasn't Dad always teasing Mum when they went out together? So Johnny got himself ready, then sat and waited in his room until he heard Mary come out of hers and begin to go downstairs. Then he dashed out of his room, looking all surprised, and said "Coo, you beat me that time!"

(Continued on page 254)



# From my Diary



By T. H. Stevenson

**T**HE average holidaymaker, no matter where he goes, seems to devote about a tenth of his income to his annual holiday." The paper stating this adds that travel agents work on that figure as a basis for calculations, and in the same issue remarked that Britain spends annually £880,000,000 on tobacco and £859,000,000 on alcohol. Without asking what may be given by the average man to religious causes, we may wonder what, among God's people, is the average standard of giving compared with their standard of living.

When infants make their presence known in church, this is often less distracting to the preacher than the habit of some adults who must turn round to show their amusement or annoyance. I think most people must feel the same as the preacher about this. Sitting in a congregation recently, and not in the pulpit, my feelings were the same when the man in front of me seemed to have his head on a swivel. The sound of a child's voice and the turning of his head seemed a simultaneous action. I excused the baby as not being grown-up, and was sorry for the man, who did not appear to be grown-up either.

In Edinburgh, the 146th anniversary of David Livingstone's birth was celebrated when a young African from Livingstonia laid a wreath at Livingstone's statue. Also present was a granddaughter whose mother was the youngest child of the great man. At the ceremony the Rev. K. Mackenzie said: "We remember especially today the new spirit which Livingstone took into Africa." Dr. Livingstone has been dead eighty-six years, and Africa is different, but how interesting it would be for Livingstone if he saw it now, and for us if we heard his comments.

The question of unification between the Anglican

Church and the Church of Scotland keeps cropping up as a thorny problem in Scotland. The desire for unity seems strong, but the condition demanding reordination of Scotland's ministers seems an insuperable barrier. A Scottish minister has written "Uniformity here, in their view, must precede unity." I think the reverse is true; that unity is more necessary than uniformity. Unity makes people alike; uniformity can only make people look alike, and may become a mockery.

The Rev. Mervyn Bazell has said: "I regard all animals as God's creatures. I would never turn any animal out of church." I have only known one instance in an Elim church where a member was always accompanied by her dog, and when some objection was raised the congregation was reduced by two—the lady and the dog. I did know an elderly man in Ireland who must have been glad of his faithful dog. He was a man of unusual religious views, and in a little outhouse of his farm he would meet on a Sunday with one or two others. As often as not the congregation would consist only of himself and the dog. When a dog lover told me her dog would be in heaven, I quoted that of heaven we read "Without are dogs." I will not say if this should be a church rule also.

In the well-known evangelical Anglican church of All Souls, Langham Place, a notice states: "Owing to the number of thefts which have taken place recently in this church, visitors are advised to keep their handbags, etc., under careful surveillance." Apart from animals, other strange creatures enter churches also. I was on "faith lines" in my first pastorate, and when I learned that a man always took money from the plate as it came to him instead of putting something in I was nonplussed. It was true, and the culprit owned up to it. Perhaps that is why I prefer to say "We will receive the offering" rather than "We will take up the collection." The latter can be taken too literally by some.

When I stood by the graveside of my father recently, my sorrow was eclipsed by a great sense of joy. There we stood in the well-wooded, beautiful cemetery, with a view of Scottish hills for miles around. From a clear sky a kindly sun was shining, and perched on a tree a thrush was singing gladly while the pastor conducted the ceremony. In such a setting I could but think of life rather than death and of the scripture: "The wicked is driven away in his wickedness; but the righteous hath hope in his death."

Conducted by  
National Youth  
Secretary

# youth page



## ARE YOUTH CAMPS PROFITABLE ?

We reprint from the *Pentecostal Evangel* this excellent article in favour of youth camps

Compiled by **Paul A. Kienel**

**W**HAT can compare with the opening day of youth camp? Excited voices reveal the inner anxiety of eager campers as they wonder, "Will I have a good time? Will the other campers like me? Will I enjoy the services?"

Camp leaders rush from one duty to another. But in spite of their activities they too are prodded by persistent questions: "How can I help these young people? Can I give them the spiritual advice and encouragement they need? Will I make good as a counsellor?"

Parents also experience feelings of anxiety as the younger ones of the household trek off for the first day at camp. They have questions such as "Will Johnny remember his manners at dinner? Will Susie get along with the other campers? Will the adult advisers like my children?"

Almost always these questions of common concern, asked at the camp's beginning, are answered at camp's conclusion with a general expression, "There wasn't anything to worry about after all, and certainly the Lord's blessing was in the camp."

Though these questions and many others are answered satisfactorily for more and more people each year, there are still a number who are sceptical as to the worth and value of our youth camp programme. These friends, who may have reason for scepticism because of their observance of past camping programmes, would do well to observe the

accomplishments and progress enjoyed by the present leadership of youth activity.

### **Spiritual**

Spiritual needs have been met through the systematic study of Bible-centred courses, through times of seeking the Lord for personal needs, through directed worship where the young people are taught how to respond to God, and through close association with Christian teachers and counsellors. Counsellors' hour, in many camps, provides a time when personal spiritual problems may be considered. The evening evangelistic service affords opportunities for young people to make decisions for Christ, to receive the baptism in the Holy Spirit, or to make a whole-hearted consecration to the Lord. It provides, too, a time for boys and girls to seek the Lord without interruption from outside influences.

### **Physical**

Camp directors have recognised the need of a well-rounded programme; therefore provision has been made to meet the physical needs of our youth. A full-scale programme of outdoor activity is provided in most youth camps.

### **Social**

Being social creatures by nature, the members of our younger generation need an opportunity to meet



other Christian young people. They must learn to live, work and play with others. Consideration for other campers is stressed by camp leaders, and simple duties provide ample occasion to teach the importance of co-operation in work.

### **Mental**

We must ever be conscious of the fact that youth today are yearning to *be* and to *do*—to attempt and to achieve. Young people are mentally alert. They need to be challenged to think and act upon spiritual truths. The camp Bible lessons provide a background of knowledge in the Word of God and in the practical application of Bible teachings.

Many young people who receive very little spiritual influence in their homes have found a week at camp to be most beneficial. There are no outside influences to disturb. There are no periods of going back into the conflicting influence of an un-Christian home. Instead, for approximately 144 hours the young people are completely immersed in a spiritual atmosphere. Only eternity will reveal the wealth of spiritual accomplishment wrought in the lives of the many who have attended our Assemblies of God youth camps.

### **Youth Camp Standard**

Along with the growth of our youth camp programme has come the need for a co-ordination of objectives and policy. The National Christ's Ambassadors Department and the National Sunday School Department, with the help of various district leaders, have consolidated their efforts in establishing the National Youth Camp Standard. This standard calls for the basic necessities of good camping procedure to be used as far as possible in all of our Assemblies of God youth camps.

Several contributing factors have made possible the present level of success in our camping programme:

1. The growing number of full-time district Sunday school directors and C.A. presidents who have a vision for spiritual growth among our youth has contributed much towards the rise of youth camp ministry.

2. The national conventions and workshops for these district leaders, such as the annual district C.A. presidents' conference, the annual Advanced Christian Training School (A.C.T.S.), and the various Sunday school conventions, have given opportunity for a merging of ideas towards better camping efficiency.

3. Another helpful factor in the promotion of youth camp programmes has been the increasing amount of printed material available to assist the camp director. Our National Sunday School Department and C.A. Department have jointly prepared an excellent *Camp Director's Manual* and many other necessary printed materials.

4. There has been a phenomenal development of Assemblies of God campground facilities, which has made it easier to have youth camps in the various districts.

5. The last and perhaps the most important factor of all is the growing necessity for the type of spiritual help that youth camps offer. In spite of many time-saving devices in our homes and the shorter length of the workday, it seems that parents have less time to give the godly training that is so needed among our younger generation. To add to this problem, an increasing number of mothers are accepting employment in order to increase the family income. Consequently, the youth of today need added spiritual assistance from outside sources. Youth camps have become one of these important aids to help maintain the spiritual integrity of our church of tomorrow.

## **WHY NOT**

spend this  
year's holiday  
at an

## **Elim Youth Camp?**

**WEYMOUTH: July 31st—August 14th**

write to  
MRS. D. DERHAM  
65 Western Avenue  
Bournemouth

**CLACTON-ON-SEA: July 24th—August 14th**

write to  
MISS D. THOMPSON  
14 Munster Avenue  
Hounslow

**NORTH WALES.** Last two weeks in August—Boys' Camp and Crusader House Party. For full details write to Rev. K. J. Hathaway, "Ty Clyd," Alexandra Road, Brecon.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, April 20th.** 2 Chronicles 25 : 1-10; 27 and 28.

Verse 2: "And he did that which was right in the sight of the Lord, but not with a perfect heart." Outwardly the king seemed to be doing that which was right before the Lord, but God knew that his heart was not perfect, he was not what he ought to have been. What about our Christianity? Outwardly, maybe, we put up a good show, but at heart we know we are not what we should be, Such Christianity, in spite of appearances, will never really get far in the kingdom of God.

**Tuesday, April 21st.** 2 Chronicles 26 : 1-10.

Here we have the accession of Uzziah to the throne of Judah, the story of some of his military campaigns and an account of his public works, such as building towers in the desert, digging wells and planting vineyards. He came under the influence of the prophet Zechariah, and, as long as he sought the Lord, God made him to prosper. Once again we have an illustration of righteousness exalting a nation, but also we have the story of a king who started well and ended badly, as we shall see tomorrow. Let us take heed!

**Wednesday, April 22nd.** 2 Chronicles 26 : 11-23.

King Uzziah was destroyed by pride. Contrary to the law of Numbers 18 : 1-7, he went into the temple to burn incense on the golden altar in the holy place. Here we have (1) the description of pride—"His heart was lifted up"; (2) the outcome of pride—"He transgressed" the law of God; (3) the presumption of pride—"He went in"; (4) the anger of pride—"He was wroth"; (5) the judgment of God on pride—God smote him with leprosy; (6) the shame that follows—"He hastened to go out"; (7) the saddest thing of all, the separation of pride—"He was cut off from the house of the Lord."

**Thursday, April 23rd.** 2 Chronicles 27 : 1-9.

"So Jotham became mighty, because he prepared his ways before the Lord his God." He prepared or directed his ways as in the sight of God. If we, by diligent study of God's word, by prayerfulness of spirit, order our ways as in His sight we shall find that the fullness of blessing will be ours. To live and move and have our being before God in His sight, and to plan our lives against this background, cannot but have a salutary effect on our souls. As we live let us remember that God sees, hears and knows.

**Friday, April 24th.** 2 Chronicles 28 : 1-15.

These verses tell us the story of King Ahaz the wicked. He did **not** that which was right in the sight of the Lord; he was an idolator, and he sacrificed his own son to the idol Moloch. Milton describes Moloch as "Moloch, horrid king, besmeared with blood." We stand aghast at such a character as Ahaz, yet we must not forget that we too have the same fallen nature as he, that the power of sin is as tremendous

in us as it was in him. There go we but for the grace of God. Only by abiding in Christ can we hope to live the best life and overcome inbred sin.

**Saturday, April 25th.** Colossians 1 : 1-17.

These verses contain some tremendous things: (1) that wherever the Gospel goes it produces and develops Christian character; (2) Paul's threefold prayer for the Colossian Christians—(a) that they may see things from God's point of view, (b) that they may bring joy to God's heart by bearing genuine Christian fruit, (c) that they may be strengthened from God's boundless resources and thus endure any experience, even pain and distress, with courage; (3) Christians have been rescued from the power of darkness and have been established in the kingdom of Christ—this is a matter for praise and thanksgiving; (4) the greatness of Christ.

**Sunday, April 26th.** Colossians 1 : 18-29.

Verse 21: "You that were enemies . . . now hath He reconciled."

Sin is enmity towards God, but we who were God's enemies have now been reconciled to Him by the death of Christ Jesus our Lord. Let us recall, today, the illimitable ecstasy of heart and soul that was ours when first this truth dawned upon us. Let us recapture, if we can, that moment—supreme, indescribable—when we realised that God loved us, had forgiven us and had brought us to Himself with an enthusiasm utterly unbounded and at such tremendous cost to Himself.

## Calling Boys and Girls (continued)

At last they arrived at Granny's little cottage. She was thrilled to see them. They were soon out of their macs and wellingtons, and sitting by a cheery fire on one of Granny's home-made rugs. "We thought you might like some company on such a miserable day. That's why we've come," said Johnny. "That's lovely of you both," said Granny, her face glowing as bright as the coals in the fire.

"Now what can we do for you? Would you like some tea?" asked Mary.

Johnny's tummy rumbled at the sound of tea.

"Well, it's a little early for tea. Perhaps you'd like to have a game first and then get tea for me," said Granny.

"Righto," said Mary, while Johnny wondered what they could play in Granny's when they couldn't think of anything at home. "We'll play houses," announced his sister.

Granny nodded happily, and settled back in her comfy chair, looking all rosy and snoozy in the merry red light from the fire as it danced round the room.

Mary beckoned Johnny and whispered, "Granny's falling asleep. Wouldn't it be a lovely surprise for her if we . . ."

And that's all for this week!

Cheerio for now, and God bless you.

BERNARD.



# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** April 25—30. Elim Church, Graham Street. Visit of Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30. Week-nights 7.30.

**BLACKHEATH.** April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

**CHELTENHAM.** April 25, 26. Elim Church, Winchcombe Street. Sunday School Anniversary and Prizegiving. Speaker: S. H. Rawlings (Becontree). Sat. 6.30, Sun. 3 and 6.30.

**COULSDON.** April 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. Shaw (Elim). Leader: E. Squires (A.O.G.). Singing party from East Ham. 7.

**HULL.** April 18, 19. City Temple, Hessle Road. London Crusader Choir with Douglas B. Gray and H. Burton-Haynes (President-elect). Sat. 7, Sun. 10.45 and 6. After-church service in City Hall, 8.15.

**ILFORD.** April 12-19. Elim Church, Scrafton Road. Campaign by J. Whitfield Foster. Sundays 11 and 6.30, week-nights (except Sat.) 7.30.

**KINGSTANDING.** April 18-20. Elim Church, Warren Road. Church Convention. Special speaker: O. G. Miles (Leeds). Convener: R. J. Morrison. Supported by King-standing Mixed Choir and Male Voice Party. Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** April 26. Elim Church, Vicarage Road. Jewish Pentecostal missionary, J. Whitfield Foster. 11 and 6.30.

**LONDON.** April 25. Weigh House Church, Duke Street, W.1. Public Rally under auspices of British Pentecostal Fellowship. 3.30 and 6.30.

**MANSFIELD.** April 18. Clarkson Street Co-op Hall. North Midlands Presbytery rallies. Speaker: C. J. E. Kingston. Cups of tea between services. Open-air witness; prayer room for those seeking baptism of Holy Spirit and healing. 3.30 and 6.30.

**PLYMOUTH.** April 18-30. Elim Church, Notte Street (near Barbican). Revival and healing campaign, conducted by Arnold Brooks. Sundays 6.30, weeknights 7.30.

**PLYMOUTH.** May 1-3. Elim Church, Notte Street (near Barbican). Special visit of Dr. J. H. Saayman (South Africa). Friday and Saturday 7.30, Sunday 11 and 6.30.

**WESTCLIFF.** April 26. Elim Church, Westborough Road. Special visit of George Stormont. 11 and 6.30.

**WEYMOUTH.** July 31—Aug. 14. Elim Camp. Padres: Alan Seeman and Mr. Richardson. Join us this year—in the sun! by the sea! on the sands!

## PRESIDENT'S TOUR

The President will visit the following churches: April 19 (evening), Eastbourne; 26 (morning), Croydon.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 2, Royal Albert Hall (Male Voice Festival); May 23, Cambridge; May 29-31, Southampton; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

## MR. F. B. PHILLIPS'S TOUR

April 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

## LEONARD COWDERY'S TOUR

April 12-28, Evangelistic Itinerary in France and Belgium.

## MISSIONARY ITINERARY

**R. A. Gull**, Elim missionary on furlough from Tanganyika, will visit the following church: April 19, Portsmouth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

April 18, 19, Letchworth; 21, Rochester; 22, Watford; 23, Finchley; 24, Woolwich; 26, Wood Green; 28, Ealing; 29, Leyton; 30, Waltham Abbey; May 3, Ilford; 5, East Ham; 6, Holland Park; 7, Barking.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bognor.** Caravan to let; 18ft.; 4-5 berths; cot if required; Dunlopillo beds, Calor gas; flush toilet and hot baths on site; 10 minutes sea. Write: 32 Forest Road, Sutton, Surrey. C.93

**Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy.** No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

**Bonsall Holiday Camp, Matlock, Derbyshire.** Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

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**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort, personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

**Colwyn Bay.** Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633). C.18

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

### BOARD-RESIDENCE, ETC.

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

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**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

### MARRIAGES

**Harrison : Gidney.** On March 7th, at Elim Church, Bolton; William Harrison to Dawn Ruth Joyce Gidney. Officiating minister, C. J. Watkins.

**McCann : Lee.** On March 28th, at Elim Church, Bolton; Brian Arthur McCann to Dorothy Lee. Officiating minister, C. J. Watkins.

### WITH CHRIST

**Eveleigh.** On March 14th, Mr. C. Eveleigh, aged 69; faithful and beloved member of Elim Church, Exeter. Officiating ministers at funeral: F. Slemming and G. Wright.

**Fraser.** On March 19th, at Rochford Hospital, Margaret Fraser, aged 84; funeral at Basildon. Officiating minister at funeral: George N. Backhouse.

**McLaughland.** On March 24th, Mr. R. McLaughland, faithful and beloved member of Elim Church, Greenock, from the early days of the work. Officiating minister at funeral, W. J. Hilliard.

### MISCELLANEOUS

**Oral Roberts** tape recordings now available. Send for further information to: A. M. Rushton, 241 Eastwood Old Road, Leigh-on-Sea, Essex. Phone Eastwood 524521. C.90

### FOR SALE

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 17

PRICE 5d.

APRIL 25th, 1959

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*Venue for our Annual Conference*



Photo by

**VIEW OF LLANDUDNO BAY FROM THE HAPPY VALLEY**

G. Douglas Bolton



# GEORGE CANTY

## *explains why*

## *it is vital to remain*

## **"AN ODD BOD"**

**I**N art, imitations are never immortal. In religion also movements that only aspire to be like other movements lack survival value. Therefore Pentecost must be itself.

Beethoven had the genius to turn common crotchets and quavers into bewitched broomsticks to transport our feelings up among heavenly delights. But the notes of the many who copied him fall as flat as tossed pancakes on Shrove Tuesday. And Beethoven himself would have passed into oblivion if he had merely echoed the rococo styles of older musicians. His style was his own. He made his own rules. He was a revolution.

Pentecost is a religious revolution, the "new reformation." A Pentecostal church is not a Methodist church plus tongues, though in some there is a very heavy smell of Methodist hymn-books. Neither is Pentecost just a Holiness mission plus tongues—that only results in missions, not churches. Pentecost is more than the Baptist movement plus tongues—or it will still be cold water instead of the fire. We are not even Brethren who speak with tongues—the Holy Spirit breaks too many rules.

The difference between us and the rest should be in the whole quality of things—not simply in a queer ten-minute episode on a Sunday morning called "A message through the gifts," carefully hushed up the rest of the week.

The Pentecostal movement will never take its place among the acknowledged religious influences of Britain by being like them, but by being different. "My dear sir," said a Congregational minister to the present secretary of the British Pentecostal Fellowship, Pastor George Stormont, "you are an odd bod and you ought to be proud of it."

If Pentecost is perceived by such a man as the Chairman of the World Council of Churches to be "the new reformation," let us realise as quickly as did Luther that we are people of destiny. He taught

the reformation doctrine of justification by faith without intending to start the Reformation, but once it took hold he did not let it remain as just an addition to the creed. He saw to it that its pulse sent new blood coursing through the whole church body. Justification by faith made a new kind of Christian, and that meant a new kind of worship, new meanings to old words—a new culture in fact. Apropos of musicians the reformation musician J. S. Bach even had to produce a new notation system—a typical fact of his times.

Judged by Catholic standards his churches were not churches. No more maybe are ours in this modern reformation called Pentecost, for in its own way it is a new religious culture, and we must refuse the temptation to tone down to the old manners of other churches. Ahaz visited Damascus and then copied the style of the altar there for the temple in Jerusalem, to make the worship there more familiar and less startlingly different to Syrians. This act of conformity surrendered Israel's claim to greatness in history—Israel never had anything more than her utterly distinct altar to Jehovah for which men could honour her. Obliterating that distinction meant that she could be swept away by the Babylonish flood as useless to any Divine purpose.

Mr. Donald Gee replied to a communication of mine in a letter from which I have permission to quote the following conscientiously considered words: "Our true line to achieve denominational recognition as a worthy evangelical and spiritual force among other denominations and . . . in the nation as a whole is twofold and paradoxical. We must be absolutely true to our distinctive Pentecostal testimony . . . and we must learn to present it logically, graciously and powerfully. We have no particular appeal to the other denominations except in that which is distinctive. *They want us that way.*" (Italics mine.)

Mr. Gee also wrote again to make it clear that he meant not merely that we should make a fetish of speaking with tongues. He felt that the testimony was broader than that—everything that came with the Spirit.

If Elim is just a branch of "those tongues people" we merit to settle down as a little eccentric sect with our little gimmick. But "tongues" is only the flag flying on the King's palace to show He is in residence. And He does not take up His abode just so that they can put a flag out. He will make His presence known, this mighty Lord and King, in ways that will make His people to be feared and respected by all peoples round about, making them a royal nation, a peculiar people.



# FACING CRITICISM

“Critics can become the very hammers of God to beat us into shape”

**P**ERHAPS one of the hardest things for a Christian to face is criticism. There is so much of it in the world that we sometimes get discouraged. No doubt the evil of destructive criticism is here to stay until the world ends. Nevertheless the Bible teaches that the Christian is to lift up Christ in the face of calumny.

First, let us ask regarding criticism, “Is it true? Am I what people say I am? Do I fall short of the standards of Christianity?” If the criticism is true it should be a challenge to us, a blessing. We should profit by it and consider our critics our helpers. Someone has said, “Critics can become the very hammers of God to beat us into shape.”

When we are criticised we should ask ourselves, “Is it false?” If we are criticised falsely we should remember the Book tells us, “Fear ye not the reproach of men” (Isaiah 51:7). If the criticism is not true we need not worry. It is not men’s opinion about us that matters so much, but what we really are. Men may rob us of our reputation, but our character is far beyond their reach.

A certain writer once said, “Critical people live in the shadows and take a sombre view of everything. They are always ready to bury a corpse before it is quite dead. Nothing suits them because they could have done it so much better themselves, but they never do. It is a miserable mission—living to criticise and find fault.”

Jesus said, “Pray for them that spitefully use you. Bless them. Do good to them.” How much better to do this than to seek revenge, to talk back or to do as they do.

A teacher said to a teen-ager who had committed a serious misdemeanour, “Get this straight, whatever you said about me, I like you. Nothing can change me.” What an example! Jesus emphasised that His disciples were to do good to those who spread evil reports about them, “that ye may be the children of your Father which is in heaven” (Matthew 5:44-46).

Sometimes it is well to speak to those who malign us or unjustly criticise us. The story is told of two Christian men who fell out. One heard that the other was talking about him, so he went to him and said, “Will you be kind enough to tell me my faults to my face that I may profit by your Christian candour?” “Yes, sir,” replied the other, “I will.” They

went aside, and the former said, “Let us pray over it first, that my eyes may be opened to see my faults as you tell them to me. You lead in prayer.”

Needless to say, prayer changed matters. The man who had offended his brother by false statements said, after praying, “The whole thing looks so little that it is not worth talking about. In going around and talking about you I have been serving the Devil himself, and I have need that you pray for me.” Yes, pray for those who spitefully use you.

The best way to face criticism is to talk to God about it. Alone with Him in our closet of prayer, we can ask Him to show us what to do, to know the right thing to say and when to say it. We can ask Him to give us grace to bear the unjust criticism which comes our way and to help us to remember the words of Paul, “Recompense to no man evil for evil” (Romans 12:17-19).

—Selected

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## THE DOORMAT ON THE FLOOR

We cannot all be corner-stones  
Or panels on the door,  
Or pillars, for there needs must be  
A doormat on the floor.

Some people are as true as steel,  
When office keeps them there ;  
But who’s as true when duty calls  
To take a lower chair?

And others wish to rise and shine  
With laurels by the score,  
But these must first consent to be  
A doormat on the floor.

And those who make a doormat true  
Will rise to higher graces.  
God has His honours for the few  
Who will not choose their places.

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# EDITORIAL

## CHURCH UNITY

**P**ENTECOSTALIST leader hails 'revival' in ecumenical movement." So runs a headline in a well-known Christian magazine, which goes on to report that Rev. David du Plessis favours co-operation in movements for church unity. If, as Mr. du Plessis suggests, there is a revival touching the hearts of the leaders in the World Council of Churches, we shall certainly be among the first to welcome this, and trust that the revival will spread to embrace all denominations.

Very often in the past Pentecostals have been charged with being the odd man out in the movement towards church reunion. May this not be because the origins of our movement are not so far back that we can forget the reasons for our existence? The fact is that in many cases it was not the Pentecostals who left the other churches because they desired to found another denomination, but rather the other churches which would not allow the freedom to proclaim the whole counsel of God, particularly in relation to Divine healing and the baptism of the Holy Spirit. These truths were rejected, so that those who held them were compelled to form themselves into assemblies where these truths could be proclaimed and the blessings of Pentecost enjoyed.

Has the situation changed since then? That is the crux of the matter. Certainly there is a more ready acceptance of Divine healing in some quarters. How many local churches, however, regularly and publicly afford opportunity for prayer and anointing with oil in the scriptural fashion? Some may agree that more emphasis needs to be placed on the doctrine of the Holy Spirit, but in how many churches outside of Pentecost could one hear today the miraculous gifts of the Holy Spirit in operation? The revival promised for the last days in Joel's prophecy is a Pentecostal revival—and we praise God that we are enjoying its blessings today. In many parts of the world, unprecedented numbers are being drawn to Christ through the Pentecostal movement, and if

the way seems harder in this country we know that the delay does not signify denial, and so confidently expect the greater things in our beloved land too.

Let us make it quite clear: we do not wish to keep the blessing to ourselves, or to suggest that revival can only come through our movement, or in our way. While we pray for greater things to happen in our midst, we shall rejoice when the Spirit of the Lord is poured out on others, and shall be pleased to report an outpouring of the Spirit with signs following in the cathedrals and abbeys of our land, as well as in its humbler churches and chapels.

But let us make it quite plain: we are not interested in unity that means conformity to the least common denominator and the sacrifice of truths revealed to us by the Spirit. *And* we have a lurking fear that too often union means such a sacrifice: the sacrifice of truths for which men of an earlier age were willing to suffer and even die; men like the covenanters, men like John Wesley, like General Booth. Have our enthusiasts for union forgotten their history?

Sanballat and Tobiah sent a message to those who were building the wall of Jerusalem, saying "Come, let us meet together in some one of the villages in the plain of Ono." They sought to bring those stalwart builders down, but Nehemiah says Oh no! "I am doing a great work, so that I cannot come down." And so do we: we cannot come down from the place of blessing and liberty to which the Lord has called us. Let others come up and join us. Meanwhile our prayer will be:

Bring me higher, nothing dreading,

In the race that has no stop,

In Thy footsteps keep me treading,

Give me strength to reach the top.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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**Next week :**

**Special Royal Albert  
Hall Number**



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Turning the Nile Red

London scientists have discovered a sea microbe that could turn the sea blood-red. It is so deadly that it could kill every living thing in the sea and make even the spray dangerous to humans.

The microbe, called a dinoflagellate, is dangerous only when it comes into "bloom." Specimens found in our coast waters are in a "bud" state. It is suggested that this microbe could have been responsible for the plague in Egypt as recorded in Exodus.

*Which only confirms our conviction that God uses natural means supernaturally to perform his miracles, and shows how easily He controls the winds and waters of our wayward world.*

## Formosa

Christianity is the most influential religion in Formosa today. Since the war the combined Protestant-Catholic constituency has increased by over 400 per cent, to a total of 381,313. Actual membership for the Protestants is almost 100,000; for the Catholics over 81,000. Christian churches number well over 1,000, compared with less than 4,000 Buddhist temples. In this same period the Protestant denominations working on the island have increased from four to thirty, missionary societies from two to sixty, missionaries from twelve to 465, national preachers and evangelists from 161 to 677. Protestants are operating at least twenty hospitals and clinics, one university, three colleges, six middle schools and fifty kindergartens, besides student hostels, trade schools, orphanages and publishing houses.

The Roman Catholic clergy have increased from fifty-one to 739, plus 809 catechists. The conversion rate for the Catholics is fifty-six per priest per year.

*Two things are refreshing to read: the rapid growth of Christianity in this over-populated island and the fact that for a change the Protestants outnumber the Catholics. What a harvest field for the Gospel!*

## Iraq

Only about five per cent of the population of 5,000,000 is Christian, for Iraq is predominantly a Moslem country. Of the Christians, 2,000 are Protestants, 3,000 Latin Rite Catholics, 207,000 Chaldean, Armenian and Syrian Rite Catholics and 90,000 Eastern Orthodox. Protestants have been active in Iraq for more than fifty years. The Protestant community in Baghdad, a completely self-supporting group, grew out of missionary efforts by British and American agencies and the influx of a large number of Arabic Protestant refugees from Turkey during World War I. These refugees had been evangelised originally by American Congregational missionaries.

There are at present in Iraq about forty-five Protestant missionaries, mainly American, British and Australian. American denominations represented include the Evangelical and Reformed Church, Presby-

terian Church in the U.S. (southern), United Presbyterian Church in the U.S.A., Reformed Church in America, Assemblies of God (U.S.A.), Lutherans, and Seventh Day Adventists.

*We shall have to take a dim view of this report. Only the 2,000 Protestants can be regarded as a witness for the Gospel, and we hope that a good number of them are really active propagators of the Word of God. That is the only means of reaching this needy field. We are sorry to note that the Protestants include some against whom we should protest very strongly.*

## Missionaries in India

The number of Christian missionaries in India has declined sharply in the past two years. According to a statement presented to Parliament last month, there were 5,691 missionaries in India in 1956. The figure dropped to 5,521 in 1957 and by the beginning of 1958 it was down to 4,844.

Missionaries from the United States constituted the largest number—1,821 at the start of 1958, including both Protestants and Catholics. Italians were next with 643.

*Unfortunately our number of Elim missionaries there has declined during the past two years, chiefly on account of the passing of Miss M. B. Ewens and the transfer of Mr. and Mrs. Law to Australia.*

## Chinese Film Star Converts

Among the hundreds of people converted to Christ in evangelist Oliver Hsu's recent evangelistic meetings in Hong Kong were several prominent film stars.

One was Chi Lo-lien, a popular Chinese actress who has made over 200 films. After she became a Christian she immediately prepared a special photograph with the Scripture text of Colossians 3:4 on it: "Christ is our life." She has been sending this testimony to all her fans since Christ touched her life. Another famous actress who came to the Lord was Mei Yi, star of some 150 films. She is famous for her colour photographs in ancient Chinese costumes.

The evangelist and his wife have organised a Film Star Christian Fellowship to strengthen the faith of the actresses. Through this fellowship they hope to reach other movie stars with the Gospel. The impact upon the common people of Hong Kong has been great, because many of them idolise the film personalities.

*It is thrilling to read of these conquests for Christ. Often it is God's way to save influential people so that they may influence others to Christ.*

## Pentecost and Party Politics

With inexpressible sadness coupled with humiliation, Christians throughout the

length and breadth of South Africa have learned of the division which has taken place in the ranks of the Apostolic Faith Mission. A report of this was given prominence in one of the leading South African Sunday papers. According to reliable information, it is the most formidable split in the ranks of those who stand for Pentecostal teaching in this country. Those who became acquainted with the internal administration of these brethren realised months ago that certain ministers who held controlling power were attempting to turn their organisation into a large political and vote-catching body for the Nationalist party. The result has been that many of their ministers and churches have broken away and formed themselves into the Pentecostal Protestant Church, as the press declares.

According to this particular paper, Senator Gerrie Wessels, Vice-President of the Apostolic Faith Mission, was stating the Nationalist doctrine from a public platform during the week and God's Gospel from the pulpit on Sundays. Thousands of their members and adherents disagree with this and have withdrawn. Unfortunately, according to this report, other high office-bearers of the Apostolic Faith Mission have declared: "If you are not a good Nationalist you are not a good Christian."

Party politics and the Gospel of the Lord Jesus Christ cannot be mixed. When attempts have been made in the past to unite both, dissension and division have always followed.

*Because Jesus said "My kingdom is not of this world" servants of God, and particularly preachers of the Gospel, dare not mix politics with their preaching. Particularly is this so with Pentecostal preachers. We are extremely sorry to learn of this serious break in the ranks of the Apostolic Faith Mission, many of whose leading brethren are held in high esteem. We can only hope that this shock will result in a reorientation of their preaching to the Cross of Christ.*

## Guatemala

For the first time in eighty-seven years the teaching of religion in government schools will be permitted in Guatemala. Under a new presidential decree no child shall be compelled to attend religion and moral classes without parental permission. Parents may specify which religion their children will study.

*What a golden opportunity for the Gospel.*

## Jehovah's Witnesses

A Northern Rhodesian newspaper reports that at a meeting of 210 Jehovah's Witnesses in Kitwe a resolution was unanimously adopted which stated "that the clergy of Christendom stand as the most reprehensible and delinquent class on earth before God." The resolution alleged Christendom's failure to make people see that the world's only hope is God's kingdom. "The clergy would rather endorse and support the political schemes of this world." The Witnesses plan to give this resolution a tremendous distribution of 70,000,000 copies throughout the world.

*If these folk were accountants they could be charged with falsifying accounts. They are certainly false witnesses. To publish 70,000,000 copies of a libellous resolution passed by a small company of 210 people is certainly bearing false witness.*

Because these self-styled witnesses deny the absolute deity of our Lord Jesus Christ they must be classed not as Christians but as anti-Christians, who have abandoned their only hope of salvation in Christ and are like shipwrecked sailors, clinging to wreckage in the hope of salvation.

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# Plenty of places for relaxation!



★ ★ ★

*The Promenade Gardens, near the pier entrance at Llandudno, invite you to enjoy their beauty. Join a Conference House Party, May 25th to 29th. Hundreds are coming. Write to:*

REV. J. OSMAN  
55 RIBBLESDALE ROAD  
STIRCHLEY  
BIRMINGHAM 30



## Women's Column

By Gladys Gorton

### KEEPING UP WITH THE JONESES

**K**EEPING up with the Joneses is a complex from which many women—and men—suffer, more so today than ever. So infers the psychologist Eustace Chessier in his book *An Outline of Human Relationships*. You and I may have a complex of some sort, but let us not be “tarred with *this* brush”! To have what the next-door neighbour has or to go one better is really the sin of covetousness, and to become a slave of covetousness is a terrible thing. It breaks hearts and homes.

A woman I knew some years ago—not in Christian circles—ruined herself, her husband and her

children because of perpetually striving to “keep up with the Joneses.” She was up before six o’clock every morning to get her washing done and hanging on the line before Mrs. Jones next door had hers out. *Her* washing was always whiter and brighter than the neighbour’s! If Mrs. Jones had a new fur coat, *she* must have a new fur coat. If Mr. and Mrs. Jones were decorating outside or inside their house, she gave her husband no peace until they did the same. Oh yes, the home was dominated by this demon of covetousness.

A covetous heart is always discontented. This, which the psychologist calls a modern sickness, runs through all classes of society. It affects the turreted castle and the thatched cottage. Neurosis has increased and our mental hospitals are overcrowded as a consequence.

Jesus said, “Take heed, and beware of covetousness”—the wish to have more, to have what your neighbours have or more than they. “Godliness with contentment is great gain” (1 Timothy 6:6). A man’s life consists not in the abundance of the things which he possesses, but in endeavouring to please the Lord. This was Paul the apostle’s motive and desire. Let it be ours. To seek to live to please



the Lord Jesus Christ roots out this complex of "keeping up with the Joneses." "Happy is that people, whose God is the Lord" (Psalm 144:15).

I was with this woman of whom I have told you at the end of her life, and had the joy of seeing her converted. But as she drew near to the Celestial City did she realise that her life had been a failure? I wonder!

Abraham Lincoln, in the last days of his life, said

to a friend, "I have been reading the Beatitudes, and can at least claim *one* of the blessings therein unfolded. It is the blessing pronounced upon those who *hunger and thirst after righteousness*." This is far more satisfying than bothering about "keeping up with the Joneses," don't you think?

**THOUGHT.** It is not our situation in life but our *attitude* toward life that makes us happy or unhappy.

# CHURCH NEWS FLASH

## NORTH MIDLANDS PRESBYTERY RALLY

The recent rally held in the Elim Church, Beeston, was a wonderful time of blessing.

In the afternoon meeting Mrs. Gull from Tanganyika described her missionary work and emphasised the great need for workers, prayer support and generous giving. There were testimonies from young people as well as inspired and lovely singing. The Word was ministered by Pastor Reeves, of Norwich.

Between meetings friends marched to an open-air meeting through the centre of Beeston.

In the evening meeting testimonies, thrilling singing and reading of the Word were followed by a brains trust. The questions, ably answered, brought out advice on witnessing, courtship and marriage, and guidance on such topics as eligibility for baptism and communion. Pastor Reeves again ministered the Word.

Altogether it was a rally of great blessing.

## FARINGDON

We give thanks to God for the answer to prayer regarding the recent campaign for reopening the work at Faringdon conducted by our brother Pastor Laurence Lambert and party. Many found Christ as their Saviour and sick bodies were healed; Christians were strengthened and blessed.

The final meetings were of great blessing; on Saturday evening the church was filled to capacity; we had a special visit from friends from our Reading church. There was much blessing when the new converts came around the table of our Lord and the blessing of the Lord was felt by all.

Please pray for the continuing work under the ministry of Pastor A. P. Barnes.

C. W. SMITH.



*Campaign party and section of congregation at Faringdon.*

## BLESSING AT PLYMOUTH

**W**E are pleased to report a mighty moving of the Spirit of God in the Plymouth Church. Souls are being saved, bodies healed, and the saints refreshed and edified. Nothing brings more joy and encouragement than to witness the salvation of precious souls through the preaching of the Gospel.

At a recent Sunday evening service four souls surrendered to the Saviour, their ages ranging from approximately sixteen to seventy. To God be the glory! Great things He has done

Plymouth is trusting—and believing for yet greater things—the tide of blessing is rising.

WM. J. CROCKER.

THERE used to be a pathetic little drama-packed song which began with a searching question: "Who killed Cock Robin?" That the mystery of the forest murder had been solved was made clear in the ensuing verse, which contained the frank confession of the murderer: "I" said the Sparrow, "with my bow and arrow, I killed Cock Robin!" That great crime was solved without the assistance of the "Flying Squad," although a fly was certainly the chief witness! And so that casebook was closed for ever.

Not so the mystery of who killed Ahab, king of Israel! The only clue to be found was an arrow. The only deduction was that someone had shot it. And that is just what we are told. "A certain man drew a bow at a venture." A "certain man!" Name, rank, size, colour, religion—not known. Just an ordinary bowman, but one who became the nation's living *unknown warrior*. (The story of Harold, England's king, killed at the battle of Hastings in 1066, is very similar to this!)

The Bible history, and indeed that of the world, is full of the records of the activities and antics of *certain* people. Vital particulars about them are seldom known, but they became notorious because of the part they played in some drama or episode of history, and so they unconsciously became the hero, heroine or villain of the piece. Consider, for instance, that in one story alone the "certain" people mentioned make it become alive most dramatically—that of the parable of the "good Samaritan" (Luke 10:30-36). A "certain man" went down from Jerusalem to Jericho. A "certain priest" passed by on the other side. A "certain Samaritan" had compassion. And it was a "certain lawyer" who caused Jesus to tell this exciting story. Then there were the "certain Pharisee" who besought the Lord to dine with him; the "certain woman" who lifted up her voice in blessing (both in Luke 11); the "certain poor widow" who cast two mites into the treasury (Luke 21:2); the "certain king" who made a marriage for his son (Matthew 22:2); and the "certain women" who were early at the sepulchre (Luke 24:22 and 1) together with "certain others." All these fulfilled their purpose in God's great scheme of things and made history.

In most great dramas on the stage or screen there are always a few chief characters. But very often their parts are emphasised and enhanced by the work of the "backstagers." And occasionally such a person "steals the show." (We have seen this take place even at a Sunday school anniversary.) It was so on this occasion. Among all the mighty men in the battle that day—the "brass hats" and such—there



was one humble and insignificant man by whom the battle was won, because he took "a shot in the dark"; he "drew a bow at a venture"; "at random"; "in his simplicity." Quite so—he might have been a little "simple," and might have shot "at random"; but for all that he registered a direct hit!

Now what about the

### BATTLE OF LIFE ?

Where do *you* come in, and what part may *you* play in it? It is quite true that you may never reach the heights of fame by your face, form or fortune; you may never become a notable one but always remain a nonentity; you may ever stay among the "certain people" of life; but you are needed by God and man. In what way? you may ask. Just take a look at 1 Corinthians 12:28 and Ephesians 4:11, and notice the imposing list of Church dignitaries and their functions. There are apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues . . . apostles, prophets, evangelists, pastors and teachers—in the main, a formidable list of "high and mighty" folk and functions. But notice! Almost in the middle of the list is a little word of great import—*helps*! Right there, among all the wonderful ministers and ministries that have gone to make the character and history of the Church, is mentioned the invaluable minister and ministry of *helps—undergirders*! So you and your task have a place in the Divine honours list. What would the Church be like today without the helps who have backed up and pressed home the mighty deeds and words of the majestic people throughout its history? Though much has been recorded about the apostles, the pioneers and outstanding people of all phases of Church history, back of them there have always been the countless helps in the form of people who have prayed fervently and worked faithfully behind the scenes and who have encouraged by word and deed the spirits of these mighty folk, who might not have gone so



# THE DARK

ham and Coulsdon Elim Churches)

*e, and smote the king of Israel . . .*

34

far or got through so often but for the sterling characters and qualities of the "helps." Life is like this. Just a few receive mention by name, are "spot-lighted"; the majority just make up the act, and remain unnamed. Yet how important they are! One thinks of the story of a great preacher who after a long time of pleading with an agnostic to come to hear him preach succeeded in persuading the man to attend his church to listen to a series of sermons he had prepared with a view to reaching the man's heart. After the series was over the preacher was delighted to know that his friend had accepted the Christian faith. On asking which of the sermons had convinced and won his friend he was amazed to learn that not one of them had achieved this end, but that a dear old lady his friend had helped down the church steps after a service had asked him a simple question with such sincerity, courtesy and charm that he instantly realised his need of such grace and love as had emanated from the old lady and had accepted Christ as Saviour and Lord. Truly a bow drawn at a venture.

At first sight the phrase suggests what the people of this world call "chance," "fate," "pot luck," "hit or miss," even "destiny." But to the Christian these do not exist. He knows that God is over all and in all, that "the steps of a good man are ordered by the Lord," that He plans and purposes and brings to pass, though He may often use men as instruments to fulfil His will. Sometimes we are used by God without our knowing it, like the shadow of Peter must have been, but what to us are often just urges, "hunches," "shots in the dark," quite often prove to be

## "HIS BRIGHT DESIGNS"

"By chance" is found in the story of the good Samaritan, but was it really "chance"? Rather the Lord's overruling! So this "certain man" fulfilled God's purpose to rid Israel of its wicked king. That was not "chance." To the man his action may have

seemed "a shot in the dark"; but to God "the darkness and the light are both alike." The dimness or darkness, whether of sense or circumstance, will always be on our part, never on God's, and for this reason; that in order to keep us humble or to discipline us God often in His mercy causes our eyes and our understandings to be "holden." But "the eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3). ". . . to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chronicles 16:9). "He . . . shall neither slumber nor sleep" (Psalm 121:4). He who can protect His own so that they need "not be afraid for the terror by night; nor for the arrow that flieth by day" (Psalm 91:5) can also direct any arrow that may be shot by them in the cause of Christ.

To be a "certain man" could be held to mean a "sure" man: one sure to be in the right place at the right time, and willing to obey the Divine prompting without questioning. To be such, whether we feel it is so or not, is to be in the centre of God's will.

What constitutes your bow and arrow? There is the arrow of prayer, of praise, of faithfulness (or "stickability"), of a kind word, a friendly handshake, a loving deed, a smile, a word of testimony. Any one of these may find its mark when used at the right moment. We never can tell who or what next the Lord will use in His great plan to defeat "Ahab" and to deliver those who have been his slaves. More often than not God's battles are fought and won by simple folk and foolish things (this according to the worldly concept), but we know that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Corinthians 10:4).

There is an old proverb which says:

## "NOTHING VENTURE, NOTHING GAIN"

If this man had not drawn his bow at a venture the king of Israel might not have been slain at that time and victory might not have been gained. Unless we use our bow and arrow God cannot harness them to His supreme purpose. We must have "faith and works." All actions must be "mixed with faith." If we are to "be strong and do exploits" we must have our quivers full of arrows, and we must use them. If one falls too short and another too wide and another too far, another may score a direct hit.

Some battles are won without a shot being fired. One thinks of the time when the sun caused the waters to look like blood and the enemy fled. A vivid word-picture is painted of the ancient war-

horse and warrior in Job 39:19-25, and this makes thrilling reading. There we see (and almost hear!) the “quiver [that] rattleth against him” (v. 23). A person known to be full of good works (like a quiver full of arrows) can be quite an impressive thing and could be quite formidable in the day of the Lord’s battle. The Church is likened to “an army terrible with banners.” That could win a victory. But most battles involve action. And it is the arrows that are used to win the day. One has read somewhere that “kindness resembles God the closest and disarms man the quickest.” “Let us love in deed, and not in word.” A young nun once received a shock as she transferred from one nunnery to another when the mother superior greeted her at the door with the words: “We don’t want any more saints here, but rather plenty of strong arms for scrubbing.” Perhaps the Church’s calendar is already over-crowded with the names of “saints” so-called, but you may become a saint by sacrificial, sincere, practical service as a “help.” What an expressive term “home help” is when used in this connection! You can be this—at home and in the church.

The Bible contains several references to quivers, bows and arrows, and it is helpful to think how they can be used by God and man to achieve the Divine purpose. Let us look at some instances.

### **1. THE ARROW OF THE LORD’S DIRECTION AND DISCIPLINE**

Lamentations 3:12, 13 ; Isaiah 49:2

In the first passage we observe how the Lord uses arrows to chasten or discipline His servant in order to direct and control his life. Moffatt’s translation renders it: “He has bent His bow and made me a target for His arrows; he has driven His shafts home, right into me.” In the second, we remark how the Lord can use his servant’s mouth and how, during the waiting time before use, the Lord prepares and preserves His instrument. Again quoting Moffatt: “He put a sharp edge on my words, and covered me safe with His hand; He made me a polished arrow, and stored me in His quiver.”

### **2. THE ARROW OF THE LORD’S DECISION**

1 Samuel 20:36, 37

Here is a wonderful account of Jonathan’s ingenuity during a crisis in his friend David’s life, for by the shooting of arrows and the remarks that accompanied this act David was to obtain the information he required. If Jonathan said to the lad with him: “The arrows are on this side of thee, take them,” then David, who was in hiding but within hearing, would know that it was “peace to thee, and

no hurt,” and was to come out of hiding and return to Saul’s palace; but if the words “the arrows are beyond thee” accompanied the shooting of the arrows it would mean “Go thy way: for the Lord hath sent thee away.” And so it proved to be.

### **3. THE ARROW OF THE LORD’S DELIVERANCE**

2 Kings 13:14-20

This story emphasises the need, and shows the reward, of faith. Elisha commanded Joash to shoot an arrow out of the window while he cried: “The arrow of the Lord’s deliverance . . . from Syria.” He then told Joash to strike the ground with arrows but did not tell him how many times he should do so. Joash did it three times. Elisha was angry with him and said: “Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.” We need to use our arrows with much faith so that complete victory may be ours.

### **4. THE ARROW OF THE LORD’S DESTRUCTION**

1 Kings 22:34 ; 2 Kings 9:24

The first scripture refers to our “certain man who drew a bow at a venture, and smote the king of Israel,” the second to Jehu, that great warrior and furious driver of Israel who drew a bow with his full strength, and smote Jehoram. And so another wicked man, connected with Ahab and Jezebel, perished by the arrow of the Lord’s destruction. “Do it with all thy might” is a good Christian maxim.

### **5. THE ARROW OF THE LORD’S DEFENCE**

2 Kings 19:32, 33 ; Zechariah 9:14-17

How true it is that if the Lord can *direct* the course of arrows He can also *control* the use of arrows. And here we see Divine restraint in the first case and Divine action in the second—both suggestive of Divine defence. But for these we should indeed be at the mercy of fate.

Getting back to our main thought, however, if it is true that it is “the last straw that breaks the camel’s back,” it could well be true that it is the extra help that eases the burden, saves the situation, prevents a breakdown (in more than one sense), and keeps things moving smoothly and happily.

So you and your arrow are needed. Is your quiver full of arrows? That is, is your heart full of good intentions? Then why not “produce the works”? Why not “have a shot”? Don’t forget that “certain man”!



## "Eat or Die"

By Hugh Sawyer

**M**EAT eating is a controversial subject with certain religionists. Anti-meat-eaters declare that violence and bloodshed came into being through this obnoxious habit. Those in favour deny the charge, continue to indulge in the partaking thereof and enjoy the well-being derived therefrom.

When in doubt Christians should obey the Divine injunction, "Seek, and ye shall find," by consulting their Bible, because within its sacred pages is to be found the solution to all problems.

What does Scripture tell us concerning this vital issue? We discover that Adam was a vegetarian in accordance with God's plan: "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Genesis 1:29). God gave Adam dominion over the animal kingdom; he exercised love towards them, winning their trust and affection, giving names to each species.

From Creation to the Flood men remained vegetarians. With the subsiding of the waters, the disembarkation of the Noah family and the release of the livestock a drastic change took place. The authority over the animal kingdom was given to Noah and his sons; but now the situation was reversed. The trust between man and beast vanished. Once the trusted friend of man, from henceforth animals would live in fear and dread of him. Then came God's sanction. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Here then is God's permission to eat the flesh of animals.

The charge that bloodshed and violence are the outcome of meat eating is disproved when we realise that in those early vegetarian days, even while Adam toiled by the sweat of his brow, his son Cain slew his brother Abel. Lamech confesses, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." A Hebrew tradition says that while hunting Lamech mistook Cain for a wild beast and slew him. Upon realising his mistake he mercilessly beat the unfortunate youth who had led him into this tragic situation so that he died.

Scripture warns us: "In the latter times some shall depart from the faith, giving heed to seducing

spirits, and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3).

Spiritual things are spiritually discerned. There is no physical connection in the words of Jesus Christ when saying, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:54). Many refuse to accept the Atonement and shudder in apparent horror at what they deem "the slaughterhouse Gospel." Nevertheless, Jesus at the last supper said as He blessed and handed around the bread and wine, "This is My body, which was broken for you; this is My blood which was shed for you. Take, eat and drink this in remembrance of Me." Since that time Christians partake of the emblems, sitting at the feet of their risen Lord, drawing from Him the sweet fragrance of His invisible presence and taking unto themselves the spiritual essence of His being.

Perhaps you can live without partaking of meat. If, however, you would live in eternal bliss it is imperative that you hearken to the Lord's warning: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

Are you hungry, a stranger to our Lord, desirous of "the food of Life"? Jesus loved you unto death, and with outstretched arms bids you "Come!" Will you?

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### IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, APRIL 29th, 1959, at 10.15 p.m. (B.S.T.)  
(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. A. D. Hathaway, B.A., A.K.C.  
Subject: "Cast thy burden upon the Lord"

Supporting items by  
Brian Wigglesworth (soloist) with W. Walker at the organ  
(from Elim Church, Bradford)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

We ask for the prayers of all our readers on behalf of this world-wide radio missionary enterprise. Your gifts towards Elim radio ministry are needed. Send your letters to Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# Calling Boys and Girls

By Bernard Norris

Hello again!

Here is part two of the story

"THE LIGHT SHONE IN"

Mary beckoned Johnny and whispered, "Granny's falling asleep. Wouldn't it be a lovely surprise for her if we played a real game, and helped her by dusting the house?"

"That's a smashing idea," said Johnny, so off they went to get the dusters. Johnny dusted the high places and Mary dusted the lower parts. Covers were lifted and articles moved and all parts thoroughly cleaned. Mum and Dad always said that if a job was done it had to be done well. Never let a good deed become a bad deed by doing it badly.

It was some time before they finished, and they began to set the table for tea. They both had really

proud looks on their faces, for to them the house looked like a new pin.

Granny must have been very tired, for she slept soundly through it all, and only woke up when Mary gently nudged her arm to tell her that tea was ready.

When Granny looked around and saw what the children had been doing she was so delighted. "Oh, that is kind of you. It takes me such a time to get around these days, and I could never have cleaned it so well!"

My, the children were pleased. They looked so proud of their effort.

As they sat down to tea the sun shone at last, as if to say that God was pleased too. "There," said Granny, "God smiles upon you for your love and your kindness to me." The sun came right out now from behind the clouds and shone brightly into the little home, its gleaming light reflected brilliantly from the newly polished surfaces.

But as the children looked around their faces fell. Mary looked at her brother and quietly whispered, "Oh Johnny! Granny's house is not so clean when the light shines in. I can see a lot of places we missed in the dark." Oh dear, she thought to herself, Granny will not be so pleased now.

Now Granny was a grand old lady, who knew exactly what was going on, and as soon as tea was over she said . . .

And there we must leave our story until next week.

Cheerio, and God bless you.

BERNARD.

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## Testimony Corner

**HEALING MINISTRY AT HADLEIGH, ESSEX**

On Saturday, March 14th, two friends went with me to the "This is Life" campaign at our Hadleigh Elim Church. One friend was suffering from asthma, and I myself from a distressing cough. At the end of the service we both went to the front for prayer. The power of God came down and we received healing and a fresh anointing of the Holy Spirit. Pastor Bryan Jones is certainly being used of God and definitely has a healing ministry. May God bless him, and to our God be all the glory.

(MRS.) A. E. ABBOTT.





*The Spirit stimulates service*

## KEYED UP FOR GOD

By Vance Havner

**T**HAT tired feeling" is the earmark of this stomach ulcer, aspirin age. Everybody needs a rest. Some try to take a vacation, and when they return home they need a month to get over the vacation. There is quite a fad for reading best sellers on peace of mind, peace of heart, peace of soul. Books on how to relax, how to "let go" or how to go to sleep take first place in libraries and display windows.

One wonders whether we have not overdone the matter until we are a little lopsided—though still not rested. God has made us for alternate periods of effort and repose. Some saints major on effort and some on repose, and in either case the result is an unbalanced testimony.

Doubtless in this feverish age we need to make much of peace with God and the peace of God, peace which the world cannot give. We thank God for the rest He provides here and hereafter for His people. We must come apart and rest awhile and be still and know that He is God. Our Saviour invites the weary and heavy laden to His rest, and never were men more in need of it.

But rest and repose are only one half of Christian experience. We need a sanctified tension. Nobody ever amounted to much who was not keyed up about something. The relaxed fiddle-string makes poor music. Our Lord was said to be beside Himself, and the believers on Pentecost were thought to be drunk with new wine.

We have need of a sanctified tension; we need to do the works of God. Most of us are wound up in the flesh, fit to explode with repressed worries and doubts and fears. Or again, we strain and strive with human might and main and mistake nervous energy for the fulness of the Spirit.

When the Word exhorts us not to be drunk with wine, but to be filled with the Spirit, we are presented with God's stimulant for His people. We need to be excited and stirred and zealous and intense to

get anything done for God. No one thinks of Wesley or Whitefield or Finney or Moody always worrying about not getting enough rest. They were keyed up for the Lord, but they were also keyed up by the Lord, which accounts for both the quality and quantity of work they accomplished.

Some of the saints today seriously need a holy tension. They get tense all right, arguing their pet doctrines and grumbling over their pet peeves. But they need to exchange their worries for God's burden and get wrought up over something worth the excitement. Too many believers, sound enough doctrinally, haunt Bible conferences, read books galore and listen to their favourite preachers; but they have moved in a spiritual stupour for years. They need to be shocked into realising that they are saving their lives only to lose them, living in sheltered comfort, feathering their own nests instead of spending and being spent for others.

We could declare a moratorium on the relaxation angle and profitably major on getting keyed up for God. A Christian leader has said, "I'd rather try to tone down a fanatic than to wake up a corpse," and we can bear better with a brother too excited than with a flock of drones. Of course we need not go to either extreme. But one has only to move among thousands of church members paddling around with a lot of little meetings and suppers and dry courses to realise how pitifully much they need to get really on fire for the genuine issues of the Gospel. They wear themselves out with a round of worthless little religious chores and are too exhausted to rise to do real business for God.

Of course we have different capacities and must work within certain limitations, but we need to learn that the rest our Saviour gives is not the rest of slothfulness, but inner rest which makes us fit for outward service.



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## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

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**Scripture Union Portions. Notes by L. P. Cowdery**  
(Minister of Elim Church, Blackheath)

**Monday, April 27th.** Colossians 2 : 1-15.

"For in Him dwelleth all the fulness of the Godhead bodily."

That is, in a human body now glorified in heaven. Jesus Christ was and is all that God could pour of Himself into a human body, into a human personality. When He was on earth, by the words He spoke and by the deeds He did He revealed God to men. Now, in a glorified body, in heaven, He intercedes with God for men. He is unique—the God-man—bringing men to God and God to men.

**Tuesday, April 28th.** Colossians 2 : 16-23.

In these verses the apostle Paul is telling us that it is the spiritual and not the material attitude to things that counts. It is possible to be filled with an unspiritual imagination, saying "Don't touch this," "Don't taste that," "Don't handle the other." It is possible to have self-inspired ideas about worship, what ought to be done, what ought not to be done, none of which honour God but honour man's pride. All such errors spring from not closely abiding in Christ and drawing from Him food and life. Pride is detestable at all times—this sort of pride is an abomination.

**Wednesday, April 29th.** Colossians 3 : 1-11.

He whose heart is truly in heaven will not allow himself to be entangled or absorbed by the cares of this world. The sincere disciple of Christ, who looks forward to showing his Lord's glory, will steadily and consistently endeavour to follow Him and serve Him now. There is no place for evil living in the man that is Christ's. We have to put off, as a defiled garment, all fleshly sins, and sins of pride, envy, revenge and evil speaking, and live as joint-heirs, with Christ, of the universe that is to be.

**Thursday, April 30th.** Colossians 3 : 12-25.

"Let the word of Christ dwell in you richly in all wisdom" (v. 16).

We become rich in true wisdom when we allow the teaching of the Master to live in our hearts. The truly wise are those who have heard the word of Christ and act upon it. The Church has ever been troubled by narrow-minded bigots, empty-headed windbags, vain, pompous know-alls, crazy fanatics and disgruntled, unsuccessful position-seekers. We shall become like none of these, but be useful servants of the Lord, if we allow His word to reign supreme in our hearts.

**Friday, May 1st.** Colossians 4 : 1-18.

"Continue in prayer, and watch in the same with thanksgiving" (v. 2).

The habit of prayer is good and should be maintained under all circumstances; then, having prayed, let us develop the habit of watching in the same; then let us develop the

habit of giving thanks in our praying. The three go together. Having said this the apostle asks to be included in the prayers of the saints at Colosse that God would open a door for him to preach the Gospel. Our praying should always include the Lord's work, that doors will be opened for the proclamation of the Gospel.

**Saturday, May 2nd.** 2 John 1-13.

This little epistle can be divided into two sections, "Walking in the truth" (vv. 1-6) and "Wandering from the truth" (vv. 7-13), the key texts being verses 4 and 9. If we walk in the truth we shall love the Bible, which is truth; we shall love the Lord Jesus Christ, who is the Truth; and we shall love and have fellowship with everyone else who loves the truth. As we come into contact with those who wander from truth, we are to see that we do not join them in their error and we must certainly not give them any encouragement.

**Sunday, May 3rd.** 3 John 1-14.

This epistle gives a brief glimpse of the early Church as she was, with different kinds of people in her midst, some loving and hospitable as Gaius, others overbearing in their self-importance as Diotrephes. Once again John emphasises "truth," and so we have here three illustrations of "truth": (1) in Gaius, who exhibited love and walked in the truth; (2) in Diotrephes, who violated love and arrested the truth; (3) in Demetrius, who exemplified love and revealed the truth. The warning is against wrong acting—the way to overcome is a heart of love for Christ and all who are His.

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# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** April 25—30. Elim Church, Graham Street. Visit of Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30. Week-nights 7.30.

**CHELTENHAM.** April 25, 26. Elim Church, Winchcombe Street. Sunday School Anniversary and Prizegiving. Speaker: S. H. Rawlings (Becontree). Sat. 6.30, Sun. 3 and 6.30.

**KINGSTANDING.** May 9. Elim Church, Warren Road. Presbytery Rallies. Speaker: Wesley Gilpin (Dean of Elim Bible College). Convener: R. J. Morrison. 3.30 and 7 (cups of tea provided). Also May 10, 11 and 6.30.

**LEYTON.** April 26. Elim Church, Vicarage Road. Jewish Pentecostal missionary, J. Whitfield Foster. 11 and 6.30.

**PLYMOUTH.** April 18-30. Elim Church, Notte Street (near Barbican). Revival and healing campaign, conducted by Arnold Brooks. Sundays 6.30, weeknights 7.30.

**PLYMOUTH.** May 1-3. Elim Church, Notte Street (near Barbican). Special visit of Dr. J. H. Saayman (South Africa). Friday and Saturday 7.30, Sunday 11 and 6.30.

**SALISBURY.** May 3. Elim Church, Scots Lane. Sunday School Anniversary. Special demonstration of "The Gospel Lighthouse." Speaker: "Uncle Arthur" (Campbell). 2.45 and 6.30.

**SALISBURY.** May 10. Elim Church, Scots Lane. Special visit of F. Shadlock (Hastings). 11 and 6.30.

**SALISBURY.** May 16-18. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

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**SMETHWICK.** May 2-6. Elim Church, Oldbury Road. Smethwick West. Annual Church Convention. Special speaker: Alfred Webb (A.O.G.). Supported by Birmingham churches and choirs. Convener: J. Frame. Sat. 7, Sun. 11 and 6.30, Mon., Tues. and Wed. 7.30.

**WESTCLIFF.** April 26. Elim Church, Westborough Road. Special visit of George Stormont. 11 and 6.30.

**WESTCLIFF-ON-SEA.** May 9, 10. Elim Church, Westborough Road. Third Choir Anniversary. Full musical programme, including Ronald Cooper (organist) and Harold Johnson (cornet). Guest speaker: J. J. Morgan. 7. Special ministry continuing Sunday 11 and 6.30.

### PRESIDENT'S TOUR

The President will visit the following churches: April 26 (morning), Croydon; May 2, Rotherham; 3, Sheffield; 9, 10, Wigan.

### LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 26, Maidstone (prison and Assemblies of God); May 2, Royal Albert Hall (Male Voice Festivals, 3 and 7 p.m.); 10, Brixton prison and Thornton Heath; 23, Cambridge; 30, 31, Southampton; June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 14, Lewes prison and Hove; 21, Croydon.

### MISS F. GROSSEN'S MISSIONARY ITINERARY

April 26, Wood Green; 28, Ealing; 29, Leyton; 30, Waltham Abbey; May 3, Ilford; 5, East Ham; 6, Holland Park; 7, Barking.

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

### BOARD-RESIDENCE, ETC.

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**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633).

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

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### BIRTH

**Atkins.** On March 31st, to Robert and Jane Atkins, members of Elim Church, Hornsey; God's gift of a son, Phillip David; a brother for Andrew. C.109

### DEDICATION

**Webb.** On April 5th, at Elim Church, Finchley; Timothy Stephen Daniel Webb, infant son of Antony and Dorry Webb. Officiating minister, Ray Hughes. C.96

### MARRIAGES

**Croft : Stuchbury.** On March 21st, at Elim Church, York; David John Croft to Florence Margaret Stuchbury. Officiating minister, John Woodhead.

**Hendra : Gorman.** On March 28th, at Elim Church, Letchworth; David William Hendra to Astrid Marjorie Williams Gorman. Officiating ministers, Samuel Gorman, A. P. Thomas and J. Hywel Davies.

**Jenkins : Gealy.** On March 28th, at Elim Pentecostal Church, Upper Tumble, Llanelly; Cyril Thomas Jenkins to Cynthia Teliedwen Gealy. Officiating minister W. H. Squires.

**Tucker : Sharp.** On March 21st, at Elim Church, Thames Street, Kingston-upon-Thames; Brian Percy Tucker to Doris Edna Sharp; Elim Crusaders. Officiating minister F. J. Slemming.

### WITH CHRIST

**Berry.** On March 2nd, Mrs. Eliza Berry, aged 70, of York. Officiating minister at funeral, John Woodhead.

**Collins.** On March 8th, "Mothers' Day Sunday," Bertha Collins, aged 85; a faithful member of Elim Church, Letchworth; dearly loved. Officiating minister at funeral, A. P. Thomas. C.103

**Davies.** On March 29th, Easter Sunday morning, at Edgware General Hospital; Pastor Granville Davies, beloved husband of Ivy and father of Dorothy Lancaster. Funeral service conducted at Crosskeys, Mon., by Pastors W. Mercy and John Dyke. "Absent from the body, present with the Lord."

**Howell.** On March 23rd, Gordon James Howell, of Portsmouth, passed peacefully. Officiating minister at funeral, James McAvoy. C.108

### SITUATIONS VACANT

Staff required, chambermaid/waitresses; experience not essential if willing; excellent wages and conditions. Apply, Fairhaven Christian Guest House, Newquay, Cornwall. C.105

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### MISCELLANEOUS

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 18

PRICE 5d.

MAY 2nd, 1959



*View of the splendid congregation at the evening service*

**ROYAL ALBERT HALL NUMBER**





## Elim at Trafalgar Square

By T. H. Stevenson

AS I stood at a vantage point to look down from the National Gallery side of Trafalgar Square, a gentleman asked me "What is this meeting, and who are these people?" Briefly I informed him that the splendid company of people on the plinth of Nelson's column and the great crowds before us were members of the Elim Church, and that this was the annual Easter Monday demonstration and prelude to two great meetings in the Royal Albert Hall. Yes, we were beginning Elim's great day and getting off to a wonderful start as crowds of onlookers joined us in this open-air spectacle.

To me the morning was marked by favourable weather, a faithful witness, and the fruitful winning of souls for Christ.

How the sun shone; and I seemed only to see brightly coloured hats and berets all over the square—the feminine touch. It all seemed to demonstrate

that this was a celebration of the joy of resurrection, not a day of sorrow. "Isn't it colourful?" my daughter remarked to me. It certainly was, and true to the vagaries of our climate this early Easter with glorious sunshine was a striking contrast to the later and bitterly cold Easter Monday of a year before. (I can't forget it then, I being one of the speakers whose main job seemed to be to make it hot for the people.)

The witness of this great rally lasted one and a half hours, without one moment of flagging interest, as Rev. H. W. Greenway so ably conducted the proceedings. There was a splendid platform, but all Elim members were witnessing by their obvious joy,

☆ ☆ ☆

*Above: Section of crowd at Trafalgar Square. Inset: Mrs. Pam Parker (soloist), H. W. Greenway (convenor), C. Brookes and J. C. Smyth (speakers). Photos by Julian Dinsell.*



their sincerity and splendid community singing. Early in the meeting Dr. Saayman, the evangelist from South Africa, and Miss Freda Grossen, Elim missionary to Africa, were introduced to us, each making a suitable and brief response.

What a feast of talented gospel singing we enjoyed. The Elim Crusader Choir from Southampton was splendid under the leadership of its pastor, C. H. Brookes, as were the other vocal items from Southampton, the male quartet and the fine solos of Mrs. Pam Parker and Mr. David Connel. The Ladies' Trio from Leeds sang delightfully. All exalted Christ, the theme of their song and the theme of the preachers' story.

The Rev. Charles Brookes, having led his choir and having sung with the quartet, was presented to us as the first speaker. Knowing his ability as an instrumentalist also, one could only admire the versatility of a minister who had been a boxer in his pre-conversion days. We were told by Mr. Brookes that 289 times he had entered the ring, but now he was engaged in "a good fight." The message was indeed forceful and stressed the supremacy of Christ. In the realms of science, sickness and sin Christ was demonstrated to be Master of every situation. Effectively the preacher elucidated his points by relating wonderful testimonies of some whom he had seen God deliver from sickness and sin. It was thrilling when, with a flourish of the hand, the preacher could say, "And here he is." Yes, out stepped a man from the choir who had been miraculously healed. No more a tortured cripple, but an upright and alert man standing before the throng as a living testimony. So later, also, there came forward a man whose sin had broken the home, but who now stood beside the preacher, a trophy of God's great grace.

☆ ☆ ☆

*Below: Section of crowd at open-air rally at Trafalgar Square. Photos on this page by Michael Greenway.*



*White sister leads coloured sister—coloured brother leads white brother to Christ.*

The Rev. John Smyth, a member of Elim headquarters staff, was the other speaker. His message brought the challenging question "What do you think of Jesus Christ?" Mr. Smyth declared that Christ may not only mean something to us, but can do something for us. The telling story was recounted of how, only days before, a woman passing Pastor Smith's church felt compelled to enter it. In despair she had been on her way to commit suicide as a way out. Now she had found in Christ a Saviour to meet her every need.

The winning of souls was the great climax to this stirring service. Hands were raised in response to the invitation as people expressed their desire to receive Christ. When the last note of the hymn had died away and the service ended, souls were being led to Christ, including a coloured woman weeping her way to Christ. The risen Saviour had met with us in the heart of London.





# EDITORIAL

## ELIM'S EASTER FESTIVAL

**A**LTHOUGH Easter is now well past, there will be many lingering memories of the blessings of convention-tide. To us, as Pentecostal believers, these holidays are indeed holy days—days of spiritual feasting in the presence of the Lord. While the tendency of the world is to turn the church festivals into opportunities for pleasure and amusement, we rejoice that we can reverse the trend. To the majority even of faithful churchgoers Easter ends with the Sunday, but not to us, for the climax comes with our great gatherings on Easter Monday, and of these the greatest is the annual family gathering in the Royal Albert Hall.

It was good to note the emphasis by our beloved President on the family spirit of Elim. Nowhere is this more evident than on Easter Monday. We never forget one writer of a report on the Easter gatherings once saying that what impressed him most was the crowds of people sitting on the steps eating their sandwiches! I think that for him this symbolised the relation between holy day and holiday for so many happy worshippers. Elim people certainly enjoy their worship, and especially conventions such as this.

Better even than the enjoyment of fellowship is the knowledge that for many Easter Monday was a beginning of new things. In Trafalgar Square and in the afternoon and evening meetings there were scores who found new life through the resurrection life of Christ, while many others, as you will read elsewhere, entered upon the glorious experience of the Pentecostal blessing. None of these will ever forget Easter Monday 1959.

What a contrast the other great gathering at Trafalgar Square on Easter Monday presented! Its message was a negative one, down with this, that and the other; ours was a positive one, "Up from the grave He arose." Their hope, the avoiding of strife

by human endeavour; ours, the ending of strife by the coming of the Prince of Peace.

Racial troubles are constantly in the news, the endless strife in certain places between coloured and white people, and even our own country has not been entirely free from this. How welcome then the scene depicted in photographs on another page of white sister leading coloured sister to the Lord and, maybe less common, coloured brother leading white brother to Christ. This same theme was repeated in testimonies in the afternoon youth rally, showing that in Christ there is no barrier of colour or caste, but all are one in Christ. Thus we anticipate that greatest gathering of all when we join the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" which will stand before the throne and before the Lamb in that great day.



*Leeds "Continental Trio" at Trafalgar Square.  
Photo by Julian Dinsell.*

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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# THE TIMELY SHOWER

By E. C. W. Boulton

"A shower . . . didst Thou rain, O God, upon Thine inheritance when exhausted "  
(Psalm 68 : 9, 10—Spurrell)

The path we tread stone-strewn and steep may be,  
As trackless, too, as yonder mist-veiled sea,  
Yet on we press, those cloudless heights to gain.  
'Tis then we'll learn that suff'ring's not in vain.

SUCH a passage as the above could easily be taken as a page drawn from our own Christian experience, for who that have journeyed far along the pathway of life have not at some part of the pilgrimage found themselves overtaken by an overwhelming sense of weariness, when spiritual powers have been at a low ebb and seemed to be rapidly running out; the hardness of the way, the stiffness of the climb, the increasing weight of the burden, all combined to break down spiritual endurance and resistance? It became a matter of going on or going under. The fig tree failed to blossom, the vines yielded no fruit and the fields no meat, neither was there any herd in the stalls. Unlike the prophet, in the face of such distressing conditions our song ceased, our faith lagged, and we hung the harp of thanksgiving upon the willows of fearful foreboding. We sat down beneath the juniper tree of disconsolation and wept, our tears dimming the vision of hope which should have been ours.

Possibly the most impressive word in this particular passage is that rather commonplace word "when." How it shows the perfect timing of the Divine interposition—just at the point where collapse seemed inevitable. Yet we are apt to forget that crises never find God unprepared. He is ever on the alert. The emergency has its answer in Him. The God-sent shower never comes too late. At the crucial hour the great Strength-restorer steps in and turns impending disaster into glorious recovery. In that moment the greatness of our need wrung from our hearts a piercing cry which God heard long before it found expression on our lips. The anticipation of His love was revealed in the deliverance which His grace provided. We are reminded of the word that came to the prophet of old, "Before they call, I will answer; and while they are yet speaking, I will hear."

'Tis but the echo of that cry of Thine  
Which in this eager heart now burns,  
The birth of hunger from that Source Divine  
Which, Lord, to Thee now turns.

Who has not, at one time or another, welcomed the transforming effect of a shower falling upon a dust-clad countryside on a sultry day? The friendly rain washed away all that hid the beauty of the trees and the hedgerows, bringing forth the fragrance of the flowers, restoring the lustre of the leaves, and filling the air with the aroma of new life. How everything in nature seemed to respond to the ministry of the shower. It seemed almost as though the whole countryside had been touched by some mystic hand, behind which some great mind had been at work, for everywhere there were traces of the Divine artistry. And if this is true of nature, how much more so in the world and life of the Spirit. The spiritual shower coming from the hand of the Eternal must have its transforming effect upon the life of the Christian believer. A blessed and precious renewal of strength in God becomes the coveted experience of those who are thus immersed in Him.

Are there not these rich yet all-too-rare moments in Christian life when the whole being seems lit up with the glory of some splendid spiritual revelation—a sudden blaze of pure light breaks in upon the soul, and it becomes conscious of having crossed a new frontier in the life of the Spirit, making possible fresh contact with God, and it is as though God is being breathed into the being. Possibly it is at the end of all human resources that this spiritual anticlimax takes place, when the soul is almost swallowed up in the slough of despond. 'Twas then that there opened this new and greater vision of all the possibilities in God, and a spirit of triumphant trust took possession of the yielded personality.

Oh blessed shower from on high that baptises into

a new dissatisfaction with all that is less than God's best! That enables the soul to bend to the discipline of love, and bear the yoke of Christ's supreme authority! That reveals the dark shadows of today as the promise of tomorrow's radiant sunshine! That gives birth to a fresh sense of wonder at the handiwork of the great Sculptor in human life! That transfigures the bitterness of frustration into the wine of fulfilment!

Oh send a heart-refreshing show'r  
Upon this thirsty soul,  
That I, with never-tiring step,  
May press towards the goal;  
For faith that falters not I pray,  
When storm-clouds fill the sky,  
But rests on Thine unchanging Word,  
Nor seeks to reason why.



## Women's Column

By Gladys Gorton

### WALKING

A MILKMAN told me the other day that he reckoned he walked twelve to fourteen miles every day. Surprising isn't it? I noticed a picture in a London paper of a Pan American air stewardess from California checking a pedometer which she wore on her leg to record the miles she walked while serving in a Clipper on a round trip from San Francisco over the North Pole to London.

The experts who are interested in housewifery requested a housewife to wear a pedometer while she did her usual work in the home. It registered seven miles. Those "who know" inform us that the average housewife walks daily seven to eight miles. I don't know whether this includes shopping expeditions and gardening, or only pottering around the house. Anyhow, it is quite a revelation. Now you know the reason why your feet and legs ache so, your ankles swell, or your back feels as if it could break in two. The answer is to put your feet up for a while. Only five to ten minutes will refresh you and enable you to carry on the good work. One is fortunate indeed if this can be done regularly after the mid-day meal, but try it as often as you can, and you will feel much better for it. If some women did this more often they would be saved from leg ulcers, etc.

It would be interesting to know how many miles a nurse or a waitress walks each day she is on duty. Would it be more than the milkman I have mentioned?

Walking in the open air is one of the finest exercises to tone up the body. For headaches it is reckoned that a good brisk walk in clear, wholesome air is a sure cure.

Whatever our walk in life is, are we walking daily with God? What a wonderful experience Enoch had walking with God (Genesis 5:22-24; Hebrews 11:5). Perhaps God said to him, "Enoch, you have walked with Me a long time. Now you might as well come right home with Me. It's too far for you to turn back."

Someone has said, "God never goes back, and if we walk with Him we never shall." Walking is a steady movement, taking one step at a time. Walking with God means step by step with God, not living on the blessings of the past, but going from strength to strength, loving more, enjoying and receiving more with understanding the things of God. Read Habakkuk 3:19.

To those of you who were at the Royal Albert Hall it must have been thrilling to listen to the youth choir of 1,000 voices singing

"Jesus will walk with me,  
He will talk with me, He will walk with me,  
In joy or in sorrow, today and tomorrow,  
I know He will walk with me."

### IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church  
WEDNESDAY, MAY 6th, 1959, at 10.15 p.m. (B.S.T.)  
(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. A. D. Hathaway, B.A., A.K.C.

Subject: "The foolishness of God."

Supporting items by

Bradford (Elim) Male Voice Choir

Brian Wigglesworth (soloist)

W. Walker (grand organ)

(from the Elim Church, Bradford)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

We ask for the prayers of all our readers on behalf of this world-wide radio missionary enterprise. Your gifts towards Elim radio ministry are needed. Send your letters to: Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.



# A challenge to others!

By Samuel Gorman (Missionary Secretary)

IT was Saturday morning when I was praying in the office about the missionary deficit of £3,000, and the great need of our missionaries, that God laid it upon my heart to contact a dear Christian friend about this matter. I knew he was keenly interested in the spread of the Gospel at home and overseas, but had no idea as to how he could help in this particular situation. The one thing I was sure about was that the urge to contact him came from God Himself. With this confidence in my heart, and knowing that he was a man sensitive to the leadings of the Spirit of God, I journeyed to his home.

After discussing the situation with him he decided to pray definitely about it. The next day he informed me that God had clearly spoken to him in the early hours of the morning saying he was to give a tenth of the debt, namely £300. Although not in a position

at the moment to give all of it, because of other business financial commitments, he gave me a cheque right away for £100. The other amount will be given in the very near future.

Surely this immediate response and generous gesture of my friend constitutes a challenge to those in our Elim fellowship who could make similar contributions.

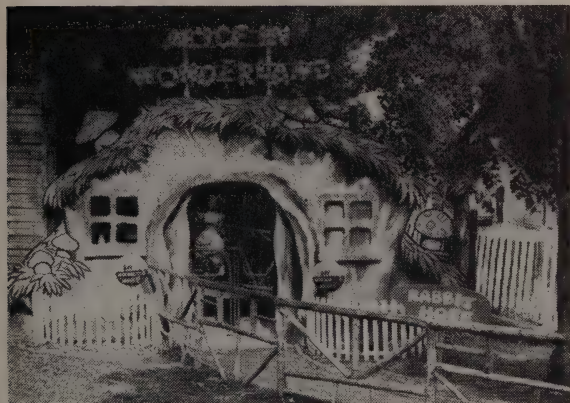
Since the appeal appeared in the ELIM EVANGEL a few days ago a small number of people have sent gifts ranging from 10/- to £50. Several old age pensioners sent 10/- each.

We have been deeply touched by all these gifts, but we are still a very long way from clearing the debt of £3,000.

Reader, please ask God concerning the amount you should give and send it to the Missionary Secretary, 20 Clarence Avenue, London, S.W.4.

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## It's an ideal place to take the family - LLANDUDNO



The entrance to the "Alice in Wonderland" illuminated garden at the Happy Valley, Llandudno.

(Lewis Carroll was inspired to write "Alice in Wonderland" while at Llandudno)



Why not make the Elim Annual Conference the occasion for one big family reunion? Llandudno offers excellent holiday amenities for children and adults.

Those taking part include  
D. J. AYLING, P. S. BREWSTER, S. GORMAN, R. GULL, H. BURTON-HAYNES, W. G. HATHAWAY,  
T. JOHNSTON, W. J. MAYBIN

Your accommodation worries will be borne by Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham, 30.  
Write now for details.

**T**HERE is something about the Royal Albert Hall on Easter Monday that moves one deeply; perhaps it is a nostalgia created by the memories of happy and exciting times spent in this famous hall. From the moment when the familiar outline of the dome looms into view there is a sense of homecoming and anticipation. One looks forward to other familiar things: the sight of Pastor Gray conducting the singing; the swelling tones of the great organ under the nimble fingers of Mr. Ronald Cooper. One hopes that the choice of hymns will give him the opportunity for which we are sure he waits of "pulling out all the stops" and making the building vibrate, while we sing our hearts out and feel our spines tingle to the thunderous notes of praise.

As I write this, I hear again the soft singing of the choir and see the coaxing, dominating, ruling, demanding, encouraging and expressive gestures of Pastor Gray as he urges it from the plaintive, haunting, tender melodies to the rising, thrilling and swelling crescendos. Will the "man with the trumpet," Mr. Harold Johnson, be there this year? I hope so and trust that we shall have "Thine be the glory" complete with the rum-tum-tum-tum. In this I was disappointed, but at least we *did* have "Up from the grave He arose."

The morning open-air meeting and afternoon service had paved the way for the evening service. Souls had been saved in each service and we were conscious of God's blessing. Expectancy ran high; there was no need to strive to create an atmosphere, for it was already there, and God always works in such an atmosphere.

Suddenly things were under way. We were melo- lowed by the singing of the choir, and keyed up for the service proper. Pastor Greenway, whose handling of the services is sure and masterly, announced the first hymn. It was a prayer for "Showers of blessing" which the Lord heard. We sang "Kneel at the Cross" before Pastor J. J. Way prayed vehemently and praised God for the rising tide of blessing.

The new tune to "And can it be" is a beauty, and we were glad of the opportunity of joining in with the choir for the last verse.

Pastor Lancaster read 2 Peter 3:1-14, so we shall hear something about the second coming, we thought.

We discovered that there were in the congregation those from Ireland, Scotland, Wales and England, from South Africa and the Channel Isles. Our bouncing baby church from Norwich had turned up in strength, and we listened to 101 of them singing "Since Jesus came into my heart." It is the firm



## EASTER MONDAY EVENING

By J. Osman (Minist

conviction of the writer that every new convert should be encouraged to attend the Royal Albert Hall. It will be a spiritual tonic, and the sight of so many brothers and sisters in Christ will be a helpful memory in times of testing and of a feeling of aloneness in witness.

It would not be an Elim service without a chorus, so from thousands of throats there rose a tribute to Jesus our Saviour in the familiar words of "Rolled away."

Higher rose the tide of blessing as the London



London Crusader Choir and ma



# THE ROYAL ALBERT HALL

m Church, Selly Oak)

Crusader Choir treated us to the excellence of its singing in a beautiful rendering of "O love that wilt not let me go." This music was new to me, and I made it my business to investigate. I discovered that it had been specially composed and dedicated to the choir by Mr. Oliver Janes, music editor of the *Sunday Companion*.

Greetings were read from Miss Vera McGillivray, missionary in Hong Kong, and Miss Jean Ayling, who is on a visit there. What a shame that they

could not be with us! But there were some missionaries present, so Pastor and Mrs. Gull, Miss Freda Grossen and Miss Coralie Paint brought greetings.

We rejoiced to see Pastor E. J. Phillips occupying the presidential chair. He spoke of Easter Monday as Elim's family day, and after tracing some of the work that has been accomplished he quoted the words of the founder of our movement: "Elim has always retained the family spirit and I believe will continue to do so till Jesus comes." "Let us pray for one another, encourage one another, and by life and lip witness for Jesus Christ," urged the President. Suiting his actions to his words, he led us in a family prayer, praying God's blessing upon the various departments of the work. His prayer for the bereaved gave to many of us the first intimation of the death of our dear friend and brother in Christ, Pastor Granville Davies. We echoed a sober and sincere Amen to every petition.

After the massed choirs had sung "What a friend we have in Jesus," our guest speaker, Dr. Saayman, of South Africa, formerly Moderator and now General Superintendent of the Full Gospel Church of God, addressed the meeting. Speaking with a distinctive accent, which seemed at times to carry more than a hint of Wales, Dr. Saayman, in an impassioned sermon based on 2 Peter 3:9, stirred our hearts. Can a few phrases convey the urgency, power and conviction of his message? I trow not. Nor can words capture the personality of the speaker. "God is never slack, but rather forbearing," said he; "forbearing to Christians, backsliders and sinners." With grave warnings based upon God's dealings with Pharaoh, Nebuchadnezzar and others, he pressed home the need of the people and the claims of Christ with passionate and persuasive pleading.

Pastor Woodhead made the appeal and we rejoiced as sinners and backsliders came to Christ. Confirmation came through the gifts of the Spirit, and as we waved and waved our hymn sheets to the singing of "When the roll is called up yonder" we thrilled again and again to the inward witness of the Spirit of God. Pastor Smith closed with prayer.

I would love to have it all over again, but we have handed the Royal Albert Hall back to the manager for another year. It will be used for all sorts of functions between now and next Easter, but then it will belong to us again.

Was there no grumble? Well, there is one from me at least. I wish something could be done to regulate those flash photographers. I always seem to catch an eyeful.



r conducted by Douglas B. Gray.

# ROYAL ALBERT HALL YOUTH RALLY, 1959

By Brian Barnett

"CHRIST the Lord is risen today." The words of Wesley's grand hymn were the fanfare that opened the afternoon youth rally at the Royal Albert Hall. Year after year the building vibrates with the Easter message, and this year was no exception—Elim, let no man despise your youth! The daily press which writes columns about the "Teddies" would have done well to hear the massed youth choir—the target was barely missed, and only the angels could sing finer. We could not but be moved as the choir sang "He lives," and we realised that He did indeed live, in every heart whose voice was raised in praise.

The missionary feature which has become a star attraction on Easter Monday afternoons again proved that our youth are fired by the missionary vision. An innovation this year was the young ladies' choir, which sang "Give us forth to labour" as Christine and Clifford Gilpin—son and daughter of Rev. G. Wesley Gilpin—recited in turn the story of Elim youth who had gone forth to the labour of God. As the choir sang the last verse the flags of ten nations, with our own Union flag in the centre, were raised, a vivid and colourful reminder of where our beloved missionaries labour.

Testimony times are sometimes apt to become monotonous; not the testimonies in the Royal Albert Hall, however. We had living, visible evi-

dence of the value of missionary endeavour in the person of Charles Chin, a coloured brother from British Guiana, who was saved under the ministry of Elim missionary John MacInnes. A coloured brother led to Christ by a white missionary, but that was not all. Next to testify was Brian Wigglesworth, son of Elim missionary Leslie Wigglesworth. Brian was converted in the Belgian Congo under the ministry of a coloured evangelist. Truly God is no respecter of persons or colour.

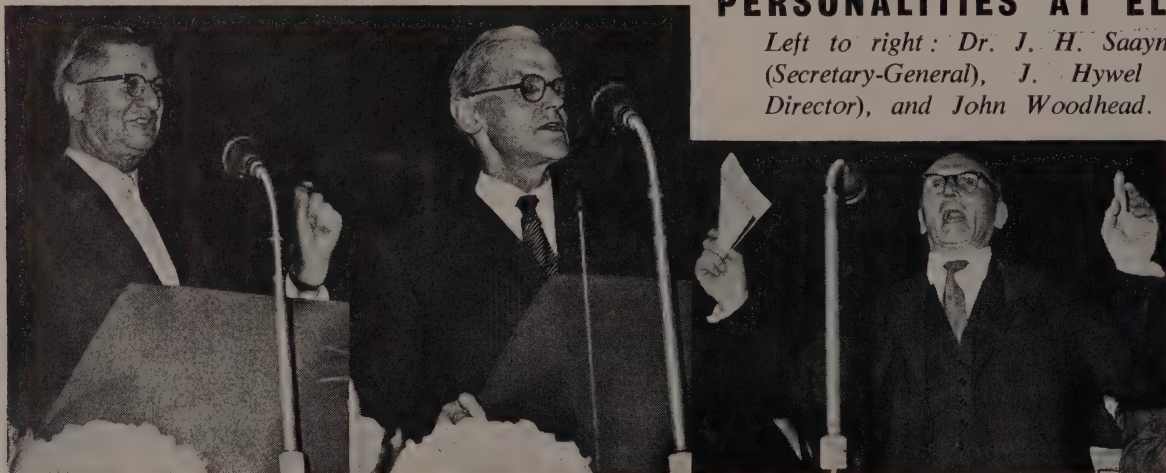
Elim youth is nothing if not versatile, and what had been a missionary rally now changed and became an evangelistic campaign meeting, with Rev. John Woodhead preaching on "The Cross." How thrilled we all were when once again the old rugged Cross, once the place of death, became the place of life as men and women surrendered to the Gospel claims and found newness of life in Christ.

Each year our National Youth Director convenes and arranges these rallies. Our thanks are due to him for so ably convening this one. Elim youth is fortunate in having as leader a man of unbounded energy, and striking and successfully executed ideas.

This year it is easy to say "The best is yet to be," for every youth rally is better than its predecessors, and 1959 was no exception to the rule. Praise the Lord.

## PERSONALITIES AT ELIM

Left to right: Dr. J. H. Saayman, (Secretary-General), J. Hywel Davies (Director), and John Woodhead.







# PENTECOST AT EASTER

By John Dyke



**T**HE glorious meetings in the Royal Albert Hall are never limited to the requirements of the Christian year. All facets of Christian truth and experiences are touched upon or catered for.

It was the writer's privilege, with other ministers, to assist in the receiving meeting when about forty believers received the baptism in the Holy Spirit and spoke with tongues in the Bible way.

Two things are significant about the meeting. First, the manner in which folk received the blessing. Some received almost immediately as they grasped the truth of receiving by faith. Others seemed to imagine that the experience could only come through great effort. What a thrill to see some of these resting upon the simple word, ceasing from their labours and quickly receiving.

Secondly, the character of those assisting in prayer. There were senior ministers earnestly praying, showing that after many years in Pentecost they were still anxious that others might receive the blessing which they had received long ago. Then there were a number of young men still on the threshold of their ministry encouraging seekers to receive. Hallelujah! The Pentecostal future of Elim seems to be as sound as the past.

## EASTER MEETINGS

*Phillips (President), H. W. Greenway  
(Youth Director), D. B. Gray (Music  
Photos by Julian Dinsell.*



## THE GAIN OF IDOL BREAKING

**I**T is related that when Mohammed, the conqueror of India, came to a celebrated temple he was entreated by the priests to spare the idol that stood at its entrance. He was offered a large sum of money also to buy him off. He paused a moment. Then he replied that he would rather be known as a destroyer of idols than a seller of them. He then lifted his mace and dealt the image a blow. His example was followed by members of his retinue. Under pressure of the blows rained upon it, the idol, which was hollow, burst open and discharged a veritable stream of precious stones, far exceeding in value the amount of the ransom offered by the cunning priests.

All life costs. The Christian life is no exception. But for every idol which a Christian destroys he gains more than he loses. Some sorrows would be avoided if self-denial were practised. Every idol destroyed means fresh strength for the inner man, a greater sense of God's approval and an increase of usefulness of others. Successful Christian living means living for the spiritual at the expense of the natural; for the future at the expense of the present; for the higher at the expense of the lower. Spiritual success is sure, provided we are willing to pay the price.

## Congratulations Sunday Schools!

*Ram it in, cram it in,  
Children's heads are hollow.  
Slam it in, jam it in,  
Still there's more to follow.*

**T**HAT used to be the precept for child teaching many years ago. It certainly does not apply to Sunday school teaching; "today's youngsters just won't take it."

We proudly announce that despite the 'flu epidemic which hit this country with a shattering blow during our *exam-time* we almost reached last year's all-time record with over 2,900 entrants. Without any more ado we announce the winners of the National Challenge Shield to be **BANGOR**, N. Ireland, and the winners of the Diploma of Merit to be **GREENOCK**, and to them we send our heartiest congratulations. Both schools deserve an additional consignment of congratulations because they were also last year's winners, Bangor having won the shield for three years in succession.

Here are the two select lists of the "first tens":

### *National Shield*

|                    |        |
|--------------------|--------|
| Bangor, N. Ireland | 19.89  |
| Bristol            | 19.16  |
| Ryde               | 19.06  |
| Brixton            | 18.62  |
| Glasgow            | 18.21  |
| Carlisle           | 18.206 |
| St. Helens         | 16.99  |
| Abercynon          | 16.13  |
| Eastbourne         | 15.71  |
| Oxford             | 15.66  |

### *Diploma of Merit*

|                        |        |
|------------------------|--------|
| Greenock               | 94.31  |
| Braintree              | 93.538 |
| Carlisle               | 93.093 |
| Llanelly               | 93.071 |
| Letchworth             | 92.25  |
| Rayleigh               | 92.22  |
| Delancey               | 91.38  |
| Birmingham, Graham St. | 91.292 |
| Bangor                 | 90.72  |
| Aberdeen               | 90.66  |

To return to our rhyming title, instead of clumsiness our teachers must be dexterous in their task of teaching today's children. Most religious denominations report a falling in their Sunday school attendances. We are encouraged to notice that not only is that "fall" absent from our records but that this more difficult region of our work, the annual Scripture examination, is gaining ground. It is not an easy task to persuade many children to attend Sunday school for one hour on a Sunday afternoon, but consider the achievement of bringing these same scholars into the church building for *two hours* and for an examination! The scholars must be persuaded to do this—no compulsion.

We take off our hats to our gallant Sunday school staff. May God richly bless their endeavours.

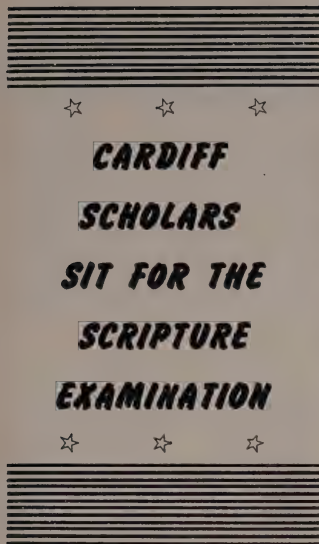
The outsider must wonder why we go to this trouble; perhaps some "insiders" have a doubt or two. The simple yet profound answer is that we handle the Word of Life and seek to persuade our children to study it well. The examination is a most effective way to make this possible.

For this work we invite your prayers.



*Headquarters Youth Department, with the help of London ministers, engaged in their examination work.*





**CARDIFF  
SCHOLARS  
SIT FOR THE  
SCRIPTURE  
EXAMINATION**



## Calling Boys and Girls

By Bernard Norris

Hello again!

Here is the last instalment of our story

### "THE LIGHT SHONE IN"

As soon as tea was over Granny said "Don't look so unhappy about the sun showing the dirty marks, for it will help me to tell you something about God. Come and sit by me, and I will get my Bible."

"Ooh, good!" said the children, for Granny could always make the Bible seem more interesting than when they read it on their own.

"In the letter that Paul wrote to the Ephesians, in the fifth chapter, he tells the people to be followers of God like dear children. Now verse thirteen reads like this——"

"Oh, let me read," cried Mary. "I'm good at reading."

"All right then," said Granny, handing her well-worn Bible to the girl.

This is what Mary read: "But all things that are reproved are made manifest by the light."

"What does that mean, Granny?" she asked.

"Ah, now let me explain. God is like the sun.

Paul knew that God was like a great light, and often when people thought they could make themselves good by their own works He would come to them and show them that their hearts were not really clean, for they had kept some little things to themselves. You see, God wants all of our hearts, not just a part."

Johnny could not quite see what this had to do with the dust they had not cleaned up, until Granny said, "You children cleaned my house well, but, like myself, you missed some little parts because you couldn't see the dirt—until the light shone in. Often, in our darkness, we try to cleanse our hearts from sin, but when God's great light shines in we see the parts we missed. The only way to be really clean is to let God shine His great light on our lives, so that we can see the dirt that has to go."

"I see," said Johnny. "We shall always remember your lesson, and give God all our hearts."

"That's lovely," said Granny with a smile, "but it is getting late now, so I think you had better go, before anyone begins to wonder where you are. Goodbye, and thank you very much for what you did."

Johnny and Mary stayed just long enough to wash up the tea things and clear away, then off they went.

They had enjoyed their day after all.

We thank Mr. Anderson of Dundee for his story. I hope you all enjoyed it.

Cheerio for now, and God bless you.

BERNARD.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, May 4th.** Psalm 106 : 1-27.

In this psalm we have a penitential survey of Israel's history, written to encourage that feeling of penitence from which alone a real reformation and restoration of the nation could be expected. Verse 13 tells us how the nation forgot God's mighty works in delivering her from Egyptian bondage and tempted God in the wilderness instead of waiting for the natural and orderly outcome of His counsel. In the story of Israel's wickedness we see selfish desire, envy, stupidity, abominable idolatry and degrading licentiousness. These things are written for our good that we may realise how easy it is to fall from blessing into gross sin.

**Tuesday, May 5th.** Psalm 106 : 28-48.

Phinehas's "work of righteousness" sprang from his faith in God, and was the expression of his holy zeal for His glory. God rewarded him by the permanent bestowal of the priesthood upon him and his descendants "from generation to generation for ever." This act of righteousness stands out in the midst of an account of the wickedness of Israel. The value of the act is best seen in the light of the great reward. God will also reward any stand we make for Him in an evil day—if not in this life, certainly in the life to come.

**Wednesday, May 6th.** Ezekiel 1 : 1-14.

Verse 10 speaks to us of the four offices of Christ as revealed to us in the four gospels. The face of a lion speaks to us, as does Matthew, of Christ as King. The face of an ox speaks to us, as does Mark, of Christ as Servant. The face of a man speaks to us of Christ as the Son of man, as does Luke's Gospel. The face of an eagle speaks to us of Christ as the Son of God, as does John's Gospel. What a balanced personality Christ presents to us—King and Servant, Man yet God.

**Thursday, May 7th.** Ezekiel 1 : 15-28.

Ezekiel saw the appearance of the likeness of the glory of the Lord, in the throne with the man, the fire and the rainbow. When he saw it he fell on his face. In the New Testament we see the glory of the Lord in the person of the Lord Jesus Christ. In Him we see God walking around as a man and revealing to us what God is like on our level, by His deeds and words. The disciples beheld in Jesus of Nazareth the glory as of the only begotten of the Father—so do we as we read of Him in the Scriptures, under the guidance of the Holy Spirit.

**Friday, May 8th.** Ezekiel 2 : 1-10.

"Eat what I give thee" (v. 8).

The message Ezekiel was commissioned to preach to the wicked house of Israel was given to him in the form of a roll of a book. He was to eat the Word of the Lord; it was to become part of him and then he was to carry that word to his hearers. The Bible is God's Word to us, inspired and useful for teaching the faith, correcting error and training a man in good living. The Scriptures are the comprehensive

equipment of the man of God, and fit him fully for all the branches of his work.

**Saturday, May 9th.** Ezekiel 3 : 1-15.

"But the hand of the Lord was strong upon me" (v. 14).

Here is the story of a man who was conscious of the fact that he was commissioned of God to carry a message to the rebellious people of Israel, but more than this, he was conscious of the hand of the Lord resting upon him. To the scriptures which supply our message we must add the anointing of God if we are to do our work well for Him. As we deliver God's message, if we are conscious of the hand of God upon us all will be well. The Word of God becomes alive when preached in the power of the Holy Spirit.

**Sunday, May 10th.** Ezekiel 3 : 16-27.

What solemn words these are. To Ezekiel is given the sole responsibility of warning Israel that if she will turn from sin she will live, but if not she will die. He is not to concern himself with what Israel will actually do, but he is to carry the message. So with us, it is our business to carry the Gospel to every creature; whether they believe or not is not our business. They are accountable to God, not to us. We simply carry the message. The main thing for us is to make sure that the message does reach every creature.

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## Weekend of blessing in Bradford

On March 21st, at the invitation of Bradford's Evangelical Council, the London Crusader Choir travelled north to fulfil this long-anticipated appointment.

On Saturday evening St. George's Hall accommodated a congregation of 1,500, among whom were many Elim friends. The presentations of the choir were under the direction of Pastor Gray, whose fluent gestures derived the best. Hearts were moved by those sacred words clothed in melody; we believe too that the Gospel message by Major Ian Thomas did not fall fruitlessly on an attentive audience.

In our own church on the Sunday morning the choir sang beautifully as we gathered together to worship, and one of the brethren delivered God's Word.

In the evening, with the choir neatly arrayed on the platform, with Ron Cooper at our own church organ, we enjoyed instrumental music and individual and choral items in addition to a testimony and the ministry of God's Word.

Musically it was excellent, but such quality and depth of song could only be voiced by hearts with a deep desire to serve Him.

W. W. WALKER.



# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** May 9, 10. Elim Church, King Street (off Church Lane), East Finchley. Visit of Elisha Thompson (Kenley). Saturday only, Kenley Bible College students (A.O.G.), 7, Sunday 11 and 6.30.

**ILFORD.** May 10-13. Elim Church, Scrafton Road. Visit of Miss Florence Munday. Sun. 11 and 6.30, Mon., Tues., 7.30, Wed., Sisterhood Anniversary, 2.45 and 7.30.

**KINGSTANDING.** May 9. Elim Church, Warren Road. Presbytery Rallies. Speaker: Wesley Gilpin (Dean of Elim Bible College). Convener: R. J. Morrison. 3.30 and 7 (cups of tea provided). Also May 10, 11 and 6.30.

**PLYMOUTH.** May 1-3. Elim Church, Nottle Street (near Barbican). Special visit of Dr. J. H. Saayman (South Africa). Friday and Saturday 7.30, Sunday 11 and 6.30.

**SALISBURY.** May 3. Elim Church, Scots Lane. Sunday School Anniversary. Special demonstration of "The Gospel Lighthouse." Speaker: "Uncle Arthur" (Campbell). 2.45 and 6.30.

**SALISBURY.** May 10. Elim Church, Scots Lane. Special visit of F. Shadlock (Hastings). 11 and 6.30.

**SHEFFIELD.** May 3. Elim Church, Lee Croft, Campo Lane. Visit of the President, E. J. Phillips. 10.45 and 6.30.

**SMETHWICK.** May 2-6. Elim Church, Oldbury Road, Smethwick West. Annual Church Convention. Special speaker: Alfred Webb (A.O.G.). Supported by Birmingham churches and choirs. Convener: J. Frame. Sat. 7, Sun. 11 and 6.30, Mon., Tues. and Wed. 7.30.

**WESTCLIFF-ON-SEA.** May 9, 10. Elim Church, Westborough Road. Third Choir Anniversary. Full musical programme, including Ronald Cooper (organist) and Harold Johnson (cornet). Guest speaker: J. J. Morgan. 7. Special ministry continuing Sunday 11 and 6.30.

## WHITSUN CONVENTIONS

**BATH.** May 16-18. Elim Church, Charlotte Street. Speakers: A. V. Gorton (Bournemouth) and L. W. Green (Caerphilly). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**BIRMINGHAM.** May 16-18. Annual Midlands Whitsun Convention. Speakers include W. J. Maybin and John Woodhead. Opportunity for those seeking Divine Healing and the Pentecostal Baptism. Sat. 7 in the Elm Church, Graham Street. Whit-Monday 3 and 6.30 in the Carrs Lane Church.

**HOVE.** May 16-18. Elim Church, Portland Road. Speaker: J. McBurney, supported by Worthing and Ealing choirs. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**LEIGH-ON-SEA.** May 16-18. Elim Church, Glendale Gardens. Whitsun Convention and 38th Church Anniversary. Speakers: H. Burton-Haynes (President-elect), G. Wesley Gilpin (Dean of Elim Bible College) and Miss Ruby Grimwade (Elim missionary just home from Congo). Sat. 7, Sun. 11 and 6.30, Whit-Monday 3.30 and 6.30 in the Wesley Church, Elm Road (kindly lent). Cups of tea between services on Monday.

**SALISBURY.** May 16-18. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

## Birmingham Presbytery GREAT WHITSUN CONVENTION

Speakers include:  
PASTORS W. J. MAYBIN and J. WOODHEAD  
With various supporting items  
Saturday, 7 p.m., in the Elm Church, Graham Street  
Whit-Monday, 3 and 6.30 p.m., in Carrs Lane Church  
Opportunity for those seeking Divine healing and the Pentecostal baptism

## PRESIDENT'S TOUR

The President will visit the following churches: May 2, Rotherham; 3, Sheffield; 9, 10, Wigan.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

May 2, Royal Albert Hall (Male Voice Festivals, 3 and 7 p.m.); 10, Brixton prison and Thornton Heath; 23, Cambridge; 30, 31, Southampton; June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 14, Lewes prison and Hove; 21, Croydon.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

May 3, Ilford; 5, East Ham; 6, Holland Park; 7, Barking.

## R. A. GULL'S MISSIONARY ITINERARY

May 2, 3 (Sun. 11 a.m.), Stockport; 3 (Sun. 6 p.m.), Salford; 4, Wigan; 5, Chorlton-cum-Hardy; 6, Oldham; 7, St. Helens; 9, 10 (Sun. 11 a.m.), Southport; 10 (Sun. 6.30), 11, Blackpool; 12, Accrington; 13, Blackburn; 14, Burnley; 15, Nelson; 16, 17, Warrington.

## SITUATIONS VACANT

Staff required, chambermaid/waitresses; experience not essential if willing; excellent wages and conditions. Apply, Fairhaven Christian Guest House, Newquay, Cornwall. C.105

Newquay, Cornwall. Young Christian lady required as general help in Guest House, for summer season (May-September); liberal time off. Please write for details. Box 18, Elim Evangel Office. C.102

## MISCELLANEOUS

"101 Ideas for Young People's Meetings." Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks. C.116

Oral Roberts tape recordings now available. Send for further information to: A. M. Rushton, 241 Eastwood Old Road, Leigh-on-Sea, Essex. Phone Eastwood 524521. C.90

Wanted urgently, a portable organ in good condition, for the work in Southern Ireland. Payment of carriage will be undertaken. Replies to Irish Superintendent, 93 Haypark Avenue, Belfast. C.111

## STOP PRESS

Fifty-six souls have been saved in the first eight days of Rev. A. J. Chuter's campaign in Small Heath, Birmingham.

# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

## BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bonnie Scotland,** and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

**Bonsall Holiday Camp,** Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

**Colwyn Bay.** Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious, house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633).

**Hastings.** Comfortable; bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/-; few minutes Elim Church. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.112

**Ilfracombe,** Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Llandudno.** The joy of spending a holiday not only in lovely surroundings but also with other Christians can be yours by writing to "Meifod" Guest House. Promenade position near the pier. Vacancies in May; reduced terms. A few family vacancies or for 3/4 people per room from June 27-July 18. Write for brochure. Telephone 7114. Ideal position for Conference visitors. C.106

## BOARD-RESIDENCE, ETC.

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

**Paignton** for your holidays? Torbay Court Undenominational Christian Hotel; capacity 100; offers everything you need; 200 yards from sea; roof sun lounge. Phone 57835. Write now for your brochure. Ewart J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. (Booking now for Christmas 1959, also Conferences 1960/61). C.110

**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

## DEDICATIONS

**Dawson.** On April 12th, at Foursquare Gospel Church, Leeds; Sharon Elizabeth, daughter of Pastor and Mrs. Harry L. Dawson; a sister for Peter Graham. Officiating minister, O. G. Miles. C.113

**Downes.** On March 15th, Ruth Mary, God's gift of a daughter to Pastor and Mrs. A. J. Downes. Officiating minister, T. E. Francis (Wigan). C.115

**Noakes.** On March 7th, at Bourne Avenue, Reading, to Brian and May Noakes; God's gift of a daughter, Carole May. Dedicated by A. S. F. Horne, on April 12th, at Elim Church, Reading. C.117

## MARRIAGE

**Colton : Tyrrell.** On March 7th, at Elim Church, Barry, S. Wales; Harold William Colton, of Rochester, Kent, to Pamela Tyrrell, of Barry. Officiating minister, J. Hounsome.

## WITH CHRIST

**Berry.** On April 13th, William Alfred Berry, aged 76, beloved deacon and founder-member of Elim Church, Rugby. "Till that great resurrection morn!" Officiating minister at funeral, N. G. Clark. C.114

**Brian.** On April 13th, at City General Hospital, Stoke-on-Trent, Arthur Brian passed to be with the Lord. Officiating minister at funeral, J. Coleman (Longton).

**Collett.** On March 22nd, Miss Julia Isabella Collett, aged 91, faithful Pentecostal believer for 30 years. Officiating minister at funeral at Reading, A. S. F. Horne.

**Hitchcock.** On April 3rd, Henry James Hitchcock, of Elim Church, Bath. Officiating minister at funeral, Edward J. Jarvis.

**Jones.** On April 8th, as the result of a road accident, Melvyn James, aged 21, son of Mrs. E. Jones, a faithful member of Elim Church, Reading. Officiating minister at funeral, A. S. F. Horne.

**Lennon.** On March 11th, Mrs. B. Lennon, aged 61; a faithful member of Ulster Temple, Belfast, and formerly of Lurgan, passed into the presence of the Lord. Officiating ministers at funeral, G. L. W. Ladlow and J. Smith.

**Mitchell.** On April 10th, at Cheddleton Hospital, Mrs. L. M. Mitchell passed to be with the Lord. Officiating minister at funeral, J. Coleman (Longton).

**Packer.** On March 24th, Ivy Florence Packer, of Elim Church, Bath. Officiating minister at funeral, Edward J. Jarvis.

**Smith.** On April 10th, Laura M. Smith, beloved mother of Mrs. E. J. Phillips, and faithful Elim member since early Clapham days. Officiating ministers at funeral: S. Gorman and A. P. Thomas. "Until the day break, and the shadows flee away."





**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 19

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MAY 9th, 1959



*“The  
heavens  
declare  
the  
glory  
of  
God”*

NORWICH CATHEDRAL

*A charming photographic  
study by Charles Bean*

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 3. Chapter 1 : 6, 7

**L**AST time we studied the glorious future that awaits the believer. Though we may not move among the great of this world and our earthly prospects may be few, nevertheless as children of God and joint heirs with Christ a wonderful future lies before us. Our inheritance is unfading in its splendour, eternal in its duration and undefiled by sin. It is reserved in heaven for us. Remember that we also, being kept by God's power, are being preserved for the inheritance.

This week we are to consider *Our present temporal experience*.

### 1. OUR HEART IS IN A STATE OF REJOICING AS WE CONTEMPLATE THE FUTURE

"Wherein ye greatly rejoice" (v. 6). The joy here described is not that kind of joy which the world has when it keeps its feast and enjoys a fleeting moment of delight which sometimes leaves the bitter pang of remorse. It is not the joy which comes from possessing things in abundance above those of our neighbours. This joy is the joy of salvation, in which we daily rejoice. We are made joyful by union with Christ. Joy is our portion because our sins are forgiven and we have a right relationship with God. We are full of joy because our future is so certain and is secure in Jesus Christ. Let me encourage your heart with the thought that salvation has brought so much to us that the world could never have given us had we remained in our unconverted state all the days of our lives. Whatever our immediate experience, our eternal salvation is sure, and in this we rejoice exceedingly.

### 2. OUR PRESENT EXPERIENCE MAY BE THAT OF HEAVINESS OF SPIRIT

"Though now for a season, if need be, ye are in heaviness through manifold temptations." There are some people who seem to think that the Christian experience is one of glory all the way. This of course does not work out in practical experience, nor conform to Bible teaching. Let me remind you of the apostles and their great joy in Jesus Christ; yet at the same time they bear record to much suffering and trial which they endured in the cause of Christ. Think of how many suffered torture and imprison-

ment. Imagine the crack of the whip and the bleeding back. Then remember the hostile, jeering crowds and unsympathetic magistrates or rulers. Consider the sin and wickedness in the midst of which many of them had to live their Christian lives. There is no doubt that the early Christians, who had so much joy and counted it a privilege to suffer for Christ, did indeed know the heaviness of manifold temptations. Their patient endurance is written for our benefit who now suffer for Christ, being perhaps misunderstood in the home, factory or office.

### 3. THE NATURE OF THESE PRESENT SUFFERINGS IS TEMPORAL

"Though now for a season" (v. 6). The Scriptures have a totally different outlook upon life and things from that of ordinary men and women. We are impressed by what we see. Great things like rivers and mountains impress us mightily. We are astounded by the works of men, the labour of the hands and the brilliance of the mind. We see about us things that appear to be so solid and eternal, things which the Bible describes as temporal. There are so many unseen properties that are eternal. This life, with all its sorrows and trials and many joys too, is but temporal in nature. Peter wanted the poor people to whom he wrote to see that really what they now had in Christ was an eternal salvation, much more to be desired than all the wealth of the rich folk of their day; that the sufferings of this present life were temporal and not to be compared with the eternal and exceeding weight of glory prepared for the child of God (2 Corinthians 4:16-18).

### 4. THE TRIAL OF OUR FAITH IS PRECIOUS IN THE SIGHT OF GOD

"That the trial of your faith, being much more precious than of gold that perisheth" (v. 7). This may seem a strange statement at first sight; yet surely tried and proved faith is of more value than mere mental assent to doctrine or teaching. The trials through which those early believers passed did something to them that could have been done in no other way. It helped no doubt to purify their character, it bound them to each other in a common bond of Christian love. By their triumph over all



their difficulties they laid up for themselves much praise and honour and glory to be theirs at the appearing of Jesus Christ.

I wonder sometimes if we do not make a mistake in our reaction to trial and difficulty. It would be more praiseworthy if we ceased much of our grumbling and got under our burden and accepted it as a challenge to our faith. By our complaining

spirit we miss many opportunities of proving the loving care of God and enjoying the guidance of the Holy Spirit. We also fail to give joy to the heart of God by showing our faith as a real vital factor in our everyday life. The trial of our faith is precious to God, for it proves to Him our reality, and perhaps the more we can trust the more we shall be trusted.

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## GOSPEL GEMS

# “Men of Destiny”

By Hugh Sawyer

**T**WO men were instrumental in shaping the destiny of mankind. Both were local preachers. Both were craftsmen following the ancient trade of carpentry. Each had a vital message for the world. To accept either meant salvation and life! To reject both meant death and damnation! The lives of both men were living sermons with crystal-clear illustrations. Strange as it may seem, the sermon of one man took 120 years to deliver. The other, which has shaken the world to its foundations, was accomplished in three years.

One persistently preached, “Repent or perish, for the end is nigh!” The other said: “He that believeth on Me shall not perish, but have everlasting life!” One remained to build a God-planned ark, a home upon the rising waters. The other went to prepare an eternal abode, a home in the heavenly kingdom. Both were building for the future a new world; one physical, the other spiritual!

One was the last of a world condemned to die; the other became the first fruits of a reprieved humanity assured of life! One was the patriarch Noah, and the other sheds His glory before Him, the Lord Jesus Christ. Scoffers accused Noah of madness and placed Jesus in the same category.

Scripture tells us that “the eyes of the Lord run to and fro throughout the whole earth,” and as in the time of Noah so in the troublesome days when our Lord walked the earth, Almighty God, reading the hearts of all men, gazed searchingly down from heaven. He saw that the good earth was fruitful, but mankind whom He had delighted to form in His own image was, alas, wallowing in the cesspool of sin and vice. The evil stench rose up to high heaven and the heart of our heavenly Father was sore grieved. It does not take much imagination to believe that even the watching angels wept. Is not the rain likened unto the teardrops of angels falling?

Have the hearts of mankind in this modern age changed over the intervening years? Not so that you would notice! The world still pursues its erratic course; violence and crime appear to be on the increase; racial differences raise their ugly heads; apostasy is rampant.

Do not let us despair. Almighty God is still on His throne, unchangeable, unshakable, everlasting! Power despots may rise and crumble, Satan may roar throughout the world, the natural man may fear and tremble for his life, but the children of God, those redeemed by the precious blood of Christ, can with calm assurance say: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me,” and within their trusting hearts echoes the glorious reassurance of their risen Lord; “I will never leave thee, nor forsake thee, for lo, I am with thee, even unto the end.”

Most of us live in a little world of our own, and it is possible for us to shape its destiny. We can endeavour to live for self, seeking the riches of this world and rejecting the treasures of the next; or we can live for Christ, rejecting this world’s perishable baubles and inheriting the wondrous eternal things which God has prepared in the world to come for those who love Him!

Seriously consider: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Psalm 90:10).

Surely it is folly to cast away the assured certainty of endless years free from pain and sorrow, of eternal bliss with Christ Jesus, through vainly pursuing the fleeting shadows of material gain, which even if realised can be enjoyed only for a short while.

Remember that while you still have life the choice is yours; after that the opportunity passes—for ever!

# EDITORIAL

## UP AND DOWN

**G**ALLUP poll results reveal that church attendance in America rose to the highest on record in 1958, with forty-nine per cent of the adult population attending a place of worship on an average Sunday. This same poll carried out in Great Britain revealed that only fourteen per cent of British adults attend church on the average. Recent statistics from some of the largest denominations reveal a continued drop in attendance. What a contrast!

Many reasons have been given for the decline in church attendance in this country—the war and blackout conditions, the influence of the cinema and television, rising living standards which bring satisfaction with material things, and a multitude more. Yet most of these conditions obtain, and probably on a larger scale, in America.

A study of church history would seem to show that revivals, like seasons, run in cycles. The history of Israel was no exception to this, for we see how religion declined under certain kings, only to revive again under others. Idols were destroyed, groves burned, the temple was cleansed and repaired, and the altars were once more heaped with sacrifices. The usual corollary was that “there were added to them in abundance” from the nations round about when they saw that the Lord was with them.

“It is time for Thee, Lord, to work: for they have made void Thy law,” cried the psalmist. Surely the very lethargy and apathy of the present day necessitates a revival. We may take heart in the

realisation that there is today a growing conviction of our need.

Let us not, however, be complacent about the prospects of revival. While revival is God’s work, for we read “Wilt *Thou* not revive us again?” and “Revive *Thy* work in the midst of years,” there is a part *we* must play in preparing for it. The rain is essential for the crops, but the land must be prepared for the rain if it is to receive the maximum benefit. So there must be a ploughing, a breaking up of the fallow ground. And how much fallow ground there is, both in our hearts and in our assemblies! Do we love the place of prayer? Does prayer meeting night find us in God’s house, or at home with our feet up? If we go to the prayer meeting, do we really go to pray—or is much of the vital, valuable time spent in singing choruses to fill the awkward gaps? When we pray, is our prayer mingled with faith and expectancy?

Shakespeare once said: “There is a tide in the affairs of men, which, taken at the flood, leads on to victory.” Is not this so spiritually too? “Ask ye of the Lord rain in the time of the latter rain” cried the prophet Zechariah. The tide is coming in! In many parts of the globe the Church is being revived, and great numbers are being added, as in the days of Israel’s revivals. With profound thankfulness to God we note that the Billy Graham crusade in Australia, a land which shares so much with us in temperament and culture, has drawn unprecedented crowds, and resulted in thousands coming to Christ. The flood is rising! May our faithfulness in prayer prepare the way for and hasten the coming of the revival we need. Shall we not cry with Jacob, “I will not let Thee go except Thou bless me.” Such an urgency in prayer is God-given, and cannot fail to bring the desired result.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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## IBRA RADIO

Radio Africa, Tangier

“This is Life” programme presented by the Elim Church

WEDNESDAY, MAY 13th, 1959, at 10.15 p.m.  
SHORT WAVE: 20.2, 26.3, 32.5 metres

Speaker: Rev. A. D. Hathaway, B.A., A.K.C.  
Subject: “Who pierced Him?”

Song ministry by  
Joyce Chapman and Ruth Dawson

The London Crusader Choir singing:  
“Let the beauty of Jesus be seen in me”  
“His love sent Him to the Cross”  
“Hushed was the evening hymn”

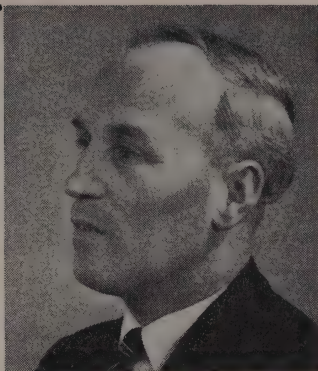
Organists: Ronald F. Cooper and Pierre Van Worden

Your gifts towards this world-wide radio missionary enterprise are needed. Send your letters to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# From my Diary



By T. H. Stevenson

FROM the top of a bus I had a full view of the Aldermaston marchers' great procession, reaching almost from Trafalgar Square to Hyde Park Corner. Their numbers were impressive, and their purpose was not to be ignored. One banner read "Peace in the world or the world in pieces." But too many only want a peace to enable to continue living ungodly and selfish lives. By their dress, music and demeanour not a few of the marchers seemed to proclaim that God was not at all in their thoughts. A peace without the reign of the Prince of Peace is impossible.

\* \* \*

Watching the Aldermaston marchers on their way to Trafalgar Square, I could not help contrasting numbers of them in their weird, almost carnival dress—Teddies, Bohemians, etc.—with the pleasant and neatly dressed appearance of the Elim folk who had just left the great square. I remarked: "Some say we are cranks, but at least by our dress we don't look such. The marchers may not be cranks, but many of them look like cranks by their dress."

\* \* \*

The great ship *Queen Elizabeth* has experienced the roughest voyage in its history, battling with waves sixty feet high. I remember seeing this great ship and the *Queen Mary* when they were being built. Each was a towering mass of steel, dwarfing Clydebank's houses and buildings. To see the ship afloat on the Firth of Clyde, it now looked much smaller. Out in the Atlantic it becomes very little. Wilfred Pickles of the B.B.C. was sailing on one of the *Queens*, and it was a bit rough. He remarked to the steward: "It's surprising, a big ship like this being tossed about," to which the steward replied: "It's a big ship, but look through the port-hole and you will see a big sea." There's a human tendency to

feel and look big, but we become frail vessels when we are launched out in life.

\* \* \*

Political events move so rapidly in the world today; it becomes difficult to keep informed on all that is happening without even attempting to understand every why and wherefore. When you read this the situation in Tibet may have altered, but I have been thinking of what I may describe as "Delhi's dilemma over the Dalai Lama." A bit of a tongue-twister, but Mr. Nehru must find it difficult also! India stands as the friend of China, and treats as an honoured guest the Tibetan ruler fleeing from the Chinese.

\* \* \*

The *World Christian Digest* quotes the *Methodist Times* as saying: "In 1787 Gibbon completed his book *The Decline and Fall of the Roman Empire*, in which he listed five reasons for that fall: (1) the rapid increase of divorce, the undermining of the dignity and sanctity of the home, which is the basis of human society; (2) higher and higher taxes and the spending of public money for free bread and circuses for the populace; (3) the mad craze for pleasure, sports becoming every year more exciting and brutal; (4) the building of gigantic armaments when the real enemy was within, the decadence of the people; (5) the decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide the people. Can any appropriate lessons for our day and generation be learned from the above quotation?

\* \* \*

We heartily agree with the *Methodist Times's* obvious comparison between the past and the present, but one could wish the same paper had included Gibbon's famous five reasons for the phenomenal rise of the early Church when the Roman Empire was becoming decadent. The historian gave reasons which should challenge the Church today. Here they are: (1) the inflexible and, if we may use the expression, intolerant zeal of the Christians; (2) the doctrine of a future life; (3) the miraculous powers ascribed to the early Church; (4) the pure and austere morals of the Christians; (5) the union and discipline of the Christian republic.

\* \* \*

The Rev. Charles Mundell was ready to marry a young couple in his church at Los Angeles when instead of saying "I do" the bridegroom said "Hands up." The couple held up the minister with a gun and robbed him of £18. I can imagine the parson, with his hands raised, "blessing" the man and woman, but not in his customary manner.



# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

## GEORGE FREDERIC HANDEL

1685-1759

IT is quite fitting that under this review of great hymns and their tunes we should make special mention at this time of George Frederic Handel. April this year commemorated the 200th anniversary of the death (in London on April 14th, 1759) of this master musician.

It has been said that Handel set the Bible to music—and it is certainly true that no other composer wrote so many oratorios.

Handel was a German, born at Halle. His father was a barber who, like most of his profession in the seventeenth century, was doctor and dentist as well. At the early age of six young Handel was lost, and after considerable searching the boy was found carrying the lantern for a group of wandering musicians. He was singing as loudly as any of the men. Handel was fortunate in having a keen musician as his teacher from early years. His Aunt Anna, too, was very fond of him, and for his birthday she gave him a second-hand spinet, which the boy used to play quietly in a corner of an attic room. And so from these early and struggling beginnings Handel rose to higher social circles, even to the palace chapel and on to Berlin to study under the finest teachers. Handel's father's desire was for his son to become a lawyer, but the persistence of his son in finding ways to study music is an indication of the way that genius will out whatever obstacles are put in the way. Handel did us the honour of extending a brief visit to England into a life-long stay, and although native of a country rich in masters of music he can nevertheless be regarded as one of the great names in English music, for it was in his adopted country that the works which are best known were written and performed. Handel's earlier works were mainly for operas, and these were years of great difficulty and set-backs. He had a rival in Buononcini, who was also in London, and great and sometimes cruel rivalry existed between these great men. The King supported Handel and the Prince of Wales Buononcini. The enterprise

proved so expensive that at the age of fifty-two Handel was ruined. This crisis brought about a great change in Handel's thinking and he turned to church music once again, and spent much time listening to church choirs. The result was that Handel wrote many of his most famous works on biblical subjects. The first was *Saul*, which includes the famous *Dead March*. Then followed *Israel in Egypt*, famous for its double choruses in which two choirs sing at the same time (a work too infrequently rendered in our view). *Judas Maccabæus* quickly followed. Elim friends will need no introduction to one of the great themes and tunes from this work, which we find in *Redemption Hymnal* (No. 181), *Thine be the glory*. There are but few of Handel's tunes in our hymn-book, yet those therein certainly enrich its pages. Perhaps of all the great master's works none have compared, or ever will compare, with *Messiah*. This divinely inspired oratorio is a history in itself and millions have been moved to realms far above musical satisfaction into realms of spiritual bliss. Towards the end of August 1741 we may think of Handel sitting in his room with his harpsichord, his music paper and those great words before him. Then there happened what has been called the most heroic feat in the entire history of musical composition. In twenty-four days the whole of the oratorio called *Messiah* was written almost uninterruptedly. Handel lived through that time like a man in a trance or dream—as if a vision were an audible thing, and he not seeing, but listening and transcribing. During this amazing period he sat writing, sometimes in strong emotion and tears—always absorbed and concentrated, regardless of the world around him. His comment on the Hallelujah Chorus rings like a Divine utterance, for he said: "I did think I saw all heaven open before me—and the great God Himself!" Incredible as it may appear to us, to whom *Messiah* is now a national possession, its composer was obliged to withdraw it as a failure after only three London presentations. At one of these the



King was present, from which occasion dates the custom of the entire audience (following probably the action of George II) rising to their feet during the performance of the Hallelujah Chorus. An invitation followed from the Lord-Lieutenant of Ireland to perform some of this great work in Dublin. In such a short review of this great genius it is impossible to describe all the frustrations, the sicknesses, the battles against many so-called contemporaries and their jealousies. The following lines speak (somewhat) for themselves:

Some say compared to Bononcini  
That Mynherr Handel's but a ninny;  
Others aver that he to Handel  
Is scarcely fit to hold a candle.  
Strange all this difference should be  
'Twix Tweedledum and Tweedledee.

After painful operations Handel went completely blind in 1753. If he had given the world no music he would still have served it well by an example of

unswerving fortitude in trial. Handel had only one wish—to die on Good Friday, “in the hope,” he said, “of meeting my Saviour on the day of His resurrection.” He lived on through the week as if by a last effort of his resolute will. Before noon on Good Friday he bade farewell to his friends, and then waited quietly with something of the power and serenity of his own music for the great change that gently came just after daybreak on Easter Eve. “Handel,” said Mozart, “was able to strike like a thunderbolt.” Beethoven, pointing in his last illness to the volumes of Handel's work, said, “There is the truth.” “Handel is the master of us all!” exclaimed Haydn as he listened in tears of joy and pride in the Abbey to *Messiah*.

A certain Lord Kinnoul once complimented the composer, after a performance of *Messiah*, on the “noble entertainment” he had given the audience. “I should be sorry, my lord,” answered Handel, “if I had only entertained them.”



## Calling Boys and Girls

By Bernard Norris

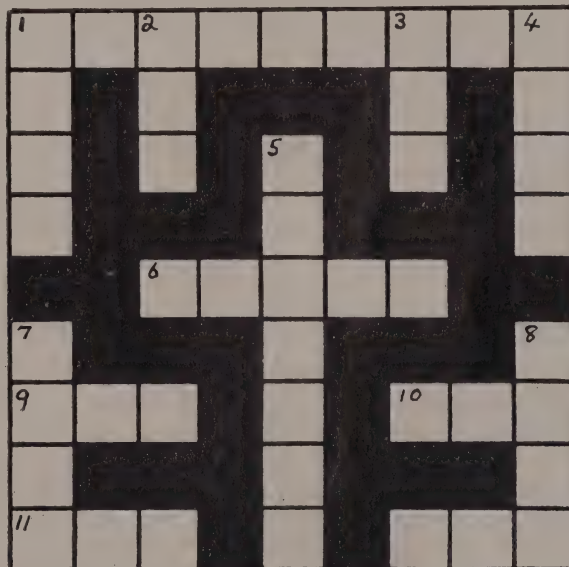
Hello again!

For forty days after Jesus rose from the dead He was seen by His disciples. Jesus spent the time speaking to them about the things concerning the kingdom of God. At last came the time for Jesus to return to heaven, from which He had come thirty-three years before. Just before He ascended to heaven Jesus gave some final orders to His disciples.

You can read all about this for yourself in the first two chapters of the Acts of the Apostles. When you have read the two chapters, try to do this crossword.

**ACROSS.** 1 The place to wait. 6 Baptised with . . . . (see 1 down). 9 The last half of 10 across. 10 For forty days He showed Himself . . . 11 When it was fully come. 12 Accord and place were the same.

**DOWN.** 1 The person who used 6 across. 2 The first part of where they went. 3 Matthias received it. 4 . . . . infallible proofs. 5 The power is given to . . . . . 7 It sounded like . . . . 8 1 down and 6 across, but Jesus used . . . .



Now I hope this is not too easy, but not too hard. Three readers spoke to me at the Royal Albert Hall on Easter Monday to say the crossword that day was too hard for them—and they were all over 20! (If they were not, I apologise!) Well, I hope you all manage this one, that you enjoy it, and that it will help you to know more of your Bible.

Cheerio for now, and God bless you.

BERNARD.

PS. I'll be at Wood Green this Sunday. Don't forget to tell me what you like most in your column.

P.P.S. Answers to the crossword next week.

# Irish Conference

By Gerald L. W. Ladlow (*Minister, Ulster Temple,*

ON Wednesday, March 25th, the Irish Conference held its annual meetings in the Elim Church, Melbourne Street, Belfast. The morning session was opened by an inspiring address by the President, Pastor E. J. Phillips. Basing his address on the parable of the unjust steward, he brought very forcibly to our notice ways and means by which we can profitably learn from "the children of this world" in our propagation of the message that God has committed to this Pentecostal movement. We pray that the zeal displayed by so many in the furtherance of their false cults may yet be exceeded by us in our desire to reach the masses with our message. Pastor Joseph Smith, the Irish Superintendent, occupied the chair and commenced the business session with a report on the spiritual and financial progress of the work in Ireland during the past year. It was encouraging to note that there had been an increase in the overall giving in the churches and that a number of successful campaigns had been held in various places. There has always been a strong emphasis on evangelistic work in Ireland since the inception of the Elim Movement in 1915, and it was good to note that this spirit still exists. The report on the missionary work showed that £3,177/15/10 had been contributed to the Elim Missionary Society, a very good amount, but unfortunately a slight decrease on the previous year, during which a legacy had been received. An encouraging report on youth work was given, during which the announcement was received with acclamation that the National Shield in the Scripture Examination had been won once more by the Bangor Sunday school.

In the elections that followed the reports, Pastor Smith was once again returned as Superintendent with an almost unanimous vote and the following brethren were elected to the Irish Executive Council: Pastors G. L. W. Ladlow, W. J. Martin and T. W. Thomson and Messrs. J. Copeland, C. Coulter and J. J. Henderson. The conference placed on record its appreciation of the services of Pastor G. W. Gilpin both in his capacity as Executive mem-

ber since the formation of the Executive Council and Missionary Secretary until his recent transfer to the principalship of the Elim Bible College. A telegram of greeting from Pastor Gilpin was read to the conference. Pastor G. Ladlow was again elected as Youth Director and Pastor T. W. Thomson as Missionary Secretary.

The business of the "Elim In Ireland Fund" occupied a good deal of time of the conference. This fund exists for the furtherance of the work both in Northern Ireland and in Eire. During the past year a full-time missionary to Eire has been appointed and fully supported. From the fund a portable hall and all its equipment and a car have been purchased for the Eire work. It was thrilling to hear that in recent campaigns the portable hall had been filled to capacity; in fact on one occasion over ninety people had been crammed into the hall, which has only sixty seats! On a recent Sunday five decisions for Christ had been registered. In this priest-ridden land the Protestant cause is dying, and our missionary, Pastor Gordon Hills, told of the decision of the Church of Ireland to close many of its churches, including ten in the Dublin area. There will soon be Protestant churches for sale in all parts of the republic. This presented the conference with a challenge, and in the discussions it was repeatedly expressed that we must build up our fund so that we shall be able to buy some of these buildings in strategic areas and make them centres for evangelising the surrounding districts. The conference also discussed the question of opening new churches in the north and gave its approval to the purchase of a portable hall for this purpose.

After some animated discussion on the question of united Pentecostal rallies it was resolved to call on the other members of the British Pentecostal Fellowship to join with us in a conference to discuss matters of closer co-operation. The concern of many delegates at the increase of small Pentecostal groups, particularly those teaching false doctrine, made it imperative that the accredited members of the B.P.F. should stand together.



# Report

## A UNIQUE CONFERENCE AT OXFORD

As a result of a prolonged discussion on the implementing of the conference resolution of 1958 concerning the confirmatory vote of elders every five years, it was finally agreed to take no action on the resolution at the present time. A committee was appointed to examine the whole question of elders in our churches and to submit its findings to the conference of 1960, together with any recommendations it feels are necessary.

The sessions closed with a public rally at which Pastor E. J. Phillips was the speaker. The church was well filled and it was a very inspiring service. The Ulster Crusader Choir, under the leadership of Mr. John Bell, very ably rendered two pieces entitled "March On" and "Secure in His keeping." Pastor Smith surprised Mr. Phillips by presenting to him a cheque on behalf of the Irish churches as an expression of their deep appreciation of all he has done for the movement during the past forty years, and wishing him the blessing of the Lord in his retirement.

In his reply, Mr. Phillips recalled how he was led to Ireland and into the Elim work. It was a very interesting story of an intended cycling tour in the Lake District which, through the chance meeting of an evangelist who was crossing to Ireland, was cancelled. Instead of the cycling tour, Mr. Phillips accepted the invitation of the evangelist to accompany him to Belfast, and as a result he came to be a member of the Elim Evangelistic Band and took over the pastorate of the newly formed church in Armagh in December 1919. God moves in a mysterious way! As we listened to the story and thought of all that Mr. Phillips has meant to the Elim Movement, as for nearly forty years he has been its Secretary General, we could not help but wonder what might have happened if that chance meeting had never taken place. Thank God for His overruling providence. The address on soul-winning given by Mr. Phillips in this service was delivered under a real anointing of the Spirit, and I am sure it will have lasting effects in the lives of those who heard.

REV. W. G. HATHAWAY presided at a special conference of ministers and church officers of the Oxford Presbytery on Saturday, March 21st, 1959. During this conference discussion took place on the following theme: "The importance of a good and amicable relationship between the minister and church officers, how to produce such, and the beneficial influence this would have in the whole church."

In his opening remarks Pastor Hathaway said: "I believe there are three things which are vital if we are to attain, maintain and foster a good relationship between a minister and the officers of his church:

"1. **Contact.** It is important and vital for the minister and officers to be in constant contact—a spiritual affinity which brings us together and gives a complete understanding. There has to be between us that constant contact so that things move into place and you are at one with each other. Above all there must be prayer.

"2. **Confidence.** A minister, to establish confidence with his officers, should make it his business to know more about them and their family life, so that he may have a better understanding of their problems; in that way he will establish confidence. If there is this confidence between minister and church officers it will spread to all the church members—there will be the same spirit of affection.

"3. **Co-operation.** Every minister who has a body of officers in his church who are prepared to back him has a wonderful body. We must be ready to adapt ourselves in all things and co-operate in every way. In some cases deacons only appear at the Sunday services. Every officer must take his share and co-operate with the minister and then God's blessing will be with you."

Following Pastor Hathaway's remarks time was given for general discussion, which proved of considerable value and helped to dispel some of the problems which faced ministers and officers alike. I wonder if a get-together like this, on a larger scale, and held more frequently, within the movement, would help to healthier churches and congregations.

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# JUST THE PLACE FOR YOUR HOLIDAY!

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*But what am I to do with my evenings? many people ask. This is where Llandudno can be of special value to you this year. It is the venue for the 1959 Elim Annual Conference, which is to be held from May 25th to 29th. Four great evening meetings will be conducted by leading Elim ministers at 7.30 nightly from Monday to Thursday. On Wednesday is the communion service open to everyone, when you can join with hundreds of Elim ministers and delegates in open worship.*

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## Church News Flash

### BARNSELY ANNUAL MEETING

At our recent fellowship meeting it was gratifying to note the progress and stability of the local church. God has blessed us so abundantly—to Him be all the glory.

A particularly pleasing feature is the manner in which the Crusaders and the young people have laboured to extend God's kingdom, in the distribution of tracts and in visitation. We can stand upon the words of the apostle Paul to the Philippians: "I can do all things through Christ which strengtheneth me."

May the Saviour lead us to greater endeavours to win others for His kingdom.

H. BENFELL.

### IPSWICH CAMPAIGN

The tide of blessing still flows at Ipswich. We have just finished a revival campaign by Pastor A. J. Chuter. At the commencement of the campaign we enjoyed the ministry of the London Crusader Choir under its gifted conductor, Pastor D. B. Gray, with the Secretary General (Pastor H. W. Greenway) as guest speaker, when four souls surrendered to the Lord. Although the campaign was for one week only, it was a time of rich blessing. Ten souls found



*Pastor Chuter praying for the sick.*





*West Indians who attended the campaign at Ipswich.* the Saviour and many received a touch of the healing power of the Lord.

Another feature was the Sunshine Corner for the

children, when night by night over 100 children watched Uncle Alfred and his conjuring with the message of Jesus sandwiched in between, with the result that five boys gave their hearts to the Lord.

And so the Elim witness continues in this part of East Anglia under the able ministry of our esteemed pastor, Rev. J. H. Sainsbury, and his wife,

A. C. ELVIN.

## RUGBY

Mrs. Gilbert, who was one of the oldest members of the Elim Church at Rugby since its inauguration, passed into the presence of her Lord just recently. Our sister was at breaking of bread on Sunday and the following Thursday she had gone to be with the Lord she loved, "Absent from the body, but present with the Lord."



# Women's Column

By Gladys Gorton

## THE RIGHT NICHE

WE took our seats in the back of the car. I turned to put my flowers on the ledge behind while L—— looked around and said, "I must find a niche for this bunch of parsley." Laughing, I said, "That's an idea for the Women's Column." (Previously we had been talking about finding the right niche in one's life.)

A niche actually is a place in a wall, a corner, to hold a vase, statue or ornament. Isn't it thrilling when one is furnishing a room to find the right niche for certain ornaments—or even spring-cleaning when one has rearranged things? Different things are put in the niche and we stand back to look and consider. No, it doesn't look right, so we go on *until* "it" is put there and instinctively we know that it is in the most admirable setting.

Nobody can be absolutely contented until he or she occupies the right niche in life. There are young women I know who, before they entered the nursing profession, were restless and dissatisfied. They intensely disliked serving behind a counter or sitting

typing in an office. Their whole being longed to fulfil that *something* within them, and now their entire attitude to life has changed. They have a spring in their step, a light in their eye and dignity and confidence in their deportment. Nurse Thomas, when dressing my wound, confided, "I used to be a school teacher, but I wasn't happy; now I've found my niche in becoming a nurse. I love it."

One's profession or career may periodically necessitate a move.

"Do you like it here?" is asked; or "Do you think it suits you or you suit it?" The answer can be, "Yes, it's my niche all right."

If you are not happy where you are it may be that you are not in the place of God's appointment. Remember, He has the right niche which only you can grace and fulfil. The magnificent temple which Solomon built for the glory of God typifies the true Church of Christ (1 Corinthians 3:16; Ephesians 2:20-22). Light entered through narrow windows; each, I imagine, was like a niche. This reminds me that these dear people with whom we stayed had quite a "character" house. The study on the top floor and bedroom beneath it each had a very small window set in the thick wall—they were niches really, just the size to hold a candlestick. The harbour could be clearly seen through these apertures. Perhaps years ago the lady of the house lit a candle and placed it there so that away out at sea *her man* would see the brave, flickering light beckoning, guiding and welcoming him home. Jesus bids *us* shine, like a little candle burning in its niche, you in yours and I in mine.

TEXT: "And God hath set some in the church . . . helps" (1 Corinthians 12:28).

# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## H.P. Christian Fellowship

The Houses of Parliament Christian Fellowship has been adding to its numbers during 1958, and it now has 150 members. Fact and Faith films have helped in introducing newcomers to the Lord. Recent speakers have included Rev. Ben Peake, Rev. John Savage and Mr. Lindsay Glegg. Mr. Horace Holmes, who is chairman of the fellowship, believes there will be a greater influence from the mother of Parliaments if there are those within its borders "who seek to keep alive the deep spiritual and moral values."

*It is good to remember there is always a daily prayer meeting in the Commons before the commencement of the business of the day. We thank God for this witness for Him in our British Parliament.*

\* \* \*

## Psychiatrist analysed

A psychiatrist attended five meetings of one of Billy Graham's crusades in an attempt to analyse the power present in the meetings so that he could "explain" it. Then the Spirit of God analysed him and he, too, joined the thousands who streamed out to the front to find a new life in Christ.

*That was superb! I only wish all psychiatrists would get a similar experience.*

\* \* \*

## Mounting church membership

In 1958 church membership in the U.S.A. continued to mount. Sixty-one per cent of the estimated 170,500,000 people were reported to be members of churches and synagogues. Membership now stands at 104,189,778 for all faiths—59,823,777 Protestants.

Many of these people, however, have only a superficial religious faith. Moral losses in America during the year were tremendous. F.B.I. figures again showed staggering increases in crime and juvenile delinquency. Government investigations disclosed unprecedented dishonesty, corruption, fraud and villainy in public affairs. Racketeering in unions reached a new high. Alcoholism became an increasing problem in business and industry.

Mental illness rose to alarming proportions. While the Congress strengthened laws dealing with commercialised obscenity, pandering to the prurient interest remained essentially uncured. Even the churches reflected the moral sag in lowered standards of personal righteousness and emasculated gospel of holiness.

*Increasing membership with their already high church attendance is a matter of great interest and, as far as our country is concerned, possibly one of envy; but the alarming growth of crime shows clearly that church attendance does not always indicate a change of heart, which is the only answer to the increase of godlessness.*

## Archæologists racing against time

In an unprecedented archaeological "moratorium" the Egyptian Antiquities Department has suspended for the next three to five years all excavations elsewhere, and will mobilise international scientific forces in ancient Nubia before the area is flooded by storage waters of the proposed high dam at Aswan.

Though the construction of the dam is held up by a political wrangle with Sudan and Ethiopia over who gets how much Nile water, Egyptian engineers are confident that the huge hydro-electric and irrigation project will be started soon. To archaeologists, that means the temples and cemeteries of historic Nubia will be doomed to a watery grave after withstanding time, tempest and tourists for fifty centuries. How to save the monuments of the ancient Pharaohs, with their unrevealed secrets of a civilisation dating back to the time of Moses, has become a burning issue.

Of course, it is impossible to remove all the monuments. Those that cannot be moved will be photographed. Archaeological societies all over the world have been invited to join in the effort to save as many of the Nubian treasures as possible.

*A most interesting race against time and the flood-tide of modern necessity. We wish there was as much concern over the other "buried treasure" in the Word of God, first publicised to the world also by the hand of Moses from Sinai. It is but a short time before all modern interest in the ancient world will be overwhelmed by the cataclysmic coming of a "greater than Moses"—Him whose right it is to reign.*

\* \* \*

## Liberation!

There is a new list of twenty-six names of pastors, catechists, presbyters, deaconesses and church officials now held in East German jails. Some of them have been in captivity since 1952.

*This is where we see the fleece fall off to reveal the true character of the Communists.*

\* \* \*

## Wandering Jews!

Immigrants into the U.S.A. from Cukurcha, Turkey, claim to be descendants of Jews who settled in that area at the time of the Babylonian exile some 2,000 years ago. They speak the Aramaic language of ancient Palestine and observe all Jewish laws.

*Part of the "lost" ten tribes? Well, it's good to know they've found a home now.*

\* \* \*

## Tibet in the news

For the past six months or more trade between India and Tibet has been languishing. It has now stopped, as there appears to be a full-scale revolt in Tibet. The days when Chou En-lai and Mr. Nehru were

parading like brothers are long past; India is more than disillusioned with China's part in restraining Mr. Khrushchev from taking the path of reason and is deeply suspicious of China's activities in Asia.

*It takes time to see through these people, but the light breaks through eventually. We hope Mr. Nehru is watching his step, too, in regard to Kashmir.*

\* \* \*

## The new evangelism

A quarter of a million portions of the Bible, translated into six languages, are being carried into Russia and its satellite countries by hydrogen-gas-filled balloons launched by the Christian Echoes National Ministry.

*Well, that's one way of getting over the Iron Curtain with the Gospel.*

\* \* \*

## New tribe discovered

British paratroopers, on the trail of Communist terrorists, have discovered a tribe in the Malayan jungle that has never had contact with white men. The tribesmen, Jahai Negrito aborigines, have been known to exist for many years, but contact had never been made with them until the paratroopers stumbled on their tracks. The tribesmen were reported to be very frightened of the soldiers, but the troops calmed them down by giving them food.

*Another tribe discovered that needs the Gospel, and another tribal language into which the Word of God must now be translated. Big job ahead for someone!*

\* \* \*

## Utopian dreams

The modern world is still yearning for a Utopia, but is gripped by a growing pessimism as to whether this generation will live to see it. Russia's educational and scientific achievements and Communism's encroachments on the traditional preserves of the west cause men to sense that they are living in a fools' paradise which momentarily could be reduced to atomic wasteland.

*Evangelicals need to evaluate their rich opportunities in these crucial times and boldly lay hold of the promises of God. Great things can be done in His strength. The situation calls for humility, self-searching, a restudy of God's Word, a more effective prayer life, all-out commitment to Christ and the presentation of the Gospel as the full and final answer to the problem of mankind.*

\* \* \*

## Belgian Congo

About ninety per cent of the population of all the major towns in the Belgian Congo can be reached by one or more of the five monthly evangelistic publications now appearing. These five are *Enyal* ("light") in French, *Sankai* ("rejoice") in Tshiluba, *Oyebi* ("do you know?") in Lingala, *Sikama* ("awake!") in Kikongo, and *Neno la Imani* in Kiswahili. Combined circulation: about 500,000.

*Which is heartening news for all who are concerned with the race to get home the Word of God to these hungry hearts before communistic literature floods in on them.*

\* \* \*

## Charity in action

German religious leaders skipped a meal recently and gave the money to feed the hungry in Asia and Africa. Protestant, Catholic and Jewish leaders in Germany collected £18,000 in this way to aid starving people in these needy areas.

*Charity in action, needing no comment, only hearty endorsement.*





## A page of paragraphs

### No. 1 comes from "Auntie Sunny" Blundell

A little while ago a letter reached the Youth Headquarters from "somewhere at sea" between Southampton and Cape Town. From the freezing coasts of England Auntie Sunny journeyed to South Africa, via the romantic port of Madeira.

Here's an extract: "Almost as I stepped on board on Thursday I got permission to hold a Sunday school, which I did yesterday though the parsons had no interest in same! It was so funny, if it had not been so tragic, that on Friday at tea time I saw one of the two parsons looking for a place to sit for his tea. You see, tea is just an informal sort of meal, and we sit anywhere more or less. I called him over to my table, and no sooner had he got seated than I went on with a conversation I had broken into. We had been talking about "being saved," and I continued, taking him into it all as a matter of course, ranging him on my side of the argument as it were.

"'Yes, we must be born again to be a child of God, isn't that true, sir?' I said. To which he replied, 'Oh yes. Will you please excuse me? I really must go.' From that moment he has studiously avoided me—bless his heart."

There is no one just like the E.Y.M.'s travelling ambassador, Auntie Sunny, whom many Elim youth remember in their prayers.

### No. 2 is about books

I have been reading recently of the attempts made by Communists, anti-Communists and all shades of opinion between, in the entertainment world, on all social levels, for a multitude of reasons—the attempts of men to win others over to their way of thinking. It is a battle for man's mind.

Do Christians fully realise the value of print? A word spoken is soon lost in the ether, and until that machine is invented to recapture those words they are lost for ever. But this is not so with the printed word. It is impossible to calculate the full extent of the value of the printed word. Words printed on a sheet of paper, on many sheets of paper, on millions of pieces of paper, move around the world for all to read and be influenced thereby. So let us give

our support to every effort to put anything about our Saviour into print, which is just the place to say this: Give your full weight of support to the ELIM EVANGEL, *Elim Missionary Evangel*, *EYM Youth Challenge*, *Young Folk's Evangel*, and all the publications so well produced by our Publishing Company. Every book turned out by the Elim Publishing Company is a representative of the Elim Church as well as the kingdom of God, and first-class representatives they are in content and appearance.

Here are two new issues of reward books read by the Youth Committee, whose opinions are also appended:

*Standing Into Danger*, by B. Warden.

For boys and girls twelve to fifteen years.

Price 5/-.

*Committee opinion*: Excellent, strongly recommended.

*The Holiday at Merryfields*, by Eileen Davis.

For boys and girls nine to twelve years.

Price 5/-.

*Committee opinion*: Very good, strongly recommended.

★ **Remember to reserve  
Saturday, Sept. 19th**

**EYM  
NATIONAL YOUTH RALLY  
DAY**

at the  
**FRIENDS MEETING HOUSE**  
Euston Road, London

Guest speaker: **Rev. P. S. Brewster**

Guest choir: **Southampton Youth Choir**



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portiouns. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, May 11th.** Ezekiel 9 : 1-11.

Here we have another grand, yet solemn, picture of things. Six executioners, each carrying a battle-axe, are seen, accompanied by another man carrying an ink-horn. They stand at the altar of the temple. The Lord commands the man with the ink-horn to go through the city and mark in their foreheads all those who bemoan the wickedness of the city. The executioners are to follow and slay all who have not the mark. One wonders what the situation would be today if an angel went forth marking out those who are the Lord's.

**Tuesday, May 12th.** Ezekiel 11 : 14-25.

"Yet will I be to them as a little sanctuary in the countries where they shall come" (v. 16).

Wherever the scattered people of Israel were, God promised to be as a sanctuary for them. In exile they were to be for a while till God should gather them together. Scattered throughout the world are millions of God's spiritual Israel, the Church; wherever they are and in whatsoever circumstances, the Lord is as a sanctuary to them, a place of refuge, a place of blessing. The day is coming, the Bible says, when God is going to gather them together, at the coming of the Lord, from every tribe and nation to meet the Christ in the air at His appearing.

**Wednesday, May 13th.** Ezekiel 18 : 20-32.

"The soul that sinneth, it shall die."

"Soul" here means "person." This text does not show that the soul dies in the sense of being made to cease to exist. Sin brings death; physical death has passed upon all men, for all have sinned. Spiritual death is the result of sin—the non-Christian man is "dead in trespasses and sins." Eternal death is the result of sin. Eternal death! Two more dreadful words were never joined together. It is separation from God, the source of life, from virtue, from happiness, from heaven for ever. It is to be in hell for ever, where there is no hope and from whence no one is ever saved.

**Thursday, May 14th.** Ezekiel 34 : 1-19.

Here we have a picture of the false shepherds and the true Shepherd. The Lord says: "I myself will search for My flock, and look for them." We thank God that He is a seeking God. A God who sought us when we did not want Him, who with tender care pursued us when we insulted and abused Him, who at great expense to Himself reclaimed us, is our God. We are now His sheep, ransomed, healed, restored, forgiven, who hear His voice and follow Him. And, bless His name, He gives to us eternal life and we shall never perish.

**Friday, May 15th.** Ezekiel 34 : 20-31.

"There shall be showers of blessing" (v. 26).

God is good! All His thoughts towards us are of love only. He has fed us, clothed us, sent His Son to die for our

sins, sent the Holy Spirit to bring us to Himself, showered blessings of many kinds upon us. Well said the apostle that the goodness of God should lead us to repentance. Hardened and impenitent hearts despise the riches of God's goodness and treasure up for themselves damnation, but the contrite in heart see the blessings of God and come to repentance and salvation and the open door of further blessings.

**Saturday, May 16th.** Ezekiel 36 : 21-38.

These verses bring to us the message of the new covenant, cleansing from filthiness, a new heart, a right spirit, the power to walk in the will of God and prosperity. Verse 37 says: "I will yet be inquired of by the house of Israel, to do it for them." God does these things in answer to prayer. Prayer is God's appointed way of obtaining the blessings of God. If we want the fullness of the new covenant to be ours, we must give ourselves over to God in prayer, and in prayer our hearts will be changed so that we get into a place where God can bless us fully.

**Sunday, May 17th.** Ezekiel 37 : 1-14.

A valley of dry bones, transformed into an exceeding great army of warriors by the power of God, speaks to us of the whole house of Israel and its restoration. This is one of the great prophetic passages of the Bible. Today, as we think of this tremendous miracle which is to be wrought in Israel, let us think of our own spiritual resurrection from the deadness of sins to the newness of life in Christ Jesus. Let us also think of the great change that is to be wrought when Christ comes again: living Christians will be changed and put on immortality, and those who have died in the Lord will be raised from the dead and put on incorruption.

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# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** May 9, 10. Elim Church, King Street (off Church Lane), East Finchley. Visit of Elisha Thompson (Kenley). Saturday only, Kenley Bible College Students (A.O.G.), 7, Sunday 11 and 6.30.

**GLOSSOP.** May 9-11. Elim Church, Ellison Street. Annual Youth Weekend and Sunday School Anniversary. Visiting speaker: T. W. Walker. Mon. and Sat. 7.30, Sun. 10.45, 2 and 6.30.

**HULL.** May 9-12. City Temple, Hesse Road. Sisterhood Anniversary. Guest speaker: Miss G. Garton (Ingatstone). Sat. 7, Service of Song, Sun. 10.45 and 6.30, Tues. 2.45 and 7.30.

**ILFORD.** May 10-13. Elim Church, Scafton Road. Visit of Miss Florence Munday. Sun. 11 and 6.30, Mon., Tues., 7.30, Wed., Sisterhood Anniversary, 2.45 and 7.30.

**KINGSTANDING.** May 9. Elim Church, Warren Road. Presbytery Rallies. Speaker: Wesley Gilpin (Dean of Elim Bible College). Convener: R. J. Morrison. 3.30 and 7 (cups of tea provided). Also May 10, 11 and 6.30.

**SALISBURY.** May 10. Elim Church, Scots Lane. Special visit of F. Shadlock (Hastings). 11 and 6.30.

**SOUTHAMPTON.** May 30. Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

**SOUTHAMPTON.** May 31. Elim Church, Park Road. London Crusader Choir, 11 and 6.

**WESTCLIFF-ON-SEA.** May 9, 10. Elim Church, Westborough Road. Third Choir Anniversary. Full musical programme, including Ronald Cooper (organist) and Harold Johnson (cornet). Guest speaker: J. J. Morgan. 7. Special ministry continuing Sunday 11 and 6.30.

## WHITSUN CONVENTIONS

**BATH.** May 16-18. Elim Church, Charlotte Street. Speakers: A. V. Gorton (Bournemouth) and L. W. Green (Caerphilly). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**BIRMINGHAM.** May 16-18. Annual Midlands Whitsun Convention. Speakers include W. J. Maybin and John Woodhead. Opportunity for those seeking Divine Healing and the Pentecostal Baptism. Sat. 7 in the Elm Church, Graham Street. Whit-Monday 3 and 6.30 in the Carrs Lane Church.

**COULSDON.** May 18. Elim Church, Chipstead Valley Road. Whit-Monday evening convention conducted by Guildford Elim assembly. Speaker: G. M. Porter. 7.

**HASTINGS.** May 16-19. Elim Church, Central Hall, Bank Buildings. Guest speaker: T. H. Stevenson. Convener: Frank Shadlock. Sat. 7, Sun. 11 and 6.30, Whit-Monday 3 and 6.30, Tues. 7.30. Cups of tea provided on Monday.

**HOVE.** May 16-18. Elim Church, Portland Road. Speaker: J. McBurney, supported by Worthing and Ealing choirs. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**LEIGH-ON-SEA.** May 16-18. Elim Church, Glendale Gardens. Whitsun Convention and 38th Church Anniversary. Speakers: H. Burton-Haynes (President-elect), G. Wesley Gilpin (Dean of Elim Bible College) and Miss Ruby Grimwade (Elim missionary just home from Congo). Sat. 7, Sun. 11 and 6.30, Whit-Monday 3.30 and 6.30 in the Wesley Church, Elm Road (kindly lent). Cups of tea between services on Monday.

**MALTON.** May 16-18. Elim Church, Greengate. Special speakers: A. R. Boston (Scunthorpe) and G. Rutherford (Durham). Sat. 7, Sun. 10.45 and 6, Mon. 3 and 6.30. Cups of tea between meetings on Monday.

**SALISBURY.** May 16-18. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

**SOUTHAMPTON.** May 16-20. Elim Church, Park Road. Speakers: H. Shaw, G. N. Backhouse and Russell Richardson (Canada and U.S.A. international evangelist). Accommodation available. Write Rev. C. Brookes, Elim Church, Southampton. Sat. 7.30, Great Missionary Demonstration. All nations represented. Come and help clear the missionary deficit. Special offering. Sunday 11 and 6.30, Monday 3 and 6.30 (tea provided between meetings), Tues. and Wed. 7.30, Holy Ghost meetings.

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Director of Music: Douglas B. Gray, F.R.S.A.

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## R. A. GULL'S MISSIONARY ITINERARY

May 9, 10 (Sun. 11 a.m.), Southport; 10 (Sun. 6.30 p.m.), 11, Blackpool; 12, Accrington; 13, Blackburn; 14, Burnley; 15, Nelson; 16, 17, Warrington.

## PRESIDENT'S TOUR

The President will visit the following church: May 9, 10, Wigan.

## Birmingham Presbytery GREAT WHITSUN CONVENTION

Speakers include:

PASTORS W. J. MAYBIN and J. WOODHEAD

With various supporting items

Saturday, 7 p.m., in the Elim Church, Graham Street  
Whit-Monday, 3 and 6.30 p.m., in Carrs Lane Church  
Opportunity for those seeking Divine healing and the  
Pentecostal baptism

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## PRAYER REQUEST

Please pray for a sister suffering from a nervous breakdown, and for her son's salvation.

# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

## BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bonsall Holiday Camp,** Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Hastings.** Comfortable; bed/breakfast and high tea £3/16/- per week; also bed and breakfast £2/10/-; few minutes Elim Church. Full August. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.112

**Hastings.** Bed-breakfast, evening and Sunday meals as desired. 87 Victoria Avenue, Ore. C.118

**Hove,** Sussex. Ideal holiday accommodation; h. and c. all rooms; attractive meals; near sea and shops; moderate charges. Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.107

**Ilfracombe,** Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Llandudno.** The joy of spending a holiday not only in lovely surroundings but also with other Christians can be yours by writing to "Meifod" Guest House. Promenade position near the pier. Vacancies in May; reduced terms. A few family vacancies or for 3/4 people per room from June 27—July 18. Write for brochure. Telephone 7114. Ideal position for Conference visitors. C.106

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

## BOARD-RESIDENCE, ETC.

**Scarborough,** The Harcourt Hotel, 45 Esplanade, South Cliff. Spacious lounge, comfortable bedrooms all with h. & c.; well-appointed dining room (separate tables). Christian fellowship assured Stamp for brochure to: Mr. and Mrs. J. Johnston. Tel. 3930. C.120

**Scarborough.** Roundhills Guest House, Burniston. Tel. Cloughton 276; adjacent Pentecostal Holiday Camp; Christian fellowship; great meetings. A few vacancies July 4—11 and August 22—29. Mrs. Wartars. C.122

**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

## SITUATION VACANT

**General** help required July 4th to August 29th; suitable for married couple or two friends. For further details apply: Wartars, Roundhills Guest House, Burniston, Scarborough. Tel. Cloughton 276. C.121

## BIRTH

**Cunningham.** On February 12th to Mr. and Mrs. S. Cunningham, God's gift of a son, David. Dedicated at the Elim Tabernacle, Ballymoney, on April 5th, by Keith Harris, resident minister. C.119

## DEDICATION

**Rogers.** On March 29th, Jean, infant daughter of Mr. and Mrs. B. Rogers, was dedicated to the Lord in the Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.119a

## WITH CHRIST

**Downham.** On April 11th, Elizabeth Downham, aged 70, faithful member of Hadleigh (Essex) Church. Officiating minister at funeral, George N. Backhouse. "For ever with her Lord."

**Linthicum.** On April 17th, Mary Linthicum, member of Elim Church, Ilford. Officiating minister at funeral, T. H. Stevenson.

**Power.** On March 23rd, Lucy Power, member of Elim Church, Ilford (formerly of Sheffield). Officiating minister at funeral, T. H. Stevenson.

**Miles.** On April 10th, Mrs. Ellen Miles, aged 76. Officiating minister at funeral, B. J. Epton. "Faithful even unto death."

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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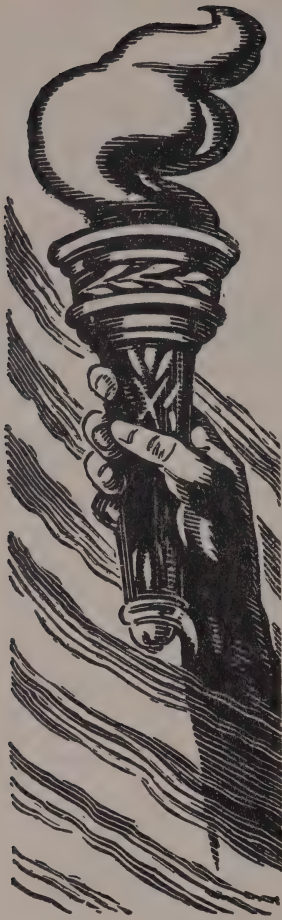
## **WIND OF PENTECOST**

*Blow on, thou mighty Wind !  
The cloven tongues descending,  
Fanned by thy dewy breath, shall blaze and burn,  
A sacred flame unending;  
Soon shall the fire behold  
Vile earth transformed to fine wrought gold;  
Therefore, thou mighty Wind, blow on.*

*Blow on, thou mighty Wind,  
And waft to realms unbounded  
The notes of faith and hope and tender love  
The gospel-trump hath sounded.  
Those sweetly piercing tones,  
That charm all woes and tears and groans,  
Through earth and sea and sky  
Upon thy rushing wings shall fly:  
Therefore, thou mighty Wind, blow on.*

*Blow on, thou mighty Wind,  
On hearts contrite and broken,  
And bring in quickening power the gracious words  
That Jesus' lips have spoken.  
Then love shall reign below,  
And joy the whole wide world o'erflow:  
Therefore, thou mighty Wind, blow on.*

**SPECIAL WHITSUN NUMBER**



# ENERGISED To

# EVANGELISE

By W. G. Hathaway, D.D., F.R.G.S.

## THE WITNESS OF THE SPIRIT

From the dawn of that pentecostal day there came with the descent of the Spirit the positiveness of the *indwelling* Christ, not now in heaven alone but living within them. There was a certainty about their experience brought to them by the Spirit so that all their hopes and fears vanished in the triumphant testimony that Christ had risen from the dead, had ascended to heaven, and now in the descent of the Spirit had taken possession of them. Paul, in the epistle to the Romans, makes it clear when he writes: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Without the witness of the Spirit to our hearts there is no clear appreciation of this glorious fact. With it there is serenity in its certainty. Then second there is

## THE PRESENCE OF THE SPIRIT

We need the presence of the Spirit as an abiding consciousness of God. Only the Spirit Himself can make this real to us. If we are to live in the Spirit and walk in the Spirit in order to fulfil our role as disciples of the Master, it is essential that we know, daily and hourly, the presence of the Holy Ghost. We cannot live the Christian life or ever hope to please God without Him. As the hymn writer indicates

"And every virtue we possess,  
And every conquest won,  
And every thought of holiness  
Are His alone."

He is the Holy Spirit of God, the Spirit of holiness. He sanctifies by His presence; He stills the turbulent heart; He quells our needless fears; He satiates our spirit with the love of God. Paul tells us that the Spirit is life. We have no life without Him. We are born of the Spirit and quickened by

**M**ANY misconceptions have arisen in the minds of believers concerning the personal and individual reception of the Holy Spirit. To know the truth will set us free from fanciful follies and get us grounded on the rock of Divine truth.

God had a fourfold purpose in sending the Holy Spirit on the day of Pentecost. The descent of that dynamic energy from the throne was the beginning of the outworking of a Divinely conceived plan, which was to be perpetuated throughout the Christian dispensation.

No one could receive the Holy Spirit in His fullness until the perfect Man made His perfect atonement and ascended to the throne, there to receive from the Father the promise of the Father and then to pour out upon the trembling disciples the dynamic of Divine heavenly energy in no less a quality and quantity than the person of the Holy Ghost, the third person of the Blessed Trinity.

The first part of this fourfold purpose in the descent of the Spirit was that believers might have



the Spirit. We are washed, sanctified, justified in the name of Jesus and by the Spirit of God. There is no condemnation to those who walk after the Spirit. The law and life of the Spirit set us free from the law and power of sin and death. Jesus said He would abide with us for ever. So the presence of the Spirit is as essential to a full-orbed Christian life as breath is to a new-born infant. Thirdly we have

## THE TESTIMONY OF THE SPIRIT

He is the Comforter—the second one, for Jesus said “I will not leave you comfortless. . . . I will send you *another* Comforter.” Jesus was the first, the Holy Spirit takes His place as “another Comforter.” This explains why He is called the Spirit of Christ. In the place of Jesus He is to be to believers the Teacher (“He shall teach you all things”); the Remembrancer (“bring all things to your remembrance”); the Testifier of Jesus (“He shall testify of Me”); the Guide to the truth (“He will guide you into all truth”); and the Glorifier of Jesus (“He shall glorify Me”).

To the world He will be the Reprover and Convicter of sin because they believe not on Jesus; the Convincer of righteousness and of judgment because Jesus has ascended again to the Father and because the prince of this world is judged by the Cross. How important to the believer are these vital operations in the testimony of the Spirit in our Christian experience and in our Christian work. Then finally we have

## THE WITNESS OF THE SPIRIT

Notice that here we have not the testimony of the Spirit *to* us, but His witness *through* us. Jesus said: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.” By this “coming upon” of the Holy Spirit which we know as the baptism of the Spirit we are *energised to evangelise*. The supreme purpose of the pentecostal baptism is that we are charged with the energy of God to do the work of God. We are redeemed to redeem others. We are saved to save others. We are not fulfilling the purpose for which we were saved unless we are engaged in some way in the task of reaching others with the message of Jesus. If you are filled with the Holy Spirit you will be filled with an irresistible urge to evangelise. Pentecost was never given to make saints who were shut in the upper room to enjoy the glory of their experience. When they were filled they were thrust out from the upper room by an irresistible urge to tell Jerusalem of Jesus, His resurrection, His ascen-

sion, and His glorious gift of the Spirit. As Peter declared, “Therefore being by the right hand of God exalted . . . He hath shed forth this, which ye now see and hear.” There was no restraining those disciples because they were filled with God’s power to witness of Jesus. It was Jesus Himself who said of this experience: “He shall testify of Me: and ye also shall bear witness.” They were, by the Spirit’s power, to be energised to evangelise.

Only by a full realisation that every believer who is filled with the Spirit is anointed to preach the good tidings as was Jesus can we enter into full discipleship with Him. We cannot hide behind the evangelists or the pastors and comfort ourselves that they are doing the work. We are witnesses, every one of us, and the Holy Spirit Himself aids us in this task; nay, more than that, it is His witness through us. He wants our hands to do, our feet to walk, our lips to speak, our hearts to burn with love, our eyes to see, and our human spirits to be impassioned with His desire to tell to others as others told to us the love of Jesus. If we think for a moment we shall soon realise that each one of us was saved by the efforts of another. So others will be reached with our efforts in the power of the Spirit. The early disciples, when persecuted in Jerusalem, “went everywhere preaching the word” or, if you like it better, “telling about Jesus.” So we too, in this pleasure-loving, sin-cursed, God-forsaking, Christ-rejecting twentieth century, are charged with the task of witnessing to a lost generation of the love of God, and to accomplish this task we are energised to evangelise by the Holy Spirit Himself, who is sent from the throne by the Lord Jesus for that particular purpose.

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## IBRA RADIO

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“This is Life” programme, presented by the Elim Church

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GREAT ELIM EASTER MEETINGS

in the

ROYAL ALBERT HALL, LONDON

Those taking part include :

Rev. E. J. Phillips (President)

Rev. J. Hywel Davies (National Youth Director)

Massed choirs and London Crusader Choir

conducted by Rev. Douglas B. Gray

Ronald F. Cooper (organ) Geoff Cooper (piano)

We ask for the prayers of all our readers on behalf of this world-wide radio missionary enterprise. Your gifts towards Elim radio ministry are needed. Send your letters to Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# EDITORIAL—

## A DAY TO BE REMEMBERED

**D**AWN breaks over the Judæan hills, heralding another day of anxious waiting for the little band of eager disciples. These days of waiting have drawn them so close to one another, fired with the same vision, gripped with the same purpose—the awaited promise of the Father.

Then suddenly there is a stir, and upon the startled company there breaks a flood of strange phenomena, a pentecostal gale, living tongues of fire and a veritable babel of new sounds. Sight, sense and hearing are stormed and the atmosphere is electric.

Closed doors can hold them no longer—the upper room is too small for this mighty outpouring—and soon the street below is filled with a startled populace, agog with this latest news. All kinds of rumours take shape. Some say they are drunk (and so they are of course, but not with the intoxicants of this world, but with that of heaven); others deny this; yet none can explain the mystery of these simple Galileans who are now speaking fluently in a score of languages and dialects they have never been taught.

What a day it is—a day to be remembered throughout the long history of the Church. Well may the powers that be tremble in their shoes, for this effusion spells the death-knell of their dominion. Rome with its mighty empire will pass, and within a few short years Jerusalem will be destroyed, but from this beginning all the world will hear, and countless millions embrace, the message these disciples are now teaching with a strange new power.

Two thousand years have passed—years in which there has ever been a remembrance of that day on which the Church was born. Yet what a contrast between that day and this! Then the startled on-lookers awaited each new development with bated breath, while their enemies were ever fearful of where this thing would end. “They have turned the world upside down,” they cried in dismay as they saw their cherished scheme of things tumbling to ruin under the mighty winds of Pentecost. Today, in general, the world knows only too well what to expect from the Church—pious platitudes, and a watered-down, ineffectual creed. Too often the Church bears more resemblance to the religious world of the scribes and Pharisees, with their vested interests in the *status quo* and their emphasis on

form and ceremony, than to the vibrant, dynamic enthusiasm of the disciples. How embarrassing Whitsun must be to many of them; how glorious it is to those of us who have experienced that same thrill, have felt that same strange power filling all our being and leading us into new delights of devotion and new boldness and confidence in witness and service.

Oh for a fresh breath of that pentecostal breeze to stir us all again, to fire the Church as a whole and send her forth on the last great mission to reach the lost before Jesus comes! Some may say that Pentecost can never be repeated—that it was a once-for-all experience in the life of the Church. So then was Calvary, and Christ's great work of reconciliation; yet down through the ages, wherever the truth has been proclaimed, men have entered into the same blessed experience as did the dying thief, the Ethiopian eunuch and the Philippian jailer, individually appropriating the blessings now made freely available. So too with the blessings of Pentecost, and with this added blessing that no ten days' delay need be yours, no tarrying for the promise, for “the promise is unto you, and . . . as many as the Lord our God shall call.”

What does Pentecost and Whitsun mean to you? Is it just another holiday, a time maybe of convention blessings? Have you been filled with the Spirit, baptised, immersed, endued and empowered? If not, then obey the scripture which says “Ask, and ye shall receive,” and enter this Whitsuntide into the fulness God has promised—the wondrous power, the unspeakable joy, the ecstatic devotion and attesting signs which God first of all bestowed on that *day to be remembered*.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Reaching the unreached

Efforts are being successfully launched by the U.F.M. to reach those hitherto untouched by the Gospel. In New Guinea a Bible school has been opened for training the nationals. At least 450 languages are in use in New Guinea. Some savages have never before seen white people. Mountain ranges have to be scaled to reach some of these tribes. When stations are opened they are maintained where possible by air-lift supplies.

In Brazil advances are being made to reach remote tribes, among them being the Altoai, the Yawa and the Katwena Indians of northern Brazil. In some cases the advances are being made by converted Indians of other tribes.

*Yes! It still is the urge of the soldiers of the Cross to fight on against overwhelming odds—*

*"Till each remotest nation  
Has learned Messiah's name."*

## Communism and the churches

The Central Committee of the Communist Party in Russia, through its newspaper, is again attacking the churches and their policy of evangelism. They refer to the activities of the churches in winning young people and training their members for evangelism, and their application of new methods used in reaching the young people. Then comes the attack. Party members are told they must not attend religious festivals, get married in church or have their children baptised, and that they should break away from such religious prejudice.

*So the leopard never changes his spots, except to leap from one spot to another to spy out his prey or to attack from a new angle. Undoubtedly the Christian Church in Russia is awake and alert to its responsibilities and its opportunities. The tacit admission that the Church is attracting young people is an admission also that these folk are turning to the Christian faith to satisfy, whereas Marxism or Leninism can never satisfy. We understand that evangelical Christians in Russia are on the increase.*

## Leprosy

It is estimated that there are twelve to fifteen million lepers still suffering throughout the world. This claim is made by the French lawyer Raoul Follereau, who has dedicated his life to the battle against leprosy. His plea is "Give me two bombers." He says he has calculated that for the price of one large military plane all those suffering from leprosy throughout the entire world could be given treatment.

*To think of all the wastage of men, materials and money on diabolical weapons designed to destroy the lives of human beings while millions of people—the outcasts and the dying—are forgotten in the*

*mad race to national or racial supremacy.*

*Oh for a wave of sanity to spread over the world on this seemingly senseless slaughter of humans while already half the population of the world is in dire need of physical help from sources which can help but are hamstrung by the lack of funds—funds which are being wasted on this curse of war. Only when the peace promised by the Prince of Peace holds sway over the far-flung dominions of His universal kingdom shall "man to man, the world o'er, brothers be for a' that" and we shall begin to see the outworking of this God-given hope. Meanwhile we must work while the daylight lingers, for brightly above the horizon beams the bright Star of Morning—full of hope and promise for the future when the King comes.*

## China and the churches

Reports reaching the outside world from Communist China show that a determined effort is being made to subjugate the Christian Church to the state. No one may teach or preach except those registered with the Central Committee, and no services, prayers or Bible teaching may be carried out except in regular church buildings. All churches are being united into one organisation and overlapping of denominations is obviated. As a result 200 churches in Shanghai are reduced to twelve. Attendance, even on Sundays, must not be allowed to interfere with work. Pastors are being forced to work in factories, the younger ones being posted to farms. It is also reported that the constant tension and fear of doing or saying something wrong is wearing the Christians out. Protestant congregations have had to surrender their funds and properties on a large scale.

*Well, this is the red hand of Red China all right. Almost half the population of Asia, and about a quarter of the population of the world, lies under the political control of this anti-Christian beast. It certainly savours of the mark of the beast. How we should pray for the Christians in China just now.*

## Hong Kong

The Crown Colony of Hong Kong has an area of 391 square miles and a population of over 3,000,000. Of the population, between 700,000 and 800,000 are Chinese refugees. About 65,000 squatters live on rooftops of apartment buildings and homes. A number of missions are working to meet this great challenge. The Oriental Missionary Society has undertaken the unique ministry of having children's meetings on the rooftops.

*A reminder of the days of the beginning of Dr. Barnardo's work among the homeless boys and girls sleeping on London's rooftops.*

## Africa

One out of every three Africans is Moslem. This makes a total for the continent

of about 65,000,000 to 70,000,000. There are possibly 30,000,000 Christians, counting all groups that profess any relationship to Christianity. There are about 12,000,000 included in the Protestant Christian community.

*What a challenge to the Christian Church, and what an opportunity for evangelism of these vast multitudes for Christ.*

## Uruguay

Uruguay has at present 100 Mormon missionaries, a number which almost equals the evangelical staff of foreign and national workers.

*We could better call them "subversionaries" instead of missionaries. Their converts are neither extroverts nor introverts, they are "subverts"—subverted to error of the first magnitude. For choice, give me the angel Gabriel with his annunciation to Mary about the Babe rather than Mormon with his announcement about golden plates.*

## Reincarnation

Reincarnation of the slain cult leader Krishna Venta is predicted by his followers. The self-styled "Messiah" was killed on December 10th in an explosion at the cult headquarters in a wooded canyon near Los Angeles. Evangelical Press News Service reports that the slain "Christ" (as he was called by about 100 followers) was really Francis Pencovic, once a boiler maker in Berkeley, who had a police record dating back to 1941.

*Another case where we could have said "Well, we told you so!" In order not to lose them, when they die they reincarnate them.*

## 67,000,000 Scriptures

In the past five years the American Bible Society has distributed approximately 67,500,000 copies of the Holy Scriptures, an average of 13,500,000 per year, it was disclosed at the annual meeting of the society's advisory council. Gospels, Testaments and complete Bibles were distributed in 270 languages in foreign lands as well as within the United States.

*They should get a few converts from that effort.*

## East Germany

Communist newspapers in East Germany have begun to omit all Christian symbols and references to religion in funeral advertisements and death notices.

*If they cannot stamp everybody and everything with the mark of the beast, at least they are determined if possible to eliminate the mark of Christ.*

## Bible villages discovered intact

It was reported recently that Dr. Nelson Glueck, noted biblical archaeologist, has discovered several Judean kingdom villages, two of which are virtually intact. Israel's Negev Desert has been uncovered to reveal these villages after 2,500 to 3,000 years.

*Again the spade confirms the Scriptures in bringing to light records of the past civilisations in this biblical area.*

## Colombia

The Gospel is again on the air in Colombia after five years, according to SENDA evangelical news service in San Jose, Costa Rica.

*Well, that's fresh air, anyway!*

# *The President visits Scotland*

By Rev. Richard Lighton (*Coatbridge*)

THE ministers and laymen of the Scottish Presbytery were privileged to have the President, Pastor E. J. Phillips, attending their March business meeting, held in the Elim Church, Glasgow. After a very appropriate welcome given by Pastor W. Hilliard (Scottish Superintendent) to Mr. Phillips, the President preached a fearless address from the text "And the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light." I wished all our ministers and members could have been able to hear such a heart-searching and instructive message. Reference was made to certain sects which teach erroneous doctrines. Children of this world, in darkness, and yet in their generation wiser than the children of light in so far as the methods they adopt to propagate their soul-destroying doctrines, are reaching the public quicker and more effectively than the professing Christian Church, which has the glorious message of the Gospel and the only one which can eternally save. Consideration of the principles they employ to get across their message is good, and some of these should be adopted by every professing Christian. Jehovah's Witnesses emphasise the importance of personal contact by their door-to-door visitation, and present their message with the firm conviction that their teaching is the only one which is right. The children of light need the same zeal and to express the same conviction, for we are the only ones with the right message. Observation was made of the faithfulness of Roman Catholics to their own church; we can certainly follow this example. Mention was made of the emphasis of Seventh Day Adventists upon prophetic teaching. Mr. Phillips urged that our ministers preach more about the second coming of Christ. Note was made of the stress this group puts on the teaching of tithing. Again we were exhorted to teach this scriptural principle even more in our churches. Mormons are certainly children of the darkness, and yet wiser in some respects than the children of the light when one considers the sacrifices they willingly make for their faith. We were called upon to sacrifice and reminded that the early Christians counted it a joy to be found worthy to suffer for His name. The truth that we had been called to blood, sweat and tears was rightly brought home to our hearts. Vision,

enthusiasm and sacrifice must be seen in the life of the minister before it can be expected that the church members are going to co-operate in this great ministry of reconciliation. Following the address we spent the remainder of the morning session in prayer.

Gales were blowing outside when the evening rally commenced in the Glasgow church, but from the beginning everyone seemed very keen to welcome the President on this his first visit to minister at a Scottish Presbytery rally. Pastor Kelly (minister of the Glasgow church) ably convened the meeting. The Youth Commissioner, Pastor Richard Lighton, opened in prayer, and Pastor Hilliard, the Scottish Superintendent, read the Scriptures. The new minister at the Kirkintilloch church, Pastor John Seaman, was introduced and welcomed to the presbytery. The supporting churches contributed various items and then Mr. Phillips ministered the Word from Isaiah 35: "The reign of Christ." Space does not permit me to record how wonderfully Mr. Phillips preached about the reign of Christ upon the earth in the days that are to come and about the blessedness of the reign of Christ now, in a spiritual sense, in the life of the believer. Introducing Mr. Phillips, Mr. Kelly said: "We hear mention of the gifts of evangelists, pastors, teachers, etc., but it must not be forgotten that God has also given gifts of governments. A truer description of Mr. Phillips I have never heard. Elim is indebted to Mr. Phillips for his consecrated administrative abilities, and thank you, Mr. President, for your visit to Scotland."

The President remained over the weekend and conducted the services in the Elim Church, Greenock, on Sunday, March 22nd. It was a great joy to the Elim friends in Greenock to welcome Pastor Phillips. His service to this church from a distance and in the business side of the work has always been deeply appreciated. It was a pleasure to have fellowship with him in person and to listen to his expositions of God's Word. A rich time of blessing was enjoyed around the Lord's table on the Sunday morning, and in the evening the Gospel was preached to a large and interested congregation. Our prayers are with the President as he travels and ministers God's Word to the Lord's people in many parts of the country.



# A TASTE OF HONEY

By Gladys Gorton

THIS arresting title in a daily paper caught my eye; something sweet and wholesome surely! But no; after reading the article I realised that the honey was phoney. A suitable title for this West End play, I think, would be "A Dose of Arsenic," for it is putrid.

The setting is a Manchester slum. A schoolgirl, the daughter of a brazen woman whom the authoress describes as a semi-whore, allows herself to be seduced by a coloured sailor, and when she confesses to her mother she is informed that her father was a half-wit. Consequently the girl is worried by the thought that her child may be born insane, and the mother worries whether her grandchild may be born black. Later the mother goes off to marry a drunkard, and the girl finds some solace in the devotion of a homosexual art student. (This is described as the *best scene*!)

Purely satirical, no doubt, would be the comment of the average audience, but it is obvious that the subtle, seductive flavour suits its jaded appetite. That which has been prohibited in the past is now applauded and accepted.

This play is one among many showing the downward trend of the times to satisfy a public which, unrealising, generally craves for that which is demoralising and damning.

The House of Lords recently reviewed the youth services. In her maiden speech Baroness Wootten said it was not surprising that the restlessness of youth took the form of violence. It was now possible by the twiddling of a knob to listen in a single week to no less than seventeen programmes dealing with various aspects of law-breaking and violence. These are apart from those which have a distinct immoral flavour. Therefore can we entirely blame youth's blatant bleatings for self-expression and gratification when such a foamy mixture of filth is pumped into them unceasingly.

You cannot have honey without a beehive; honey cannot be manufactured. It is the nectar collected from flowers by the bee, subjected to chemical change in the honey-sac of the bee. The nectar gathered by the bee and made into honey may be technically explained by the scientist, but *how* it becomes honey is one of nature's secrets and

miracles; just as green grass eaten by a cow produces cream milk! Nature's miracles continually announce "the Master Mind"—the Creator Himself.

Nowadays God and His commandments are disregarded and ignored, but you cannot have honey without Him. Three factors revolve around the life of a bee: work, discipline and sacrifice. These are not practised by the average present-day parents in the rearing of their children. The children therefore do not know the taste of pure, wholesome honey which would exhilarate and inspire them to do that which is honourable and upright. Good religious and moral instruction with righteous living is the right nectar for making honey.

The majority of the modern Teddy boys and girls have never heard the glorious Gospel of our Lord and Saviour Jesus Christ, have no idea of the Scriptures or the ten commandments, and have never attended Sunday school. The blame does not lie with them altogether, but probably with the parents. In the main, thirty years ago, parents were breaking from the Victorian custom of going to a place of worship, but they insisted that their children went to Sunday school. Under the Victorian yoke sixty years ago parents were disciplinarians and made their children the same. The whole family attended God's house. (Today the whole family stays away; neither parents nor children have regard to God and His Word.) Although the glorious Victorian era was rigid and not without fault, its assets were tremendous. "The secret of England's greatness is the Bible" declared Queen Victoria. Britain was a nation of Bible lovers. The big family Bible was seen in palace and cottage—even if the aspidistra did stand upon it!

Our nation now is in reverse and reaping the sad consequences. Unless there is another religious awakening—a Holy Ghost revival—it is no figment of imagination to speculate on the near future—uprisings, anarchy, *judgment*. How then will this pagan generation turn to God unless it hears His Word and knows the *truth*? The responsibility rests upon all Christians, who should be "busy bees," working, **disciplining self and sacrificing for Him.**

(Continued on page 318)

**T**HE subject is an important one. The New Testament is a vast reservoir of material upon which to draw, and in a short article it would be virtually impossible to do more than touch upon its main thoughts.

Every epistle throbs with the life of the Spirit and expresses His thought. Most of the great doctrines are usually dealt with in an order and conciseness which make it easy to deal with them methodically. With the doctrine of the Spirit it is different. It is most difficult to render down the doctrine to the level of systematic theology except in general terms.

The day of Pentecost witnessed the coming of the Spirit to commence the Church. Without the Spirit the Church would have had no existence, nor could she have continuance.

To the Church the Holy Spirit is the

### IMMANENT SPIRIT

Through the Spirit she becomes a habitation of God (Ephesians 2:22). What breath is to the natural body the Holy Spirit is to Christ's mystical body—and more.

The Church is presented in the New Testament under the figure of the human body. It is an apt and suggestive figure. Here is perfect unity with utmost diversity (Romans 12:4,5; 1 Corinthians 12:12). Through clothing Himself with a human body the Son of God set the highest seal upon it. Through it, limited though it made Him as far as locality was concerned, He was able to manifest Himself to the world during His sojourn upon earth. He contacted the world of mankind through the senses and faculties of His human body.

Today He still manifests Himself to the world through His mystical body, indwelt by the Spirit. This was one of the reasons for the formation of the Church.

Just as one expresses personality through the body, so does Christ express His personality, demonstrate His power and reveal His infinite wisdom and knowledge. Through her He acts and speaks.

Without the Spirit the Church is destitute and bankrupt, without spiritual vision or power. She is incapable of being the channel of heaven's revelation. Like the inert Adam before the Divine inbreathing (Genesis 2:7), lifeless, mindless and voiceless. Or, to use another figure, like the unfashioned cell taken from his side, incapable of fulfilling her high calling and destiny.

But the Spirit has come. Deity has breathed into the Church even as He breathed into the handful of red dust. As a result of the inbreathing of God

Adam lived, moved, thought, spoke and got things moving. Moving with poise and balance, he imaged the invisible God. This is what God intends the Church to do through the Spirit. It is a great tragedy to see church buildings used for purposes for which they were not intended. One such was converted into a refrigerator. Herein is a parable! Without the Holy Spirit churches become just refrigerators, with mutton in the pews instead of sheep!

The Spirit equips the Church with divine faculty and quality. Sometimes we sing, "Breathe on me, breath of God." The analogy to respiration is evident. When we respire we take in the necessity for life. In one sense respiration inspires thought, speech and deed. Expelled breath is exhausted power inasmuch as the vital oxygen has been extracted. When God breathes into the Church He breathes inexhaustible power—Himself!

## THE HOLY RELATION TO

By John Dyke (Minister of Elm)

The Church therefore becomes pregnant with Divine life, thinks Divine thoughts, utters Divine words, acts with Divine authority. She becomes in a sense God incarnate, a Divine-human organism—"the fulness of Him that filleth all in all" (Ephesians 1:23). This is God's ideal for ourselves. Shall we pursue the vision?

Again, the Spirit is the

### IMMERSING SPIRIT

"By one Spirit are we all baptised into one body" (1 Corinthians 12:13). The first part of this verse has been given a P.B. or Keswickian slant by those who reject the teaching of an "after that" experience of receiving the pentecostal baptism. "See, we have all been baptised by the Spirit" they say. "There is no need to seek further." But it is patent that the words quoted have no reference to Christ baptising men with the Holy Spirit (Matthew 3:11). The previous verses in 1 Corinthians 12 make it clear that the whole body, the Church, is in focus, and not an individual baptism. Here is not Christ



baptising men into the Spirit, but, on the contrary, the Spirit baptising men into Christ. In every kind of baptism there must be three things: the candidate, the baptiser and the element. In water baptism the believer is the candidate, the minister the baptiser and the water the element. In the baptism of the Spirit as in Acts 2:4; 10:44 the candidate is the believer, Christ is the baptiser and the Holy Spirit is the element. Now look again at 1 Corinthians 12:12. Who is the candidate? Still the believer. And the baptiser? The Holy Spirit. And the element? The unity of the body of Christ.

I take the last clause in the verse "made to drink into one Spirit" to refer to the believer's personal and individual appropriation of the Spirit's power and influence.

The main thought under the head "the immersing Spirit" is that of unity. Pentecostal unity is not man thought but Spirit wrought (Ephesians 4:3). It is not

unity of a grapevine. That is why the Establishment's drive for reunion is doomed to failure.

Finally, He is the

## ADMINISTRATING SPIRIT

First, in a general sense. Since the day of Pentecost the Holy Spirit occupies an entirely new position to that which He occupied previously. Upon Him devolves the administration of all the affairs of the Church. His oversight extends to the smallest details in the ordering of the Church. He holds all in subjection to the will of the glorified Head. He directs everything to the harmony of the Divine purpose.

Recognition of His sovereign authority will determine whether a church will be a unity or an anarchy, a fellowship or a mob. Particular forms of church government are secondary to an all-important recognition of His authority. Some churches are so run upon trade union principles that as far as the Holy Ghost is concerned they are closed shops. They have become so democratic as to forget the autocracy of the Spirit. Any form of government which accepts the sovereignty of the Spirit may be ideal.

At His ascension Christ took the place of power above. At His descent the Holy Spirit took the place of power below. Permeating the Church with His presence, He indicates His mind through the Word, the illumined mind and the operation of His supernatural gifts. A show of hands or a majority vote is not necessarily His guidance. The voice of the people is rarely the voice of God.

Particularly is the administration of the Spirit seen in ministry and government. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). In the beginning ministry was recognised as a Divine calling and appointment. Only God can make a minister. Colleges and Bible schools are not mass-production factories for the turning out of preachers, but training centres for those who are called (2 Timothy 2:2).

In Ephesians 4:8-12 the ascending Christ and the descending Spirit are seen in co-operative relationship in connection with ministry. In heaven Christ became head over all things to the Church, giving gifted men as gifts to His body. On earth the Spirit uses those men for the upbuilding of the body through the addition and perfection of regenerate souls.

Preaching the Gospel with the Holy Ghost sent down from heaven (1 Peter 1:12) means that one preaches with inspiration and authority. Without these, titles and outward adornments do not mean a

# SPIRIT IN THE CHURCH

Graham Street, Birmingham)

extraneous but essential. It is fundamental and not elemental. We have to keep it and not make it.

Reverting to the figure of baptism: it is a double figure. The use of the word baptism in classical Greek is interesting. Dyers used the term when they steeped goods in dye. Women baptised their wash when they *soaked* the articles. A debtor was said to be baptised in debt when he was *over his head* in debt. When a woman went to the well for water she dipped (baptised) her pitcher in order to fill it. This latter is an aspect of the pentecostal baptism which is not always grasped. We must be dipped to be filled. We must be in the Spirit and the Spirit must be in us.

Now apply the foregoing to the thought of unity. The believer must not only be immersed in the spirit of unity; the spirit of unity must be within. It must be the deep oneness of a life-instinct organism and not the lifeless symmetry of an organisation produced by legal ties. As one of our old preachers pithily put it: "The unity of the Church is not that of a bag of marbles but a bunch of grapes"—not the uniformity of a graveyard but the diversified

thing. Without the unction of the Spirit they represent a mere sacerdotalism which is as dead and ineffective as the stick which was laid by Gehazi upon the dead child (2 Kings 4:31).

As far as government goes, anarchy, strife and division are signs of the Spirit's absence. He is the author of good government and not of disorder and confusion.

Again, the worship in the Church is inspired by Him. Spiritual worship expresses itself in many ways and through many "forms." The worship in the

early Church was nothing if not spontaneous. They sang, they shouted, they praised. They stood to worship; they sat to worship. Their very offerings were looked upon as acts of worship. They were not forced to tithe, but their inward impulse enabled them to give *more than a tithe*—and they did it with a joy unspeakable and full of glory.

To attempt to fix forms beyond the simplest requirements would have meant the crowding out of the Spirit. The early believers were wise and left room for the Holy Ghost.

# CHURCH NEWS FLASH



## 3,000 CONTACTS IN "COMMANDO RAID"

Speaking at the annual fellowship meeting and tea at Elim Church, Salisbury, on Wednesday last week, Rev. W. J. Patterson (minister) said that steady progress had been made in all directions during the year. During a "commando raid," more than 3,000 homes had been personally contacted.

The financial report was presented by Mr. N. Coles (treasurer).

Reports of church activities were read by Mr. W. I. Sainsbury (secretary).

Missionary reports were given by Mr. C. Race and Mr. J. Pike; the Sunny Hour report was given by Mrs. A. J. Coleman; Mr. C. Race spoke of hospital visiting; and the Crusader report was given by Mr. J. Cave.

Since the departure for Tiverton of Mr. Len Cave, the Bemerton primary Sunday school for the under-sevens has been carried on by Mr. J. Cave and Miss E. Cave.

The Salisbury Sunday school report given by Mr. F. Jeffreys (superintendent) stated that more than 125 children had been on the school records—including sixty-five children from Bemerton Heath.

*Salisbury Journal.*

## BLESSING AT SCARBOROUGH

It is with pleasure that we report blessing at Scarborough. The past two months have seen the annual fellowship meeting and the Easter convention, in addition to two unexpected but very pleasant and blessed visits of Elim ministers. The speakers at the convention were Pastors G. N. Backhouse and A. D.

Hathaway, and comments from Elim and other friends have been most encouraging. Great gratitude must be expressed to the two ministers for their zealous, faithful and inspiring ministry. Pastor T. W. Walker was in the chair. Pastor F. A. Lowman ministered at the Thursday service following the convention, and it was a joy to welcome Pastor and Mrs. J. L. Timbrell on the Sunday, when Pastor Timbrell ministered in word and song.

At the recently held Sisterhood rally Mrs. A. D. Hathaway ministered with great acceptance, and support was given by many Sisterhoods in this area.

## SHEFFIELD ASSEMBLY

Great blessing has fallen upon the Sheffield assembly during the recent meetings, which included Mothering Sunday (when the mothers of the church took part in song and testimony), the visit of the Sparkbrook choir, and Pastor F. B. Phillips with the Elim films quickening our missionary interest.

Our Easter convention, with special speakers, Pastors C. J. Watkins, E. J. Jarvis and A. G. Burgess, was very blessed. Their varied ministry brought us into rich contact with our beloved Lord. We thank these brethren for their contribution to our Easter convention.

On Easter Sunday afternoon a cradle roll and daffodil service was held, when Easter eggs were presented to the babies by Auntie Betty (Mrs. H. Hulme).

Pastor R. B. Chapman convened the meetings, which were very well attended.

*C. J. LADLOW.*



## FINCHLEY

Great blessing accompanied the ministry of Rev. Samuel Gorman at our pre-Easter meetings. The largest congregation since the King Street Church opened four and a half years ago packed the building for the Saturday rally. Pastor Neville West united his pianistic and artistic ministry with that of brother Gorman to the appreciation and spiritual blessing of the congregation. The blessing of God was evident throughout the week-end, and His anointing was upon all who ministered in word, song and deed. For this breath of heaven we return thanks to Him.

## SOWERBY BRIDGE PRIZEGIVING

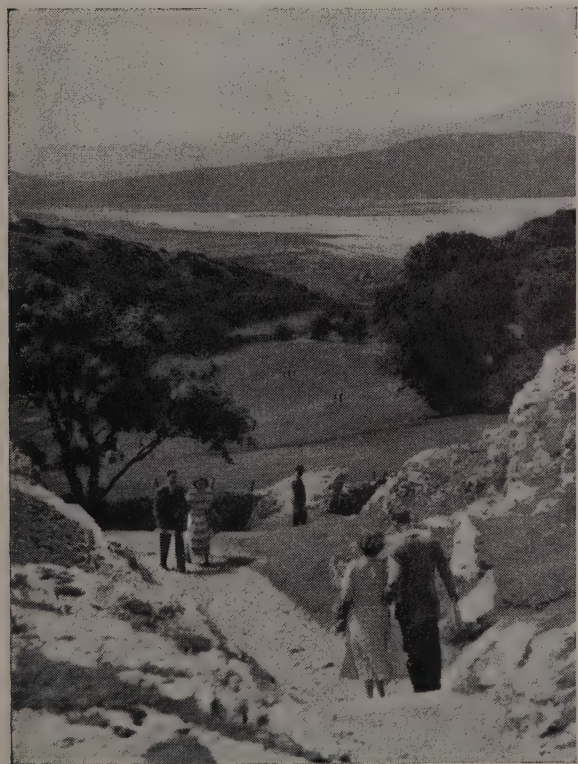
The Sunday school prizegiving this year marked another twelve months of activity among the children. The service was convened by the Sunday school superintendent, Mr. W. Hargreaves, and prizes were presented by Rev. A. Hathaway, B.A., the editor of the *ELIM EVANGEL*.

Prizes were also presented to the top boy and top girl in the Sunday school examination for the previous year. The scholars now eagerly await the

prizes for this year's examination, and in the meantime the teachers and the superintendent go on teaching the truth of the Scripture, knowing that His word shall not return unto Him void, but it shall accomplish that which He pleases.



*Scholars and teachers of the Sowerby Bridge Sunday school.*



## ***Did you know you still have time . . .***

*(but only just—if you write without delay)*

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*The dates ? MAY 25th to 29th. Book your accommodation now by writing to Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham 30.*



## *The Tithe — a blessing or a blight ?*

asks G. H. Clement

**C**HRISTIAN stewardship involves time, and talent, and tithes; many Christians willingly offer the first two, but are negligent of the latter. But this negligence is frequently not recognised as such. They insist that because Paul said the Christian is to give as the Lord prospers him that leaves the matter entirely to their discretion. They refuse to bind themselves to the Old Testament system of tithing. They are at liberty to give much or little without condemnation, they maintain.

Occasionally one meets a Christian who says that, seeing we belong entirely to the Lord, and all that we have is His, it is wrong to limit oneself to only a tenth of one's income. But the insincerity of some who make that statement is revealed in the fact that they never give anything like a tenth of their incomes!

Just what is the right attitude of a Christian toward the subject of the material support of the work of the Lord? In every church there are numbers to whom the question of giving is bothersome. They would rather not consider it too seriously. Among them are folk who do not realise what God expects of them. Others are just plain careless in the matter of the stewardship of money. Some are deliberately selfish; and they are the folk who resent being reminded of their obligations, and who criticise most severely anyone who dares to speak on this topic. There are those who know what they should give, but they come first, and they offer God what is left—which generally is not very much. Others are growing weary in well-doing and are gradually appropriating to themselves God's rightful portion. But the truly consecrated Christian gladly acquiesces in the ownership of His Lord of all he possesses, and, realising his responsibility, gives regularly and systematically to the local and foreign propagation of the Gospel.

Everyone knows that in civic affairs we must all be taxed in order to maintain necessary services which are mutually enjoyed. Such taxes are levied

by our officials, and we pay them. The consecrated Christian knows that the expenses of the kingdom of God, such as supporting the church and missionaries, sending forth the Scriptures and tracts, and the like, require the levying of a voluntary tax on our incomes. He gladly does this by way of the tithe and gives the amount to the sacred treasury of God through His chosen agencies.

Paul has a great deal to say about Christian stewardship. He makes it unmistakably clear that it is not enough for a man to have great faith, or to be fluent in speech, or to have a great grasp of Scripture, or to be diligent in service and abounding in love, if he does not also abound in Christian giving (2 Corinthians 8:1-15; 9:1-15). He also gives us the clearest directions on this topic. "Now concerning the collection for the saints . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:1, 2). As one teacher has pointed out, that statement tells us that we are to give regularly, systematically, personally and proportionately. There is an agreement among most believers that the tithe is a good starting point for our offerings. It is the minimum, but not necessarily the maximum.

Some teachers insist that the tithe is more a blight than a blessing. A blight, according to one meaning of the term, is any evil influence which checks growth and brings to naught plans, hopes or prospects. Some teachers tell us that by teaching the tithe we encourage the selfish use of the remainder. We should, they say, insist that in the light of Christ's redemptive work all we have belongs to the Lord, and not merely one tenth. They say that we should seek guidance in the use of every cent we earn, and not think that because we give one tenth we can live luxuriously on the remaining ninety per cent. They maintain that missionary enterprise, as well as the work of the Gospel in the homeland, has been greatly hindered and curtailed by Christians who have given only their tenth to the Lord's ser-



vice. Therefore the tithe has proved a blight rather than a blessing, they conclude.

But because a Christian keeps one day in seven as holy unto the Lord, does that give him liberty to use the other six in selfish living? No, indeed! By his keeping the one day in seven holy he finds that he is guided by the Lord throughout the other six. Because he sanctifies the one day, the other six are blessed of the Lord. "A Sunday well spent means a week of content" is not merely doggerel; it is a proved fact in the life of every devout believer. So it follows that as we give one tenth to the service of Christ we are guided by the Lord in the use of the remainder. Many Christians as soon as they receive their pay envelopes remove from them the tithes and place them in their church envelopes for the support of the local work and their missionary activities. Perhaps the next day's mail brings an appeal for support of some worthy Christian project. The Spirit will move them to respond, and they send financial assistance to this work. They thus are led to give as the Lord has prospered them. This guidance is made possible because they first laid aside systematically their tithes. In many cases the tenth is real, sacrificial giving. The Lord, who declares that he who neglects his own household is worse than an infidel (1 Timothy 5:8), never prompts us to give above that which we are able. God never intended the tithe to be a yoke of bondage to the dependent child of God.

No God-guided child of the King of kings who diligently tithes his income has ever lived self-indulgently on the remainder. Frequently the Lord prompts him to increase his giving to one fifth, or one third, and a few of God's noblemen who have been entrusted with much of this world's goods have been led to give ninety per cent and more, and live on the remainder. But in every case that I know of the givers started systematically with the tithe. I am sure that if they had not they would not have been able to prove that God blessed them in proportion to their offerings.

Every pastor knows that if each of his members gave one tenth of all he received it would not prove a blight to the work of the church or to its missionary vision, but an unspeakable blessing. Every missionary agency would rejoice in the prospect of every Christian in the land giving his tithe to the propagation of the Gospel.

If everyone were obedient in tithing, there is absolutely no doubt that the Church would continually thrive, missions would be cared for, God would be honoured and the coming of Christ hastened. Thus tithing must be considered an unqualified blessing.



## Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the crossword answers.

*Across*—1 Jerusalem, 6 water, 9 ive, 10 ali, 11 day, 12 one.

*Down*—1 John, 2 room, 3 lot, 4 many, 5 witness, 7 wind, 8 fire.

I hope you enjoyed the crossword. I know by the requests I get that some of you like them a lot, so there will be another one soon.

Say, do you know what this week-end celebrates? Why, it's Whitsun, and it celebrates Pentecost.

Hundreds of years ago God first gave the holiday to His chosen people, the Jews. Isn't God good, the way He gives holidays? Of course a holiday is really a holy day, when we enjoy the goodness of God. In Exodus 23, Leviticus 23 and Deuteronomy 16 you can read about the feast of Tabernacles at the end of harvest, fifty days after the feast of the Passover. It is ever so interesting—well, the Good Book always is when we read it. But in the New Testament Pentecost has a new meaning, for it was on that day that God sent the Holy Spirit.

You see, Jesus had gone back to heaven, promising to send the Holy Spirit provided the disciples waited in Jerusalem. In a very large upper room in Jerusalem they gathered together to pray. Jesus' mother was there, and so were some other women, as well as men—in fact there were about 120 altogether.

After a few days it was Pentecost, and on *that* day the disciples heard a sound—like a mighty wind from heaven. Jesus had kept His promise, God had sent the Holy Spirit. Tongues of fire appeared over their heads, and they all began speaking languages they did not know. The Holy Spirit was speaking through them.

Full of power, the disciples flung open the doors and went out, speaking loudly as the Holy Spirit enabled them.

The noise was soon heard, and people came running to see what was happening.

What a day that was. I'll tell you about it next week.

Cheerio for now, and God bless you.

BERNARD.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, May 18th.** Ezekiel 37 : 15-28.

"And the heathen shall know that I the Lord do sanctify Israel" (v. 28).

The work of restoring Israel, fulfilling prophecy and bringing the Gentiles to Christ is God's work. Slowly, surely He is working out His great purposes and will glorify His name in due season. Our business is to find out the Lord's will for us and then diligently and faithfully to do our part in His great scheme of things. As for the ungodly, God will be glorified in their midst and they shall know of God's work as seen in God's blessings upon Israel and the Church.

**Tuesday, May 19th.** Ezekiel 38 : 1-16.

Gog and Magog—prince and people—are the names of some hostile power which is to afflict the people of God in the last time. God says to Gog, "I am against thee" (v. 3). What a contest! God versus Gog—and God will win. God is not interested in the possibilities of defeat; for Him, in all these contests, they do not exist. What a comfort to know that in all the conflicts of life we have with us an all-victorious Lord, a Saviour who cannot lose, a Master who will always cause us to triumph if we abide in Him.

**Wednesday, May 20th.** Ezekiel 38 : 17-23; 39 : 1-7.

Here we read of the anger of God—not as the anger of man, selfish, impulsive, irresponsible, but righteous anger. God's anger flows from His justice, and His justice has its source in His love, for God is love. Justice is reckoned among the sterner attributes of God's love, but it is essential to the filling up of the entire circle of moral perfections. Although solemn and awful, and sometimes inexpressibly terrible in its exercise, it is nevertheless one of the glorious modifications of the love of God. Love without justice could not be true love. God's love is not weak, sloppy, sickly sentimentalism, but grand, noble, perfect, lovely to behold in its balance and diversity of expression.

**Thursday, May 21st.** Ezekiel 43 : 1-12.

Ezekiel, here and on other occasions, saw the glory of the Lord. In many ways and at various times God has revealed His splendour to us, but never as wonderfully as He has done in the Cross of our Lord Jesus Christ. Of all things we do about the Cross, God does not want us to react in terms of pity. There on the Cross Christ did something majestic, something magnificent. Adore if you will—but do not pity. Ezekiel was moved to the very depths of his being by these glorious visions he saw, then he went out to serve God to the best of his ability.

**Friday, May 22nd.** Ezekiel 47 : 1-12.

The river flowed from the house of God, ever increasing in influence and blessing. Everywhere it went there was healing. On the day of Pentecost there flowed from the sanctuary of the Lord the life-giving influence of the Holy Spirit like some great and powerful river. Beginning at Jeru-

salem, it flowed on to Judæa and Samaria and on to the uttermost part of the earth, and flows on down to this day. All who plunge beneath its waters find salvation and deliverance and, like Naaman of old, leave the cleansing flood new creatures. Israel's future blessing, as foretold by Ezekiel, flows from the throne of God, and so does God's blessing on the Gentiles.

**Saturday, May 23rd.** Revelation 1 : 1-20.

How magnificent is this personal appearance of the Son of man. John was in exile, but he was also in the Spirit on the Lord's day and saw this amazing vision. No matter what our outward and physical conditions may be, inwardly we can be in the Spirit and in a place of blessing and see the Lord in His beauty. Here our Lord is presented as the majestic one who walks amid the churches on earth; His flaming eyes searching all hearts; His reproving words like a sword; but His long robe telling of His powerful intercession for their help as the Royal Priest.

**Sunday, May 24th.** Revelation 2 : 1-11.

The Lord walks amid the lampstands, and has close personal contact, observing the state of the heart, not judging by outward appearances—"thou hast left thy first love." Let us pause to see if we have done the same thing, and if so let us repent here and now. Then let us move on to the promise to the overcomers; we are told that they shall eat of the tree of life, which is in the paradise of God. We overcome as we abide in Christ, who is our High Priest and who is able to save us to the uttermost.

## A Taste of Honey (continued)

The Word of God is compared to honey. Honey, if it is added to or put with something that is bitter, will take away a great measure of bitterness. How wonderfully the Word of God takes the bitterness out of the heart and fills with peace and contentment. Naturalists affirm that honey is good to dissipate and dissolve swellings and tumours, that its healing qualities serve for a number of purposes. The Word of God can eradicate sin and cleanse the soul. Think how it appeased the hearts of the three thousand who believed when Peter preached on the day of Pentecost.

Many physicians advise that a little honey every day is good. A daily portion from the Word of God stimulates the soul against all ills. Learn, Christian, with the industrious bee, to gather some honey out of every flower of God's Word.

The worker bee's life is dedicated to one cause: producing honey. The Christian should dedicate his or her life for one cause: the *cause of Christ*, to spread the Gospel abroad, give the world a *taste of honey*.

Then the ungodly will be convicted of sin, righteousness and judgment and turn to God in true repentance. Then they will *taste* and see that the Lord is good. "Blessed is the man that trusteth in Him" (Psalm 34:8).



# COMING EVENTS

(Please pray for these services)

**ABERYSTWYTH.** May 23, 24. Elim Church, New Street. Visit of H. Burton-Haynes (President-elect). Sat. 7, Sun. 11.

**FINCHLEY.** May 23, 24. Elim Church, King Street (off Church Lane), East Finchley. Sunday School Anniversary Services. Speaker: Uncle Arthur (East Ham). Sat. 7, Sun. 3 and 6.30.

**SOUTHAMPTON.** May 30. Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

**SOUTHAMPTON.** May 31. Elim Church, Park Road. London Crusader Choir, 11 and 6.

**VAZON, Guernsey.** May 31. Elim Church, Vazon. Sisterhood Anniversary celebrations. Speaker: Mrs. C. Moore (late Yeovil). Convener: Mrs. Henry W. Fardell. Sun. 10.45 and 6.

**WOLEY CASTLE.** May 30—June 1. Elim Church, The Square. Missionary week-end. Special visit of F. B. Phillips with missionary films. Sat. 7.30, Sun. 11, 6.30 and 8, Mon. 7.45. Speaker, Sun. 6.30, J. Leslie Ashwood, ex-missionary to Mary Slessor country.

## WHITSUN CONVENTIONS

**BALLYMONEY.** May 16-20. Elim Tabernacle, Edward Street. Annual Pentecostal Convention. Speakers: F. R. Lomas (Newtownards) and T. W. Thomson (Belfast). Sat. 3.30, 6 p.m. Open-air on Diamond, 7.30 Revival Rally in Town Hall. Sun. 11.30, 3.30 and 7.15. Week-nights at 8. Opportunities for those seeking baptism in the Spirit and Divine healing.

**BARKING.** May 16-18. Elim Church, Ripple Road. Speaker: H. W. Greenway. Films of African mission fields. Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30.

**BATH.** May 16-18. Elim Church, Charlotte Street. Speakers: A. V. Gorton (Bournemouth) and L. W. Green (Caerphilly). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**BIRMINGHAM.** May 16-18. Annual Midlands Whitsun Convention. Speakers include W. J. Maybin and John Woodhead. Opportunity for those seeking Divine Healing and the Pentecostal Baptism. Sat. 7 in the Elm Church, Graham Street. Whit-Monday 3 and 6.30 in the Carrs Lane Church.

**CAMBERWELL.** May 17, 18. Elim Church, Benhill Road, off Camberwell Church Street. Speakers: S. Gorman, Mrs. Gorman and R. Jones (Bristol). Sun. 11 and 6.30, Mon. 3.30 and 7.

**CLACTON-ON-SEA.** May 16-18. Elim Church, Hayes Road. Speakers: J. Lancaster and G. M. Swift. Sat. 7, Sun. 11 and 7. Whit-Monday at 3 and 6.30 in the Brotherhood Hall, St. Osyth Road (kindly lent). Refreshments between services on Monday.

**COULSDON.** May 18. Elim Church, Chipstead Valley Road. Whit-Monday evening convention conducted by Guildford Elim assembly. Speaker: G. M. Porter. 7.

**HASTINGS.** May 16-19. Elim Church, Central Hall, Bank Buildings. Guest speaker: T. H. Stevenson. Convener: Frank Shadlock. Sat. 7, Sun. 11 and 6.30, Whit-Monday 3 and 6.30, Tues. 7.30. Cups of tea provided on Monday.

**HOVE.** May 16-18. Elim Church, Portland Road. Speaker: J. McBurney, supported by Worthing and Ealing choirs. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30.

**LEICESTER.** May 16-18. Elim Church, Narboro Road Junction. Sunday School Anniversary. Speaker: S. Beresford. Sat. 7.15, Sun. 3 and 6.30, Mon. 3 and 6.30.

**LEIGH-ON-SEA.** May 16-18. Elim Church, Glendale Gardens. Whitsun Convention and 38th Church Anniversary. Speakers: H. Burton-Haynes (President-elect), G. Wesley Gilpin (Dean of Elim Bible College) and Miss Ruby Grimwade (Elim missionary just home from Congo). Sat. 7, Sun. 11 and 6.30, Whit-Monday 3.30 and 6.30 in the Wesley Church, Elm Road (kindly lent). Cups of tea between services on Monday.

**MALTON.** May 16-18. Elim Church, Greengate. Special speakers: A. R. Boston (Scunthorpe) and G. Rutherford (Durham). Sat. 7, Sun. 10.45 and 6, Mon. 3 and 6.30. Cups of tea between meetings on Monday.

**PLYMOUTH.** May 16-19. Elim Church, Notte Street. Speakers: Jack Newman and Ray Hodge. Convener: F. A. Hodge. Sat. 7.30, Sun. 11 and 6.30, Whit-Monday 3 and 7, Tues. 7.30.

**SALISBURY.** May 16-18. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

**SOUTHAMPTON.** May 16-20. Elim Church, Park Road. Speakers: H. Shaw, G. N. Backhouse and Russell Richardson (Canada and U.S.A. international evangelist). Accommodation available. Write Rev. C. Brookes, Elim Church, Southampton. Sat. 7.30, Great Missionary Demonstration. All nations represented. Come and help clear the missionary deficit. Special offering. Sunday 11 and 6.30, Monday 3 and 6.30 (tea provided between meetings), Tues. and Wed. 7.30, Holy Ghost meetings.

**VAZON, Guernsey.** May 17-21. Elim Church, Vazon. The Channel Islands Whitsuntide Convention. Speaker: David J. Ayling (Newcastle). Convener: Henry W. Fardell. Sun. 10.45 and 6. Whit-Monday United Rally at Eldad Elim Church 7.30, Tues., Wed., Thurs. 7.45 at Vazon.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

**Bonsall Holiday Camp,** Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

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**St. Leonards-on-Sea.** Mt. Carmel Christian Guest House, 33 De Cham Road; close Elim Church, shops, sea, bus; Bible reading, family prayers. Hastings 3058. C.124

**Walton-on-Naze.** Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

## BIRTH

**Wrigglesworth.** On April 22nd, to Cyril and Mollie Wrigglesworth; God's gift of a son; a brother for Michael.

## MARRIAGES

**Bothwell : Lucas.** On March 30th, at the Elim Church, Jersey, C.I.; Hugh Bothwell to Pearl Dorothy Lucas. Officiating minister: P. Watson.

**Holt : Bradley.** On March 21st, at Elim Full Gospel Church, Macclesfield; Jack Holt to Eileen Barbara Bradley. Officiating minister: P. J. Brewer.

## DEDICATION

**Peover.** On April 19th, at Elim Full Gospel Church, Macclesfield; Stephen Peover. Officiating minister: P. J. Brewer. C.125

## WITH CHRIST

**Barker.** On April 11th, Mrs. Ethel Barker, aged 50, of York. Officiating ministers at funeral: J. Woodhead and R. B. Chapman.

**Hutchinson.** On April 25th, Mrs. F. Hutchinson, aged 71, of Elim Church, Hove, died suddenly. "Blessed are they that die in the Lord." Officiating minister at funeral: J. J. Way.

## MISCELLANEOUS

**"101 Ideas for Young People's Meetings."** Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks. C.116

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 21

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MAY 23rd, 1959



Photo by

Charles Bean

**JESUS SAID:**

*“ I will make you . . . fishers of men ”*

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 4. Chapter 1:7-9

**I**N our previous study we noticed that the believer sometimes suffers trials in this present life. These seasons of trial are a great test of our faith, which in itself is precious in the sight of God, more precious than gold. It is the desire of God that our faith may triumph and be found unto honour and glory at the return of Jesus Christ. Let us at all times keep uppermost in our minds the thought that Christ is coming again, and that at His coming we desire to be found active in the fight of faith. Remember that it has been by faith that men have pleased God all down the ages, and that "without faith it is impossible to please Him" (Hebrews 11:6).

### 1. IN THIS PASSAGE IS DESCRIBED AN INTIMATE RELATIONSHIP

"Whom having not seen, ye love" (v. 8).

Some of us will remember having read about the pen-friendships which became very popular during the war years. People who had never seen each other, and had no immediate prospect of meeting one another, wrote letters and by this medium became acquainted with each other. Sometimes these pen-friendships ended with the ringing of wedding bells. Now in a much more wonderful way we have become acquainted with our Lord Jesus Christ and He has become precious to us. We have fallen in love with Him. We have not seen Him, yet He means so much to us. We have felt His wonder-working power in our lives. With joy we read the scriptures which tell us of His great love for us, and rejoice to know that He has a great future prepared for us. At present we see through a glass darkly (1 Corinthians 13:12). Now we come and say with the hymn writer, "With faith's warm finger, through the veil, I seek to touch Thy hand." We cannot comprehend what it will be like when we see Jesus face to face, but we can say now that we love Him, though we have not seen Him. This is a very sweet and intimate relationship which exists between Christ and the believer.

### 2. THERE IS ALSO DESCRIBED HERE A LIVING FAITH

"In whom, though now ye see Him not, yet

believing, ye rejoice with joy unspeakable and full of glory" (v. 8).

It does seem that many people today are without faith. They know not what to believe and yet feel that they need to believe in something or someone. On the other hand, we meet people who just give a nominal assent to a series of doctrines which have no real meaning to them whatsoever as far as their individual life is concerned. But the real believer who has had an experience of the saving ability of Jesus Christ, and has proved His power in the everyday life, is full of joy and peace. Christ is a reality to him. We who believe in Jesus Christ to such an extent that we have personally committed our lives to Him have found that heaven's peace and blessing rest upon our daily life. The joy and blessing Jesus Christ gives to us cannot be compared with anything we know of earthly joys. That which Christ gives is unspeakable, it is beyond the ability of this world to give or to know it. Only by personal faith in Jesus Christ can this joy and glory be known. This living faith renders all things possible to the believer.

### 3. LET US SEE HERE ALSO THE GLORIOUS CLIMAX OF FAITH

"Receiving the end of your faith, even the salvation of your souls" (v. 9).

We are loving Jesus Christ intensely, though we have never seen Him, and because of this we already enjoy what is the end of our faith. You see, we are not going to be saved, or merely hoping to be saved, we are saved already. This is our assurance and certainty. The goal of our faith is the salvation of our souls, but we are even now the happy participants in this joyous experience. It is not, therefore, presumption on our part to affirm that we are saved, as some suggest, neither are we arrogant when we affirm that we have eternal life. Our assurance is the simple outcome of our love for Jesus Christ and our personal faith in Him. As we live today in a world full of uncertainties it is wonderful to be certain of this one thing, we know we have eternal life through our relationship to the Lord Jesus Christ. We are well able to say with the apostle Paul, "I know whom I



have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

If then our present experience is that of "heavenness through manifold temptations," let us not allow

these things to rob us of the pure joy and blessing which are ours through our faith in Christ and our relationship to Him, knowing that no matter what our experience now is we are certain of our salvation, in which even now we greatly rejoice daily.



## Women's Column

By Gladys Gorton

### MAKING ONE'S WILL

**A** NEIGHBOUR called to inquire whether we would witness her husband's will, so my husband and a friend who was with us went along to do what was necessary. Strange to relate, many times recently since then we have heard about people's wills.

A daughter urged her mother to make out a fresh will, as there was in it that which she thought was unsatisfactory, especially toward her other sister. The mother procrastinated and the time came when she lay dying. She asked a person whom she fully trusted to make out a fresh will for her and she signed her name, believing that all was well for both her daughters, but alas, they were robbed of the whole of their mother's capital. It went to another source which used it for the world, whereas the daughter who urged her mother to make out another will would have tithed—at least—upon it for God's work.

"Do you know Mrs. — died and did not leave a penny for the Lord's work?" somebody asked me, and went on, "I can't understand it, being so long in Elim, receiving so much blessing from the Lord and leaving thousands to some distant unsaved relations, who will squander it in drink and pleasure." About the same time another told of a Christian woman who had no family and died without leaving a will. The house in which she lived was sold for over £3,000. That would have covered our missionary deficit!

"Dear," a husband said to his wife, "we ought to make our wills. We did during the war I know, but we must do it again. Our money is the Lord's,

and if anything happens to us jointly the whole of it must go to His work."

Whether you have little or much in the way of earthly possessions, rightly it is the Lord's. Supposing anything should happen to you, have you considered how much you will designate to His work? As a car cannot go without petrol, so the cause of Christ cannot advance without finance.

Not so long ago I was walking along one of London's famous streets where many Christian bodies have their headquarters. My acquaintance informed me that some are seriously curtailing their activities because of lack of finance. In past years legacies had been their mainstay.

Surely we are as responsible to God for what happens to our money after death as we are for what we do with it while we live. *Your* money may be the means of bringing many to Christ.

David prepared with all his might before his death for the building of the temple. Besides this he gave abundantly of his own private means, which he could have willed to his family (1 Chronicles 29). Take heed; one day we all must give an account of our stewardship before God. In life, in death, make your money count for God.

## IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

WEDNESDAY, MAY 27th, 1959, at 10.15 p.m.

(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. T. W. Walker (Scarborough)

Subject: "The widow's mite"

Music and song by

Anton Marco (tenor), with strings, organ and piano

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the IBRA Listeners' Federation. The annual subscription is £1. Gifts towards this great world-wide missionary radio enterprise are urgently needed. Send your gifts to Elim Radio and Music Department at Headquarters.

*PRAYER is requested for a believer  
in hospital with bronchial asthma  
and general weakness.*

# EDITORIAL —

## ELIM CONFERENCE

**F**RRIENDS from all over the British Isles will be gathering in a few days' time at Llandudno for Elim's first Annual Conference in the principality of Wales. Recent years have seen a welcome expansion in the scope and influence of our conferences. From being originally limited to ministers, the confines have been extended to include lay representation, and now all members are privileged to have a share in the Wednesday morning Communion service and the general session which follows this, as well as the splendid public meetings which now fill each evening of conference time.

How often holidays are limited to the refreshing of the body, but leave so much to be desired from the spiritual angle. Those who have been able to plan their holidays in conference week in Llandudno will have the double blessing of being refreshed in every way, spiritually as well as physically. From those who cannot be with us we would enlist prayer support, that this may be the most blessed and profitable conference yet, and that Llandudno may feel the impact of pentecostal power and blessing, and many be brought to know the Saviour.

We cannot forecast the weather (though so often conference week has been exceptionally fine and warm for the time of year), but we can be sure of "heavenly sunshine" as well as "showers of blessing."

## DROPPED BRICKS!

Indiscretions in speech are a common failing of humanity. Cabinet ministers are not exempt, it seems, from the general rule, judging by the storm that has been raging over the controversial words spoken by Sir David Eccles at a party in Hanover, in which he praised the German element in our blood and that of our monarchy. Following hard on this came the much-criticised words of Lord Montgomery on American leadership, spoken in a television programme screened in the U.S.A. Which all goes to show that James was right up to date in his remarks about that troublesome little member the tongue! "I dropped a brick," confessed the President of the Board of Trade, hastening to add that the meeting was a private one where "off-the-cuff" speeches were the order.

How rightly the scripture warns us to be "swift

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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to hear, slow to speak, slow to wrath." Wise indeed are those who refuse to be drawn out in conversation and, especially in public, speak only after careful and deliberate thought.

Read sermons, like read prayers, can be very lifeless, and may effectively preclude the operation of the Spirit; but what an edifice could be constructed from the "bricks" dropped by those who have wrongly interpreted the text "Open thy mouth wide, and I will fill it." While there must be room left for the moving of the Spirit, the general tenor of Scripture does not exalt the impromptu, but rather we are exhorted, whatever our ministry, whether in the pulpit, open air or Sunday school class, to wait on our ministry that our words may be of edification, exhortation and comfort. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth" (2 Timothy 2:15), says Paul to young Timothy as he advises him concerning his service for the Lord. These are words to which we all do well to take heed.

## COMING EVENTS

No charge is now made for these announcements, but it would be appreciated if they were sent direct to the editorial office: 28 Silverhill Road, Bradford 3, Yorks. They should reach this office two weeks before the publication date to ensure insertion. Notices of births, marriages and deaths should be sent to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Chinese assessments

An estimated 20,000,000 persons were killed by the Chinese Reds in eight major campaigns, another 25,000,000 were condemned to serve in "labour reform camps," and another 33,000,000 were taken into custody for the purposes of "thought reform."

*This is liberty in chains. Liberty, question mark, for those who remain to survive those who have died, or die daily in slave camps.*

## Indian calendar

The Government of India has ruled that Christian churches henceforth must use two calendars to register births, marriages and deaths. The Saka calendar, which starts from A.D. 78, the accession date of an Indian emperor, must be used as well as the usual Gregorian calendar.

*One of many steps to eliminate the influence of Christ undoubtedly.*

## Buying your way out

Youths may now buy their way out of Red China for about £60 according to a Nationalist Central News Agency report. Formerly they were prohibited from leaving because their labour was needed, but the Peiping régime has ruled that a youth may exit from the mainland if he donates about £60 worth of farming tools "to work in his place."

*This is plainly leaving a wide gap in the Bamboo Curtain. All right if these young men have caught sight of real freedom, and are not afraid of being bamboozled.*

## Curbing delinquency

A plan has been launched by a parent-teacher association in Williamsport, Pennsylvania, U.S.A., to place illustrated copies of the ten commandments in the city's public schools. The idea for the plan was fostered by a judge and a special committee that studied juvenile problems.

*Undoubtedly the knowledge of the laws of God and the commands of God will be the best deterrent to sin of any kind. It only needs the conviction of the spirit to be with it to transform the delinquents.*

## Cabarets banned

A city council in the Philippines has passed a law banning cabarets and dance halls as public entertainments. This was the result of a joining of civic and religious leaders in an effort to reduce juvenile delinquency and broken homes.

*But in this "Christian" country there is more and more agitation for the opening of such places on Sunday, of all days. A sure sign of spiritual decadence.*

## Formosa and Quemoy

Protestant congregations in Formosa have raised £750 for relief work on Quemoy Island, where shells from Communist China continue to fall every other day, causing great suffering and loss of life. Part of the money will be used to repair the Protestant church on the island.

*Not exactly a Communists' paradise on Quemoy.*

## Expansion

If we were successful in adding 129,600 people to the Church every 24 hours there still would be as many unchurched people in the world as ever. The latest estimate from the United Nations tells of a net gain of 129,600 in the world population during every 24-hour period.

*So unless the Christian Church makes converts at the rate of 129,600 per day in all the world we are losing the battle.*

## Indonesia

The Indonesian Ministry of Religious Affairs recently reported that the number of Christians in the island nation has increased from 4,500,000 in 1950 to 6,000,000 at the present time.

*One and a half million converts in about eight years. Now at that rate of progress, proportionately, we should soon catch up on an increasing world population.*

## New kind of university

The Soviet Union has opened a university of atheism in Ashkhabad, capital of its central Asian republic of Turkistan.

*Another fleece falls off!*

The Roman Catholic Bishop of Bilbao, in Spain, says that Protestants are "more and more extending their tentacles" in his province. It is, he says, a "serious and alarming position." Some Catholic homes, he claims, have been visited by non-Catholics who left religious literature. He reminded Catholics to "keep him fully informed" regarding such activities, since proselytising is illegal in Spain.

*The venerable bishop is having to watch his p's and q's. Good for the Protestants, and good for the Catholics too, if the literature is of the right kind.*

## Japan

On January 1st, 1958, Japan had 91,000,000 people with Tokyo (8,500,000) acclaimed as the world's largest city. There are 45,500,000 Buddhists and 39,000,000 Shintoists. Roman Catholics are 227,000, with 671 churches. Protestants and other Christian societies are on the increase.

## Australian crusade

During the Billy Graham crusade in Australia the total attendance for the first two weeks reached just under 400,000. Decisions registered reached a total of just under 14,000.

Latest news just to hand regarding the New Zealand crusade records audiences of 60,000 at Auckland, nearly 40,000 at Wellington, and 35,000 at Christchurch. 4,200 decisions were registered at the week's campaign at Wellington.

*Heartening results from the ministry of this anointed servant of God, and encouraging to all who are praying for worldwide revival in view of the imminence of the return of the Lord Jesus.*

## Popularity of King James Version is defended

Officials of the International Council of Christian Churches have risen to the defence of the King James Version of the Holy Scriptures and have declared that it is still far ahead of any other version in total sales and distribution. They deny that it is rapidly going out of style. They singled out for special criticism a recent story by Claire Cox, released by the United Press International, which lauded the new Revised Standard Version of the Bible as the more popular.

Dr. Carl McIntire, president of the International Council, pointed out that all attempts to "doom" the King James Version are premature and unwarranted. He said that during the six-year period 1952 to 1957 only 6,500,000 copies of the new Revised Standard Version were distributed. He declared that 8,000,000 to 10,000,000 copies of the King James Version are distributed in the U.S.A. every year by one retail agency alone, and added that there are approximately ten major Bible distributors in the country.

## Australians asked to pray for rain

Australians were urged by the Australian Inland Mission recently to pray for rain to relieve drought-stricken areas. The call to prayer was issued in nation-wide broadcasts which asked that all who believe in God pray "that the God-given rains may come to those areas of the inland now threatened with the ravages of drought."

*In south-west Queensland alone over 200,000 sheep and cattle have perished in the two-and-a-half-year drought.*

## Eskimo sacrifice

Eskimos who are members of Lutheran mission congregations in Alaska have sent part of their dried fish reserve as their contribution for Hong Kong refugee relief as part of a Lutheran World Federation service programme under which millions of pounds of goods are distributed annually to needy people in many countries. The figure for last year was 121,000,000.

*With the low standards of Eskimo living this represents a true sacrifice on behalf of others.*

## Re-education of prisoners

The New York City Department of Correction has made arrangements for special showings of a series of religious films, ordinarily seen on television, as part of the religious treatment phase of its rehabilitation programme for prisoners.

*Evidently re-education as well as rehabilitation is considered necessary and we hope the films chosen are of the positive type and not the milk-and-water ones, and present Christ to these prisoners.*

# THE DIVINE OBJECTIVE

By E. C. W. Boulton

*"I . . . brought you unto Myself" (Exodus 19:4)*

*Unto Himself! Such is God's wondrous plan,  
No less can satisfy His heart or that of man;  
Into the depths of darkest night He plunged,  
That all sin's awful stain might be expunged.*

OUT of the bondage of Egypt! Yes, but though this was part of the prearranged plan of God it was not the ultimate goal that He had in view—the lesser deliverance from Egypt foreshadowed the greater deliverance of Calvary. The splendid climax of the Divine purpose is seen in this precious word above, and re-echoed in the words of Peter in the centuries to follow, namely "that He might bring us to God." It is a goal which, all through the ages, God has ever kept in sight, a course from which He never swerves, "unto Myself!"—the irrevocable and inescapable purpose of the Eternal, sounding again and again throughout the symphony of redemption, that melody of Divine love and grace which is never silent. "They shall be Mine in that day that I make up My special treasure." Whatever the cost! However great the opposition to the will of the Almighty, "no thought of His can be thwarted."

This may be the meaning of those mysterious and baffling happenings in the life of the believer—to loosen the human hold upon things that threaten to come between the soul and God, and prevent His possession of the throne within; to wean the heart from every rival attachment or allurements, until at last satisfaction is found in none but Himself, and in the process to make us like unto Himself, that God may see Himself in us, and we may find ourselves in Him, chosen and chaste, that we should thus be to the praise of His glory.

How slowly, according to human judgment, the plans of God mature. "How long?" cries the waiting heart! "When wilt Thou set the wheels of fulfilment in motion?" "Hasten Thy Word to perform it" we cry. "Give us our heart's desire now" is the burden of our prayer. Like Philip of old, we murmur, "Show us . . . and it sufficeth us."

Let us never overlook what it cost God to bring

us to Himself. Think how far off from Him we were when we dwelt in the far country of our own benighted selfhood. Yet He spanned the gulf that separated from Him, and brought us into this glorious new creation life of union with Himself. For the eternal Son it meant that great surrender of Himself to the Cross. The path of redemption for the Christ of God was blood-red. He who was rich became poor; He who knew no sin was made to be sin for us. And all for this gracious end—that He might bring us unto Himself!

His wounds forthtell the greatness of His love, His finished work secures for us a home above, Among that ransomed race of blood-washed souls Whose weight of sin upon the Saviour rolls.

"I . . . brought you unto Myself." These words in the first instance relate to Israel of old, yet in a much deeper and richer sense they apply to the new-covenant race of redeemed souls, those who have been taken out, that in due course they may be taken up. Transformed into His image, they await translation into His presence. We belong to Him in a way that the Israelites never could. We are His purchased possession, born of God, and baptised into an eternal fellowship by the Holy Spirit, through the incorruptible seed of the Word of life.

The movement of all true Christian life is ever towards God; from the moment of conversion a new centre of attraction is set up, the soul coming under the spell of the incomparable Christ. "He drew me," writes the Gospel poet, "and I followed on." And He who drew us out of the old life now draws us on in the new life. We are yielded and yoked to Him who will not let us go. Each fresh unveiling of His glory creates stronger desire to go all out for Him in the acceptance of the challenge of the Cross. According to the degree of our faith, all God has and is may be ours, and that is saying a great deal.



A process of revelation is taking place, the glory of which is gradually breaking in upon the abandoned soul, and with that gradual unfolding a process of possession is taking place—His possession of us and our possession of Him. Each fresh awakening to the wonder of His beauty establishes a new claim upon our devotion, and a new opening of the being to Him; it is like the response of the flower to the rays of the sun.

Unto Thyself! Thy love has ever drawn  
Closer, still closer, since that joyous morn  
When out of darkness into light we came,  
Yielding unto the charm of Thy dear Name.

Unto Thyself! Our Hope, our Home, our Life!  
Within the veil where comes no sound of strife,  
These cloistered souls shut in with Thee alone,  
Owning no other lordship than Thine own.

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# IT MAY BE TOO LATE!

to find you accommodation with the Conference House Parties in Llandudno as late as this

*But there is still opportunity*

FOR YOUR CHURCH TO ARRANGE A COACH PARTY for one of the evening meetings if you are within reasonable travelling distance.



*Above is a view of the north shore of the Llandudno sea front which can be seen from Happy Valley.*

Here is the week's programme of public meetings :

## PIER PAVILION

Monday, 7.30 p.m.—Induction of the  
**President, Rev. H. Burton-Haynes**  
and the  
Ordination of Elim Ministers

Tuesday, 7.30 p.m.—Revival and Divine Healing  
Campaign meeting conducted by **Rev. P. S. Brewster and Party**

Wednesday, 7.30 p.m.—Annual Rally of the Elim  
Missionary Society conducted by **Rev. Samuel Gorman**. Speakers : **Revs. T. Johnston, R. C. Gull**, and other missionaries home on furlough.

Thursday, 7.30 p.m.—Conference Convention  
Meeting conducted by **Rev. W. G. Hathaway**. Speakers : **Revs. D. J. Ayling**  
and **W. J. Maybin**

At the conclusion of each of the above meetings  
Rev. P. S. Brewster will pray for the sick

## WINTER GARDENS

Wednesday, 9.30 a.m.—Public Communion Service conducted by **Rev. E. J. Phillips** (this year's President). This will be followed by a discussion on the following subjects: The Rise of Nationalism, Development of Indigenous Work, Promotion of Missionary Interests at Home.

Full details regarding Llandudno accommodation have been handled by :

**Rev. J. Osman,**  
**55 Ribblesdale Road,**  
**Stirchley,**  
**Birmingham 30.**

but no guarantee can be given of accommodation as late as this.

\*\*\*\*\*  
¶ With Whitsun still in our minds, here is another reminder of its significance for us !

# Happy Birth

“To present you holy and unblameable and unproveable in His sight” (Colossians 1:22)

By W. Ror

TO every pentecostal believer Whitsun is especially precious. To read Acts chapter 2, and realise that we are in the same line, rightly thrills our whole being. Whitsun—the day of Pentecost, the coming of the Holy Spirit, the birth of the Church. Hallelujah! What a mighty epoch!

Whitsun and the Holy Spirit are inseparable in our minds; so too ought Whitsun and the Church to be inseparable in our minds, for the Church is the main object of God's great Whitsuntide plan. The apostle tells us what this plan is in these thrilling words: “To present you holy and unblameable and unproveable in His sight.”

In the Vale of Glamorgan some years ago there was a goodly sized bog. Rushes and coarse grass grew there in abundance; great patches of it were soaked in filthy water; it was not only useless, it was dangerous. Cattle oft-times came to grief there. No farmer in the country thought of touching it; his only thought about it was that it was a nuisance and a disgrace. One day, however, someone brought to this very spot a number of men with various implements and machinery, and for months they were kept working on the old bog. They were often up to their knees in mud and slush. People could not understand the action.

It seemed a very absurd procedure to spend months of labour at great expense on an old marsh. Time, however, showed that the months of weary labour and great expense were fully justified. Go there today and there is not a trace of the old swamp. In its stead there is a beautiful park in which are laid lovely flower banks and rows of choice shrubs, fountains spray water, and through the midst there flows a stream, as clear as crystal. The whole looks as if a piece of Paradise had been cut out and fixed down there by angel hands. When that someone started operations he had the beautiful park in view. All the labour and expense would have been meaningless were it not for the park.

A similar thing on an infinitely larger scale is given to us by the apostle in this verse. He tells us of an expense that staggered the universe and made the angels hold their breath. God looked down upon our world and saw it to be an awful bog of sin, a terrible swamp of iniquity. No angel in glory had ever

thought that anything could be done to it except scrap it into hell. But what do they behold? They behold the Divine Son disrobing Himself of His eternal garments and clothing Himself with a garment of dust. The form of God He takes off too, and takes in its stead the form of a servant; He puts on the labourer's garb and descends to the swamp to do the labourer's work. And for His work in that awful swamp of sin He has the fulness of the Godhead dwelling in Him bodily.

Ah, but it was hard labour, so hard that His sweat fell in blood drops to the ground. The labour and expense of that work are described to us in the pregnant phrase “The blood of His cross”—the blood of Him who dwelt in the bosom of the Father. Oh the wonder of it, that upon such wretches as us God has spent such infinite labour and expense. What labour, what cost, what a plan—and the purpose of it all: to present us holy and unblameable and unproveable in His sight.” Oh that we might grasp this tremendous truth afresh at this time. God sent His Son and Jesus sent the Holy Spirit in order that we might be presented **HOLY, UNBLAMEABLE, UNPROVEABLE.**

These three words give us a progressive idea.

## HOLY

That is “devoted to God,” set apart for His service and therefore pure; all the thoughts, the affections, the desires centred upon God. The word “holy” refers chiefly to the heart, the mind, the will, the affections—the inner man. Just think of it for a moment. This is God's purpose towards us—to make our minds incapable of conceiving any impure thought; the garden of our mind so sanctified that no bird of the pit will be able to find a nesting place there. *What a terrific contract God has undertaken.*

The next word shows further progress.

## UNBLAMEABLE

or without blemish.

First of all we are to be made incapable of evil and then we are to be made capable of all goodness. “To present you unblameable.” The Son presenting us to the Father, and in presenting us saying, “Here you are Father, put them where You like, to do



\*\*\*\*\*  
**h day!**  
 es, F.R.G.S. (Minister of the City Temple, Bristol)



## Calling Boys and Girls

By Bernard Norris

Hello again!

what You like; they are able to do it." It is not only having the character without any sin in it, but it is having it without any virtue missing from it. It is not only having your garden free from weeds, but having in it every flower that should be there. I am thinking again of that ugly old swamp. It was a great thing to have the old rushes and the coarse grass taken away, and the filthy water drained off. But great as that was it was not sufficient. It was clean, it was pure, but it was not unblameable. It was unblameable only when beds of flowers were blooming here, rows of shrubs blossoming there and clusters of fruit trees yonder. That is God's plan for us—*nothing missing in the garden.*

And then comes what we might call the grand climax of glory.

### UNREPROVEABLE

That is "above criticism," the purity of the soul so dazzling that all criticism will be silenced for eternity. Here the saints are criticised by men and devils, and doubtless there is ample room for it. How often does the old accuser, the Devil, come to God's children with a bundle of accusations to disturb them. But the day will come when the purity of the saints will be of such dazzling brightness that no demon in hell will dream of laying a single charge against them. When God has finished His work upon the Church there will not only be perfection of such an order that no fallible creature will be able to find a flaw, but God Himself, from whose pure gaze nothing can escape, *will find nothing amiss.* "To present you *holy and unblameable and unreprouvable in His sight.*"

It will be a great event in the history of the universe when the Lord Jesus will lead His blood-bought throng up to God's eternal Throne, and when they shall stand by the Throne it will be seen that the purity of the Great White Throne itself will be matched by their purity. Nothing short of this will satisfy God about His Church. This is the great plan and purpose of the Gospel, with its Christmas, its Easter and its Whitsun—to present us before the Throne of God absolutely free from all blemish. What a gloriously thrilling and radiantly joyous day!

In the meantime, Church of God, *happy birthday!*

Do you remember what I said last week about the day of Pentecost?

Well, Jerusalem was crowded with people for the great festival, and when they heard the noise of all the disciples of Jesus speaking they ran to see what was happening.

Now remember, it was the Holy Spirit who was speaking through the disciples, and He was speaking what He wanted to speak. As the people listened there were shouts of surprise. "These men all come from Galilee, and yet they are speaking different languages!" And so they were—but of course it was the Holy Spirit speaking through them. The disciples did not know the languages, but the Holy Spirit did.

The visitors to Jerusalem for the feast of Pentecost had come from many different places—Crete, North Africa, Italy, Egypt, Arabia and Asia—and yet each one heard the disciples speak his or her own language.

What were they saying? The Holy Spirit was telling of the wonderful works of God.

All the people listened in amazement. What could it all mean? One or two made fun, and said the disciples were drunk and did not know what they were doing.

Then Peter, with the other ten apostles with him, stood forth to speak to the people in the Jewish language. "We are not drunk. It is too early in the day for us to be drunk. What you are witnessing is a fulfilment of one of God's prophecies, given through the prophet Joel. He said that in the last days God would pour out His Spirit upon all, and that is what He is doing."

Then Peter went on to preach the Gospel to the people, and that very day 3,000 people were converted and baptised in water, and joined with the disciples.

Jesus' church had been formed.

What about you? Have you been filled with God's Spirit yet?

Cheerio for now, and God bless you.

BERNARD.

# From my Diary



By T. H. Stevenson

**T**HE real thing in this world is not so much where we stand as in which direction we are going." These wise words of Oliver Wendell Holmes may well be pondered at this time, on the eve of the Elim Conference. People may take a stand and yet remain at a standstill. "The Elim Movement" has been a familiar phrase through the years; let us keep on the move. And, most important, let us keep moving in the right direction: "always abounding in the work of the Lord."

☆ ☆ ☆

At Elim headquarters there is a large photograph of the conference in 1933, which was, I believe, the first conference to be held. Many of the ministers known to us then are no longer with us; and those still with us are all those years older. The conference is now very much larger, with lay representation and the expansion of the work. As in every type of gathering associated with any Elim event, whatever the purpose, so at the conference the fellowship shared is always a highlight of the week. It will be so this year also, though that is the only prediction I dare to make—it is the easiest one.

☆ ☆ ☆

I was one of a party of Elim ministers travelling from Ireland to attend the 1939 conference, shortly after the outbreak of war. When we arrived at Stranraer, a military officer approached us to ask if we were members of Lord Craigavon's party (I remember we had two bowler-hatted ministers, whose crowning glory must have given an air of importance). No, we did not even see the then Prime Minister of Northern Ireland on our voyage across. We were not members of Lord Craigavon's party;

just obscure ministers of the Lord's party, but how much more important that is than any political party.

☆ ☆ ☆

I referred recently to Canon Hewlett Johnson's illness and his association with the Communist Party. On recovery from his illness the eighty-four-year-old Dean of Canterbury travelled to a Russian Black Sea port to recuperate. About the same time Mr. John Gallon, secretary of the British Communist Party, was on his way to Moscow to receive treatment for a stomach complaint. It seems a long way to travel for a change of doctor or a change of sea air, but there is certainly no hiding as to where a true Communist's faith, fondness and friendship lie. Russia is his first love.

☆ ☆ ☆

Not being personally interested in public-houses, I had not realised that there were three of these in the very centre of our town—Ilford. It must be a rare thing to see each of these go out of business—two demolished in a road-widening scheme, and the third sold for other better use. We offer no complaints and are glad to report that less than two minutes' walk from this thriving town centre work is now beginning on our new Elim church.

☆ ☆ ☆

During special meetings we have just concluded I mentioned that the next day would be my spiritual birthday; thirty-two years converted. When our visiting preacher, Rev. J. Whitfield Foster, rose to speak he informed us that on the same night, in the same year, he also was converted. How wonderfully God's Spirit moves. I in Scotland and our brother in Wales, unknown to each other but known to God, who was drawing each to Himself that night so long ago, and now sharing the same platform as ministers of the glorious Gospel. God can move in different lives, in different ways, in different places, and all in the same hour.

☆ ☆ ☆

Mr. Butler, the Home Secretary, has publicly said: "We have achieved material comfort, but not the spiritual and moral progress that should go with it." Not only has the nation failed to accomplish these desirable parallel progressions, but while there has been progress on the one hand there has been a marked retrogression on the other, and the gain has not compensated for the loss. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"



# CHURCH NEWS FLASH



## MUNTZ STREET (BIRMINGHAM) CAMPAIGN

During the first two weeks of the campaign led by Rev. A. J. Chuter and party a total of seventy-nine decisions for Christ have been recorded. An inspiring factor is that a very good percentage of these converts have been young people. One young man who accepted Christ during the first few days of the campaign has already brought twelve others, all his own age, and one by one they have accepted Christ. Another feature of the meetings has been the moving of God among Christians. As many as thirty or forty young people have come to the front, all desiring to give themselves to Christ completely. Miracles of salvation and healing have been wrought in the name of Jesus.

A. CAPLE.

## KEYNSHAM OPEN-AIR BAND

The members of the Keynsham Elim Church are very keen in their open-air witnessing. Every Sunday of the year open-air services are held, at 10 a.m. and 2 p.m. A rota of meeting places is made, and by this method nearly all the roads in Keynsham are visited in the year. By now the piano-accordion must be a very familiar sound to those townsfolk who sleep late on Sunday morning, but only once has anyone complained in two years, though many have commented favourably. Often in the afternoon service there is an enthusiastic audience of children. There are fewer than a dozen churches in this town of 12,900 population.

F. W. NEWBY.

## MACCLESFIELD

Easter convention services were held in the Macclesfield Elim Full Gospel Church, and rich times of blessing were enjoyed under the anointed ministry of God's servants.

On Friday Pastor B. Barnett, of Glossop, led us to Calvary and the crucifixion of Jesus. Pastor A. Saines (A.O.G.), of Macclesfield, pointed to the Lamb upon the throne.

On Saturday evening the friends from the Stockport Elim Church ministered in testimony and song, and Pastor J. R. Brown ministered from the Word.

Pastor and Mrs. Barker, of Maidstone A.O.G., ministered on the Sunday. Their ministry of recitation and song from the Word of God was greatly appreciated.

Friends from our own church and the Bollington A.O.G. choir brought the Gospel message in song during these services. Pastor P. J. Brewer convened.

D. F. BAILEY.

## RUGBY

Mr. W. Berry, the oldest member of the Elim Church at Rugby, passed last week into the presence of the Lord he loved. He had served the Lord faithfully for over fifty years. On the Sunday morning before his elevation to a higher plane our brother was a server at the communion service, being the senior deacon of the church. He started his service for his Master as an instrumentalist in the Salvation Army, and later joined the Pentecostal movement. He was truly a "father in Israel" and a striking example to all who sought to follow the Lord. He has left a great gap and a beautiful memory behind him.

## LAST IMMERSION CEREMONY IN CITY HALL

On Sunday an immersion ceremony was held in the Elim Church, Scots Lane, Salisbury. The church was well filled by members and friends of the candidates. The service was conducted by Rev. W. J. Patterson.

This will probably be the last immersion service to be held in the present church, as the members are moving in the near future to other church property in the city.

The candidates were two young ladies, the Misses Rosie and Ruth Keel, and four young men.

It was a unique occasion for the Misses Keel, for it was their mother, Mrs. F. Keel, who was the first candidate to be baptised in the City Hall when it became Elim property.

Rev. W. J. Patterson (minister) gave an address on the subject "Is baptism necessary to salvation?"

—Salisbury Times.

## CHURCH ANNIVERSARY AND SPECIAL SERVICES

The church anniversary and special services at Bath were recently conducted by the pastor, Rev. Edward J. Jarvis, and great blessing rested upon all the gatherings. The guest speaker at the anniversary week-end was Rev. F. Day (Swindon). Mr. Day's messages were most refreshing and blessed by the Spirit. Dr. J. H. Saayman, of South Africa, came for three nights and preached with power and great experience of God. An interesting film was presented by Dr. Saayman, which illustrated the pente-

costal work on the mission field in Africa. The recently formed male voice choir, conducted by Mr. Jarvis, ministered in song for the first time during one of the special services. Rev. Geo. Canty (Gloucester) also came, and presented the tele-cast film of Oral Roberts, "The Story of my Life." Mr. Canty encouraged healing faith and also prayed for the sick. This service attracted many to the church for the first time. The series of special services was concluded by Mr. Jarvis, with a message, "This is my story," which included his testimony of healing. Mr. Jarvis has ministered in health and power during his five months at Bath.

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# REBUILT ELIM CHURCH OPENED IN BRECON

**A**FTER a short service in the brilliant sunshine on Saturday afternoon, April 4th, Rev. W. G. Hathaway (Field Superintendent of the Elim Churches) received a golden key from Mr. J. W. R. Walters (managing director of the building contractors). Paying tribute to the magnificent work that had been done, Mr. Hathaway dedicated the building to the service and the worship of God and, placing the key in the lock, declared the new building open "to the glory of God, and for the preaching of the Gospel." The assembled congregation sang the Lord's Prayer as the strains of music came through the opened doors and then, entering, continued the service inside the lovely new church. Here Rev. N. J. Priday offered the prayer of thanksgiving and Mr. P. J. Jones sang, before Rev. W. G. Hathaway preached on the "three tabernacles" of the Bible, drawing attention to the temporary tabernacle of Moses, the magnificent temple of Solomon, and the Church of Christ today.

After the service a reception had been prepared at the Bishop's Meadow Cafe, and in company with a number of local ministers and friends past and present they rejoiced in the goodness of God. The church secretary (Mr. P. J. Jones) paid tribute to the splendid work that had been done by the builders and all those engaged in the reconstruction. Mr. W. J. G. Davies presented his report as treasurer, and pointed out that, although the total cost had been quite considerable, already almost all of the money had been raised by contributions from local members and friends, who were solely financing the project.

The pastor (Rev. K. J. Hathaway) then rose to give a résumé of the project, explaining how it began as a desire in the hearts of the local members after

seven years in a temporary building. With no money in the bank, but inspired by a deep love for God and a confidence in Divine resources, they launched out in faith, and the completed project was not only a lovely place in which to worship, but the vindication of their faith and trust in God. He said that the occasion was for him a double pleasure in having his father to reopen the building.

It was a great joy to see the church well filled in the evening. Mr. and Mrs. W. Tucker sang, and then Rev. W. G. Hathaway preached on the book of the law that was lost in the house of the Lord. Thus ended a memorable day, and one which will be a milestone in the history of the local church, already noted for the enthusiasm and virility of its members.

*Brecon and Radnor Express.*

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## *An appreciation*

### FORTY YEARS WITH GOD

I first came into contact with THE ELIM EVANGEL when a young man just setting out on the Christian pathway some forty years ago. It was then a monthly journal. Since then I have hardly missed a copy, and have watched its sphere of influence widen. It has helped me to grow in grace through the years. It has proved a useful contact in opening up conversation and discussion about the things that matter. It has been pushed through many letter-boxes. I shall never cease to be grateful to God for such a Christ-centred journal and for all those behind its publication.

WILL H. HEBDIGE.



Conducted by  
National Youth  
Secretary

# youth page



## When can we have one again?

**T**HIS was the question which faced us as we stood at the Elim Bible College entrance bidding good-night to the seventy-five ministers, superintendents, teachers, Crusader secretaries and other youth workers from some of London's churches who had spent the afternoon and evening at our London Youth Conference.

Several months ago we advised the ministers in the two London presbyteries that a youth conference would be held at the Elim Bible College. The response was so great that it was not possible to accept all the applications, and this was the only disappointment we suffered; for this occasion we felt that our *big* Bible College was too *small*! At first we planned to receive sixty, and then thought it would be too many to squeeze into the lecture hall and provide with a meal. However, the requests for attendance poured in so fast that we had to extend the number to seventy-five and that was truly our maximum. Tickets were sold at 5/- per person, which covered the cost of a cooked meal, the hire of a Sunday school sound-colour film, and the additional facilities required for such an occasion.

We assembled at 3.30 p.m. on April 25th, and from the commencement it was evident that the blessing of God was upon the proceedings. Pastor H. W. Greenway, our Secretary General, who is also the chairman of the Youth Committee, was the first to address the conference, and his subject was "The basis of a good Sunday school." Under the sub-headings of (i) staff, (ii) programme, (iii) lesson, (iv) integration, Mr. Greenway proceeded to outline the essential aspects of effective Sunday school work from the organisation to the preparation of the lesson material. This lecture was followed by a very profitable period of discussion which was opened by Pastor F. Jas. Slemming, Youth Commissioner for South London, and closed by Pastor E. R. Corsie, Youth Commissioner for North London. Mr. Corsie's contribution served to introduce subject

number two: "Working together—EYM activities," which was given by the National Youth Director. Mr. Davies approached this subject under three questions: What? Why? and How? Working together, or the co-ordination of youth work, was the effective means of uniting the youth activities of the church. It was the exchanging of opinions, and the recognition of the different departments as complementary to each other. If we did not work together we would fail. Co-ordination dealt with the problems of the "in betweens" who slip through the fingers of the church. The recently published Free Church Report (1957) recorded the fantastically low proportion of scholars retained by the church; 2.3 per cent of Sunday school scholars became church members. Working together was a must for every church, concluded Mr. Davies, if we were to consolidate our gains.

Another profitable period of discussion followed, during which many youth leaders took part. Questions were put to the panel (Pastors Corsie, Davies, Greenway and Slemming) and their opinions were expressed.

At 5.45 p.m. it was time for tea. It was simply astounding that 100 people (twenty-five residents plus the Youth Conference) could be supplied with a cooked meal, and with no time lapse. We would not be just if we did not introduce a word of thanks to the Dean and Matron right here for their most valuable services.

Following a very pleasant meal a little time was spent in conversation and fellowship before we returned to the lecture hall at 6.30 p.m. for our final session.

After a rousing children's hymn ("I am so glad that our Father in heaven") in which some of the "children" very nicely sang the descant, Pastor H. W. Greenway brought to us his lecture on the subject: "What are the qualities demanded of a youth

*(Continued on next page)*



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, May 25th.** Revelation 2 : 12-29.

The hidden manna seems to be a reference to the pot of manna which was kept in the most holy place in the tabernacle as evidence of the miraculous way in which God provided for His people. Now manna is a type of Christ as the true food of His people. So it is that we now enjoy Christ on this our wilderness pilgrimage, but by and by, when we enter the true tabernacle on high, we shall know the richness, sweetness and fullness of life in Christ that we shall never know on earth. What we enjoy in Christ now we shall enjoy in greater measure then.

**Tuesday, May 26th.** Revelation 3 : 1-13.

The church at Sardis was a corpse, flesh-tinted, but without vitality, having a name but being dead. The warning was given that the Lord would come to it as a thief in the night, at an hour unknown. When our Lord comes again, He will come to the world dead in trespasses and sins. He will come at such an hour as they think not. Shall we not, then, be living, vital Christians in living, vital churches, joyfully awaiting the return of our Lord from glory, unashamed before Him at His glorious appearing, and, living in Christ, triumph over spiritual death so that our names will be retained in the book of life?

**Wednesday, May 27th.** Revelation 3 : 14-22.

Here we have a case of self-deception. "I am rich, and increased with goods, and have need of nothing" (v. 17). In reply the Lord, whose searching eye misses nothing, reveals a tremendous need. What an exposure—"Thou art wretched, and miserable, and poor, and blind, and naked." To be deceived by others is bad, but to deceive oneself is worse. May the Lord mercifully open our eyes to our true spiritual condition and rebuke and chasten us until we accept His counsel and buy of Him gold and raiment, and have our eyes opened. And by humbling ourselves, and overcoming our pitiful pride, we shall sit at table with the Lord now, and hereafter shall sit with Him in glory on His throne.

**Thursday, May 28th.** Psalm 90 : 1-17.

Here we have the eternal God as the refuge of mortal man. This psalm is described as a prayer of Moses the man of God, whose intimate knowledge of both God and man made him realise the greatness of God and the pitiful smallness of man. Stupid man strives with his Maker to his own damnation; how can man fight against God and win? But he who loves and trusts in God finds in Him a refuge certain and sure.

"A thousand years, with Thee they are no more  
Than yesterday, which, ere it is, is spent.  
Or, as a watch by night, that course doth keep,  
And goes and comes, unawares to them that sleep."  
Francis Bacon.

**Friday, May 29th.** Psalm 91 : 1-16.

The subject of this psalm is the special providence which watches over those who trust in God. This is a psalm of

protection in time of danger. If we deliberately place ourselves, and repose calmly, in the secret place of the most high God we shall lodge under His shadow. Loving faith on man's part will be met by faithful love on God's part. Note the outburst of faith in verse 2: "I will say of the Lord, He is my refuge and my fortress." The two words "shall abide" help us to gain the thoughts of the psalmist; they literally mean "shall lodge," pass the night. God will befriend and shelter us in the night of trouble, and we may lodge with Him.

**Saturday, May 30th.** Psalm 92 : 1-15.

This is a psalm for the "sabbath" day, and we have the musings of one who had seen successful wickedness and that sometimes on earth iniquity seemed to flourish and prevail. Through it all the psalmist was led to a firm faith in "the Rock in whom is no unrighteousness." God is the Ruler of the world, and the writer of the psalm joyfully anticipates the time when everything which seems to militate against His mercy and justice will be removed, and the righteous shall flourish like palms and cedars in the courts of the Lord.

**Sunday, May 31st.** Psalm 93 : 1-5.

This psalm tells us that the throne of God is exalted far above the tumults of earth and anticipates the time when the great God, who has for a time veiled His power, will come forth in all His majesty, and manifest Himself as King of the world, and the nations will be subdued unto Him. There are two series of prophecies in the Old Testament; the one speaks of the Anointed of the Lord ruling out of Zion, the other of the Lord Himself showing His true greatness. In the New Testament we are clearly told that the coming of the Anointed One and the coming of Jehovah are one and the same. Christ is God.

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## Youth Page (continued)

worker?" You certainly should have been present for this inspiring, challenging and most informative address. It was the highlight of a very good conference.

Here are some of the qualities mentioned: complete consecration; your love for God will make itself felt in your love for the children; your good example will be as effective as your good teaching; go to God before you go to the young people, prayer is indispensable, this will enable you to speak from the heart from where your strength and energy spring; patience; persistence; cheerfulness; personal study; adaptability.

It was not possible to show the sound-colour film "No Vacant Chairs," but in place a teaching film-strip with a sound commentary was used.

We concluded with our praise to God, and made our way to the entrance hall, where tea and biscuits were served to everyone before they left for home.

Now we are back where we began: "When can we have one again?"

We will try to make it soon (but one word of advice: be sure to order your tickets early, because there is a limit to the number we can accommodate).



# COMING EVENTS

(Please pray for these services)

**ABERYSTWYTH.** May 23, 24. Elim Church, New Street. Visit of H. Burton-Haynes (President-elect). Sat. 7, Sun. 11.

**FINCHLEY.** May 23, 24. Elim Church, King Street (off Church Lane), East Finchley. Sunday School Anniversary Services. Speaker: Uncle Arthur (East Ham). Sat. 7, Sun. 3 and 6.30.

**COVENTRY.** May 23-30. Elim Church, David Road (off St. Margarets Road), Gosford Green. Opening of new Elim Church. Sat. 3.30 and 7, George Canty, John Dyke, J. J. Morgan and George Newsholme. Sun. 11 and 6.30, Mon. 7.30, George Canty. Tues. 7.30, Coventry Salvation Army band and songsters. Speaker: Brigadier Gilman. Wed. 7.30, Rev. K. W. Parkhurst (Quinton Park Baptist Church). Thurs. 7.30, Rev. David Davies (Bethel). Sat. 7.30, Final Rally. Elim Sparkbrook Choir. Speaker: The Very Rev. H. C. N. Williams (Provost of Coventry Cathedral).

**SOUTHAMPTON.** May 30. Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

**SOUTHAMPTON.** May 31. Elim Church, Park Road. London Crusader Choir, 11 and 6.

**VAZON, Guernsey.** May 31. Elim Church, Vazon. Sisterhood Anniversary celebrations. Speaker: Mrs. C. Moore (late Yeovil). Convener: Mrs. Henry W. Fardell. Sun. 10.45 and 6.

**WEOLEY CASTLE.** May 30—June 1. Elim Church, The Square. Missionary week-end. Special visit of F. B. Phillips with missionary films. Sat. 7.30, Sun. 11, 6.30 and 8, Mon. 7.45. Speaker, Sun. 6.30, J. Leslie Ashwood, ex-missionary to Mary Slessor country.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.  
May 23, Cambridge; 30, 31, Southampton; June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## BRITISH PENTECOSTAL FELLOWSHIP

(East Anglian sub-area)

### ANNUAL RALLY

Saturday, June 6th, 1959, at 3 and 6.30  
Elim Church, Central Park Road, East Ham

Speakers: ERIC C. DANDO (Newport)  
LEONARD P. COWDERY (Birmingham)  
United Youth Choir                      Cups of tea

## Norwich Elim Revival Centre FIRST ANNIVERSARY CONVENTION

Saturday, June 6th, at 3 and 7, at

Chapel-in-Fields Congregational Church  
(kindly loaned)

Sunday, June 7th, at 6.30 and 8, at  
Stuart Hall, St. Andrews Hill

Monday and Tuesday at Stuart Hall, 7.30

Special speakers:

DONALD GEE (Kenley), ELDIN CORSEY  
(London), Youth Commissioner.

Light refreshments free on Saturday.

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W. G. Hathaway in *The Elim Evangel*.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road, Boscombe 33614. C.126

**Caravan** holidays. Near Barmouth. 22ft. Terra; fully equipped; facing sea; beauty unsurpassed; bracing mountain air, etc.; all dates. Also Rhyl, four-berth; three minutes sea. Smith, 60 Wheatley Road, Warley, Birmingham, 32. C.128

**Cliftonville.** For holidays; Christian fellowship; moderate terms. Mrs. Every, "Cartref," 59 Fitzroy Avenue, Margate, Kent. C.127

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

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**Hove, Sussex.** Ideal holiday accommodation; h. and c. all rooms; attractive meals; near sea and shops; moderate charges. Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.107

**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Llandudno.** The joy of spending a holiday not only in lovely surroundings but also with other Christians can be yours by writing to "Meifod" Guest House. Promenade position near the pier. Vacancies in May; reduced terms. A few family vacancies or for 3/4 people per room from June 27—July 18. Write for brochure. Telephone 7114. Ideal position for Conference visitors. C.106

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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## BIRTH

**Cremer.** On May 2nd, to Arthur and Sheila Cremer (née Jackson); God's gift of twins; a boy and a girl.

## MARRIAGE

**Weir : Lutton.** On April 4th, at Ulster Temple, Belfast; Richard Weir to Maureen Lutton; both Elim Crusaders. Officiating minister: Gerald L. W. Ladlow.

## WITH CHRIST

**Shields.** Mr. Charles Shields, aged 25, deacon of Elim Church, Larne, killed in a road accident when the coal lorry on which he was engaged as helper left the road and plunged over a precipice 100ft. in height, then rolled down a slope of 300ft. Funeral service taken by Pastors W. J. Martin and J. Smith, assisted by Mr. C. S. Coulter, on Friday, May 8th. He is mourned by his wife and child, father and mother, brothers and sister. It is estimated that about 1,000 people attended this funeral service.

**Street.** On April 23rd, at his home, John Street, aged 66, passed to be with the Lord. Officiating minister at funeral, John Coleman (minister of Elim Church, Longton). "Till the day dawn."

## If you could NOT get to Toronto

you can enter into the rich blessings of the Fifth Pentecostal World Conference held in Toronto last September by purchasing a copy of the Conference Book.

It contains twenty-four messages from outstanding speakers, fifty-three pictures, and valuable statistics of this great revival.

In comparison with the cost of attending the conference this important book costs only 19/6 (by post 20/5) in cloth boards with attractive dust jacket, or 13/6 (by post 14/3) in maroon "toughcote" cover.

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 22

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MAY 30th, 1959



*An  
apt  
text  
for  
these  
days*

KNARESBOROUGH  
PARISH CHURCH  
CLOCK TOWER

*Photo by Charles Bean*

# PROTEST AND — PROCLAIM!

By T. W. Walker

(Minister of Elim Church, Scarborough)

**I**T is being said increasingly that the voice of the Church is silent on many topics of present-day importance. Does this not apply in great degree to pentecostal denominations? It may be that we are numerically less than many of the older established bodies, but is this a reasonable excuse for our remaining silent? Wolfenden report, African race hatred, neglect of old folk, increased crime, moral laxity—all seem to escape our notice. We pride ourselves on our not being in the world, but

## OUR MISSION IS TO THE WORLD

It would do a power of good if the salt were saltier! We know that the Master promised dire results should the tang of the salt be lost. We are surely in a false position if we proclaim our unworldliness and carry it to such an illogical conclusion that it prevents our paying heed to social, moral and religious evils. This is doubly so when we consider the tremendous impact which television has made upon the Church. Some think mid-week services will eventually be curtailed and others have given vent to their opinion that Sunday evening services will disappear! Shades of John Wesley indeed! We must avoid the pitfall of ignoring evils around us to the extent of keeping silence about them the while watching on our little square boxes the very things which we would not cross the road to see in reality. It is absurd to denounce boxing in public halls and to watch it in our homes, and dangerous to condemn films of evil intent and view them by our own firesides. How doubly disastrous this is when we remain quiet about grievous wrongs which would glare us in the face if we only would examine them.

It is undeniable that many positions are going to high churchmen and Roman Catholics simply by default. We would not wish to match intrigue and double dealing with counter plots and the like. On the other hand, we must be awake to the fact that there is a price to pay for retaining freedom.

This is an appeal that we should go back to God to pray for such a baptism of the Spirit that we shall be

## TRUE PROTESTANTS

Even in our conferences and district meetings we

tend to fritter time away in discussing constitutional niceties and proclaiming personal points of feeling. The voice of the Pentecostal Church should be heard far more than it is. We may not have the ear of the press, but at least we could write letters. How many of us would trouble to write, say, to the B.B.C. on the increasing predominance of Catholic and Catholic-type services? "Revive Thy work, O Lord; disturb *this sleep of death*" are the wise words of the hymn writer.

There is another side to this question, however. We do not wish to be in the place where we simply protest and decry. Ours is not only to be negative; we have the only truly positive message for the world! Protest—yes, more and more against the forces of sin and compromise, but let us also proclaim the truth. Our message is Christ, and He is the answer to every need. Are we as militant in proclaiming the Gospel as we should be? If certain methods have now outlived their usefulness are there not other ways? Our problem is often how to get into contact with those whom we unwisely call "outsiders." There seems to be a great gulf fixed between the sinner and the saved, and we must concede that in our desire not to mix with those we call worldlings we have often shunned them. We must beware of spiritual pride, as this is the greatest possible hindrance to our active witness. If we will alert ourselves to it there is already to our hands the means of getting into touch with outsiders. We live next door to many unsaved. Our Sunday school and youth works diffuse the truth of the Bible to many ungodly homes. Our sisterhoods do likewise. We have relatives and many are not the Lord's. When you begin to look around at your church you soon realise that contacts are there for us to follow up. We must not retire behind the ramparts of the church and fire off salvoes of denunciation only, we must

## ADVANCE BEYOND THE FORTRESS

and invade the enemy's territory. These things are more easily said and written than done, but it is vital that they should at least be attempted. Oh for a trumpet voice on all the world to call! When did I last invite someone to the Gospel service? When did I last use my will and refuse to watch things I



would not pay to see? When did I last protest in a clear, sane and sensible manner against the evil propaganda of the day? It is not enough to be evangelical; we must be evangelistic! Let us take care that we do not fall into the error of Peter and warm

ourselves at worldly fires while denying the Saviour who bought us. The Son of God goes forth not to pleasure and self-comfort, but to war. Let us humbly challenge our own hearts with the piercing, penetrating question: "*Who follows in His train?*"

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## GOSPEL GEMS

# "As a tale told!"

"We spend our years as a tale that is told" (Psalm 90:9)

By Hugh Sawyer

**I**F at the end of time it were possible to prevail upon the recording angel to grant us permission to enter the vast reference libraries of heaven, to take down the book recording the story of our life, would you be concerned at the tale which would unfold itself?

Would it depict a life of sin, of selfish pursuits of material gain, ambition and personal interests? Would those innumerable commas represent moments of hesitation to put ourselves to inconvenience in service to others? Would those full-stops be definite dead ends, obstinate refusals to listen to the appealing calls of our redeeming Lord? Would those rare question-marks be tokens of taking ourselves to task concerning our wayward mode of life? Would there be any moisture-stained pages upon which we had wept bitter tears of remorse? Would the concluding chapter reveal a miserable admission of frustration, fear and failure?

It could be that our life story was a glowing volume, vibrating with love and sympathy, inspiring confidence and encouragement; a candle burning brightly in some dark corner of worldly materialism, shining with gratitude to a crucified Christ who laid down His life so that we could live throughout endless years of eternal bliss with Him! Throughout its many delightful pages, impregnating them like a rare perfume, would be that sense of peace far beyond human comprehension, derived from a knowledge of sins forgiven and a gracious God's promise to remember them no more; of the joy of salvation, that precious gift of God made possible only by the voluntary sacrifice of His Son who suffered death in our stead!

Each succeeding day is the writing of a new chapter upon a virgin page of as yet un-lived life. What is written upon that page is our own personal responsibility, for to each one of us is given the expressing of our own free will. Those not so familiar with their Bible fail to realise that all men are sinners, born as

such through the Adamic fall, and thereby if their sins, whether of omission or commission, be not forgiven them they naturally die in sin, and if their names are not written in the Lamb's book of life they pass into a lost eternity!

Those who serve Christ are often reminded of the well-known defence of the worldly man: "I live a decent life; I do no harm to any man; I pay twenty shillings to the pound. Perhaps I don't go to church, but does that make me any worse than he who does?" Of course we agree that he is no worse than anyone else; nevertheless there is a great gulf fixed between him and God's children. They are saved by the grace of God. He is not! Their sins are forgiven them. His are not! God has precious gifts in store for those who love Him. The worldly man is spiritually bankrupt!

Conviction of sin is emphasised in Romans 3:10, 23: "As it is written, There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God."

While by the grace of God we still walk this earth, the opportunity to walk with God is ours. When we depart the opportunity departs with us. If the pages of our book of life are soiled, tattered and torn, if some of the seamy chapters would not bear the light of day, take heart, for all is not yet lost. The shed blood of Christ can make the foulest sinner clean! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Will you, while yet you can, if you do not know Jesus Christ as your personal Saviour, exchange that old sin-riddled, dilapidated book of yours for a new and better one?

Here is the promise: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

# EDITORIAL

## CHEMICAL CONVERTS!

**A**N alarming vista is opened up by a recent article from the pen of Aldous Huxley in the *Saturday Evening Post*. He foresees the possibility of drugs shaping men's minds, and even bringing about a religious experience. "These new mind changers," he says, "will tend in the long run to deepen the spiritual life of the communities in which they are available. That famous 'revival of religion' about which so many people have been talking for so long will not come about as the result of evangelistic mass meetings or the television appearances of photogenic clergymen. It will come about as the result of biochemical discoveries."

Oh the fanciful dreams of men! Visions of Utopia are nothing new. Plato and the Greek philosophers thought they could bring this about by education—that if the processes of thought development were ideally controlled a new society would arise. Men have thought that social reform, the abolition of poverty and slums and the creation of a good environment would change men's hearts and that the vice prevalent in the slum would disappear in the suburb. Others have sought by mass psychology to create a nation of supermen, a master race. Now it is to be a chemical revolution to solve all our problems and bring in the brave new world!

Assume that man is inherently good, that sin has no objective reality, and all becomes possible. But—and here is the obstacle—sin will persist in rearing its ugly head. The suburb has its vice no less than the slum. Brutality, sadism and a host of kindred evils destroy the myth of the master race, and the effect of mind-changing drugs is already causing much searching of heart among those who have advocated them.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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That changes can be effected in man's character by various means is not denied. Crowd psychology can dull the critical faculty of a nation until they accept lies as truth. Mass brain-washing is a recognised twentieth-century phenomenon. Nor are we ignorant of the fact that such means may sometimes be used by the well-meaning, and even with apparently excellent results. Decisions may be taken in the emotional atmosphere of a crowded gathering which, though sincere, are less than the consequence of the operation of the Holy Spirit. Man is an emotional being, and this is one of the avenues through which an approach may be made. We must not forget, though, that as a general rule such mass psychology is limited and its effects are short-lived. Brains may be washed and re-washed. Decisions may be changed. What greater witness to this than the crowd which one week cried "Hosannah" and the next "Away with Him, crucify Him"? Hence the apparent falling away of many so-called converts.

An evangelism which appeals only to the emotion is unbalanced and unscriptural. A true appeal must reach every part of human personality—intellect, emotion and will—and involve a totality of surrender. Anything short of this is less than the full Gospel of Christ.

While we recognise that emotional changes may be brought about by a variety of means, let us make it clear that intellectual assent to the Gospel message is also insufficient. The true work of regeneration, by which the believer enters into newness of life in Christ, through His atoning death and sacrifice, is the work of the Holy Spirit alone, and nothing can take the place of this—it is unique.

Pills may change the mind, psychology stir the emotions, but only Christ can change the heart and life and bring deliverance from the power of sin. And in proclaiming the message, in spite of Aldous Huxley's dislike of evangelism and preachers (which is what we would expect from him anyway), God's method of reaching the hearts of men remains the same as it has ever been, namely the consecrated witness of men and women, fired with holy zeal, who will proclaim what Christ has done for them, and what He will do for all who trust Him. May we ever be among that number.

Next week :

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# BLESSED MOURNING

By A. Birchall

**T**HERE are many sayings of Christ which seem paradoxical to the natural mind, and which turn the world's sense of values upside down. One could think, for instance, of the saying, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it"; or again, "Love your enemies"; or "When men shall revile you, rejoice." Mourning, which the world looks upon as baneful, touches the lives of most people, and yet the Lord said of it, "Blessed are they that mourn" (Matthew 5:4).

## THE BLESSED MOURNERS

**Not all who mourn are blessed.** We see from the context that blessed mourning is that which is allied to the kingdom of heaven. Alexander the Great showed himself fitted for mighty military exploits: it is said that he wept because he had no more worlds to conquer. Such base mourning could not be blessed by God.

The Lord will not bless the one who mourns over the loss of earthly goods in the way that Babylon was lamented by the merchants (Revelation 18). The disciple is called upon to be a steward of that which the Lord has given, and must be able to say:

"Naught that I have my own I call,

I hold it for the Giver;

My heart, my strength, my life, my all

Are His, and His for ever."

The Lord will not bless mourners who mourn because of His judgment, for when His offer of mercy is rejected, and judgment falls, mourning will be of no avail (Matthew 24:30).

Nor will the Lord bless misplaced mourning, for this can be directly opposed to the will of God. Samuel mourned for Saul out of affection, instead of seeing that God's will had been fulfilled, and God had to rebuke him for this (1 Samuel 16:1).

**The mourning which is blessed** is that which drives us to God. When we mourn for the sins we have committed we are driven to God: David was broken-hearted before the Lord when he remembered his sin (Psalm 51); Paul wrote a letter to the Corinthian Christians which also produced this result (1 Corinthians 7:10). God's people are given a specific promise when they mourn for their sin: "If My people . . . shall humble themselves . . .

and turn from their wicked ways . . . then will I . . . heal their land" (2 Chronicles 7:14). Here we are presented with a challenge as we see the condition of our nation; not only will God forgive His own repentant people, He will also heal their land.

Mourning for the sin of others also brings us low before God. Daniel and Nehemiah took upon themselves to bear the burden of the sins of their nation, and God blessed them for it, as well as making them a blessing to others (Nehemiah 1; Daniel 9).

We mourn the loss of a loved one, although the Christian's sorrow is not without hope. If we can take it to Father, we are in the category of the blessed. When we take our bereavement in the spirit of submission, and say "The Lord giveth, and the Lord taketh away," we find the blessing of God sweeps over our soul; His sunshine spreads "a rainbow over the valley of tears."

## THE BLESSING

"For they shall be comforted."

**There is a realisation of the blessing in this life.** The comforting hand of a mother on her child's fevered brow is expressed in the relaxing countenance of the infant; even so, the comfort of God will manifest itself as the mourner receives this blessing. The Holy Spirit brings comfort to sorrowing hearts in various ways; is He not known by the blessed name of Comforter—one called alongside to help?

**His Ministry through the Scriptures.** To the mourning sinner He says, "Let the wicked forsake his way . . . and return unto the Lord . . . for He will abundantly pardon" (Isaiah 55:7). To the sufferer He says, "I am the Lord that healeth thee"; but to those He allows to suffer for a reason: "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Corinthians 12:9). To the bereaved He says, "I am the resurrection, and the life" (John 11:25). To His discouraged servant who may have been brought to tears His promise is that this service will bring its own reward; "They that sow in tears shall reap in joy" (Psalm 126:5).

**His Inner Ministry.** The Holy Spirit gives a deep assurance of the reality of Christ, and of the work He has done, is doing, and will do. This brings great comfort to those who place their trust in Him (John 15:26). He reminds us that our Good Shepherd

stands at the darkest part of the valley, His rod and staff ever ready to comfort us. As long as there is a lonely or sorrowing soul seeking God, the Holy Spirit will be his Friend—One who will remain when other friendships cease (John 14:16). What a comfort to make a Friend of God!

**His Ministry through Fellowship.** True fellowship means sharing; how often, when sorrows are shared with other believers, does the mourner find that others have already trodden the same path, and are able to apply the comfort wherewith they them-

selves were comforted of God (2 Corinthians 1:4).

**There is a fulfilment of the blessing in the life to come.** One day the Lord's promise will be fulfilled, and "all things shall be made new"; "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). Truly the trusting soul can echo the Master's words: "Blessed are they that mourn, for they *shall* be comforted."



## Women's Column

By Gladys Gorton

### DO YOU KNOW . . . ?

**M**RS. G— met me at the door before the Sisterhood meeting commenced. "Do you know what this means? I saw it on the wayside pulpit up the road. 'Don't pour oil on troubled waters when it really needs elbow grease.'" "Let's ask the sisters and see how many can guess what it means," I replied. We did, and there was quite a lively, happy discussion—we all enjoyed it—and then we finally agreed that it meant—I'm not telling you now, but will in a later issue, because I want you to find the answer and then send it to me with a text which you consider goes with it.

I received a poem composed by Mrs. J— (she doesn't profess any aptitude for poetry) and she invites readers of this column (including me!) to find the answer to *The Secret*. She will be sending me the answer later. I *think* I've discovered the secret. Have you? Send the answer please. You can put both answers, including suitable texts, on a plain postcard. I will publish the best answers and verses of Scripture.

### THE SECRET

Money cannot buy it, merchants cannot sell,  
Its many great achievements none can ever tell.  
No artists can portray it, no writer give its charm,  
The storm and tempests raging cannot it alarm.

With it we are happy, without it we are sad.  
It comes to everybody, the good as well the bad.  
We do not know its wisdom, its power, or its glory.  
We only know it covers the whole human story.

The soldier in the battle, the mother in the home,  
The preacher in the pulpit, the king upon his throne,  
Have delved among its treasures, its wonders good and rare,  
But can only find the secret as they with others share.

You will enjoy reading these as I did when perusing through some periodicals.

### FAMILY AFFAIRS

"One of the mysteries of life is how the boy who wasn't good enough to marry the daughter can be the father of the smartest grandchild in the world."

"A newly married couple quarrelled over some trifling affair, with the result that she exclaimed: 'Very well, I'm going home to mother!' 'O.K.' purred the husband, 'here's thirty shillings—the sooner you leave the better.' 'Beast!' snapped his wife. 'You know very well thirty shillings isn't enough for a return ticket!'"

## IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

SHORT WAVE: 20.2, 26.3, 32.5 metres

WEDNESDAY, JUNE 3rd, 1959, at 10.15 p.m.

Speaker: Rev. T. W. Walker (Scarborough)

Subject: "While we were yet sinners . . ."

Music and singing from the City Hall, Hull

The London Crusader Choir

The Hull Gospel Male Voice Chorus

Congregational singing

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Listeners are invited to join the IBRA Listeners' Federation. Annual subscription £1. Your help towards the Elim radio ministry is urgently required. Please write us today, sending your contributions to the Elim Music and Radio Department at Headquarters.



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Italian Pentecostals

It is reported by an American who writes on Vatican affairs, that "within the shadow of the Vatican" pentecostal Protestantism is flourishing in Italy.

Italy has approximately 100,000 practising Protestants, the writer estimated. Of this number more than 55,000 belong to the Pentecostals. The denomination has 500 churches in Italy.

The growth of the work has been an uphill climb. The pentecostal doctrine was taken to Italy in 1908 by Giacomo Lombardo, an immigrant who had experienced the teaching in the U.S.A.

The growth of the denomination in Italy was rapid until the rise of the Fascist government in 1934. Because of persecution, church doors were closed and meetings went underground. Services were held in caves, cellars and open fields, and in private homes behind closed doors.

Following the second world war, successful legal battles were fought to open Protestant churches again.

\* \* \*

## Spreading the message

There are now twenty-two evangelical literature fellowships organised to spread the message across the world. Each of these fellowships has a number of member organisations in its group. One of these, the Literature Evangelica para America Latina, has sixty-four member organisations.

Radio is also playing its part in evangelical enterprise. Five years ago there were nine missionary stations, now there are nineteen, with ten more shortly coming on the air. This is the best means of getting through closed doors and over iron or bamboo curtains. With pretuned transistor radio sets now available, radio stations are having a still more powerful and far-reaching ministry. In five years' time, if the Lord tarries, there may well be a billion new listeners to the Gospel by means of radio.

\* \* \*

## "White Condor"

White Condor is the leading chief of the Piro Indians, a small tribe who live along the banks of the Urabamba river and other headwaters of the Amazon. He is a leader with ambition, determined to make himself the paramount chief of the tribe. He has a strong personality and a large following among the tribe.

In 1947 Miss Esther Matteson, of the Wycliffe Bible Translators, first contacted this tribe, and began the task of reducing the Piro language to writing, giving it an alphabet and analysing its complicated grammatical structure. In the course of this work, in 1949, the first Piros believed, and within a year some 170 were converted.

Miss Matteson and her companion visited Condor's village and the chief became interested in the Gospel. He and his wife came at night to inquire further from Miss Matteson. Quite soon he too became a Christian, and almost immediately he began

to put into the service of Christ the same energy and initiative that had already established him as the leading chief. In addition to helping Miss Matteson with the translation work, he found time to bring the message of the Gospel to adjoining villages.

Well skilled in the art of spearing fish in the Amazon rivers, he has shown himself just as skilful a fisher of men, winning many to Christ. Already his converts have been used of God to win others and to take the Gospel to Piro villages which lie farther afield. Miss Matteson's translation work has now provided the Piros with the New Testament in their own language, and a flourishing and truly indigenous church which is being greatly blessed of God has been planted.

The film shows something of the tribe and its way of life, and tells the story of White Condor, his past heathenism and strong ambition, and his present service for Jesus Christ.

\* \* \*

## Spanish churches closed

Eight of the forty-two Baptist churches in Spain have been closed by Spanish officials, according to recent reports. In addition to the Baptist churches there are other evangelical congregations which have encountered difficulties in keeping their churches open.

Among the communities where Baptist churches are reported closed are Madrid, Barcelona and Seville.

*Easy to see whose hand is at work here in the closing of evangelical churches. There will be no change while the Pope directs affairs.*

\* \* \*

## Chinese Christians

Hou Tien-Ming, acting president of the Chinese Christian Association, has sent cables to President Eisenhower, the United Nations, and the National Council of Churches, one of which reads in part: "We present to you the following requests: Immediate rejection of the recommendation that America recognise Red China and allow its entrance into the United Nations, and further that you repudiate the entire letter of the World Order Study Conference . . . and refuse absolutely to compromise with atheistic communism . . ."

*How refreshing to learn that Christian conscience still survives in spite of the Communist repression. This is a marvellous example of its survival.*

\* \* \*

## Sudan radio to reach Congo

A new daily gospel radio programme in the Congo-Swahili language will soon be broadcast from Radio ELWA, a Christian short-wave station in Monrovia, Liberia. The station, under the sponsorship of the

Sudan Interior Mission, has been broadcasting throughout Africa for the past several years.

The station is now ready to beam a programme to the Congo in order to reach the many Africans now living in cities and larger centres who have radios.

Bible correspondence courses will be offered as part of the programme.

*Another "voice" which will speak to Africa in fuller measure so that the Congo will now hear the voice of God's messengers in its own language.*

\* \* \*

## Spain in chains

The Roman Catholic Church in Spain does not favour emigration, according to the director of the Spanish Catholic Emigration Commission in Madrid. The reason: more than thirty-five per cent of the emigrants lose their Catholic faith after they leave Spain. In some countries, he said, the proportion is as high as ninety-three per cent.

*Pretty good evidence that the Spanish brand of Roman Catholicism is better behind the back than in front of the face. In this case we are persuaded that to leave Spain is to regain freedom.*

\* \* \*

## Biblical city discovered

Hazor, probably one of the largest towns of the ancient Middle East, has been unearthed in the northern part of Israel. The fortress city is believed to have been fifteen times larger than Jerusalem was in the days of King David.

Heading the archaeological mission working on the site is Dr. Yigael Yadin, one of the world's recognised authorities on the famous Dead Sea scrolls.

Some 3,500 years ago Hazor was burned by Joshua after its conquest because "Hazor beforetime was the head of all those [enemy] kingdoms" (Joshua 11:10).

*How rewarding is the task of unearthing the historical past and discovering the remains of towns and cities which have come down to us only as names.*

*Here again the spade is mightier than the pen in producing evidence of the veracity of the sacred record.*

\* \* \*

## Communist pressure again

The East German Government reportedly is putting pressure on Christian people to sever their church affiliations. The *Manchester Guardian* reports that the civic registrar is issuing certificates to all East Germans who cancel their church affiliation; and possession of such certificates is compulsory for party officials, officers in the armed forces, teachers in universities, students in universities, and students in teacher-training colleges.

*Another evidence of a determined attempt to do the impossible—to stamp out the testimony of the Christian churches to a positive experience of Christian human life. The Church will survive and outlive all those who seek her destruction.*

\* \* \*

## Ceylon and Christianity

The Ceylon Buddhist Congress (a religious group) has demanded that the government of Ceylon take over all state-aided Christian schools by May of this year. If it fails, the Buddhist group said it would "take appropriate action." There are 2,467 schools with 371,836 students involved in the issue.

*Once more the devil-inspired idol worshippers aim at stamping out Christian education. How easy it is to observe the hatred of the Christian and his faith by those who dwell in the blindness of sin and Satan.*

¶ A soul-winning Gospel address by GEORGE CANTY, preached in the Gloucester Elim Church

# When the dead in their graves

**T**O shock the world, don't commit murder; just put joy back into Christianity.

Maybe because Gloucester's hub is a cathedral, I have found that nothing scandalises the local public more than a religious service that vibrates with joy. Two Sabbath breakers came into this church recently—a couple who keep a shop open each Sunday—and left to give it out as their opinion that there was no good in me and that Elim was never a church.

The British public have such an utterly warped outlook that their sensibilities cannot really be touched by somebody breaking the ten commandments, but only by somebody keeping them. They will be broadminded about most things, but do not dare to "love the Lord thy God with all your strength," for that offends, that is sacrilege.

During my campaign in Chester, one evening I could not have the use of the Town Hall because a well-known television idol was to be there. When he appeared on the platform he was greeted by a jammed mass of teenage types (of all ages) who yelled, screamed and squealed in hysterical abandon. No one could control this mad-house, and finally the real object of the visit was given up and at the request of the police struggling with 6,000 of his worshippers jamming the city square he went outside, where they became hushed in dumb adoration as he sang to them one of today's tuneless ditties.

The next evening I presented in that same hall the loveliest Man who ever walked, the world's Redeemer. But my suggestion that He should receive one tiny fraction of the praise and free adulation that had been expressed for the god of the television world was looked upon as a breach of every known canon of good conduct!

The dead—that is the people who Jesus said do not follow Him—turn in their pleasure-graves if people make a god of Jesus Christ as they themselves do of the personalities of show business. But the

Bible says "Thou shalt have no other gods before me."

It no longer surprises when the sacred and precious name of God, and of His wonderful Son Jesus, the Christ, is taken in vain. It only surprises and creates objection if some poor Pentecostal, catching a sudden glimpse of His glory, cries out with rapture "Jesus! Jesus! Jesus!" Blaspheme if you like and the world will tolerate it, but restrain your religious ecstasy!

Cast the fourth commandment to the four winds—get out and enjoy yourself on Sunday and finish up in the pub! But do not go to that place called Elim—that place! Such lusty singing, such disgusting excitement! God must surely be offended by such music, such gusto.

And so it goes on. This adulterous generation with its deification of sex, its acceptance of lying and false witness, its admiration of the stealer getting away with it past his factory gates every night, its national covetousness risen to the toppling figure of £585,000,000 spent on gambling in one year, this heathen nation with its paganism performing its strip-tease act to stand more naked but less ashamed each year, its still declining church attendances, its diminishing Sunday schools, its beery gluttony, its growing menace of hooliganism preparing the staffs of Britain's future concentration camps; this unhappy breed of men, "once renowned for their deeds far from home, for Christian service and true charity, this land of such dear souls, this dear, dear land, dear for her reputation through the world, but now leas'd out—that England which was wont to conquer others, hath made a shameful conquest of itself," and while wallowing in its wickedness, reeking of every impiety, now pretends a shocked amazement that the righteous remnant still cry out with loud rejoicings and hosannahs for the Lord who has done great things for them and saved them by His mighty arm.



# I turn yes!

Such sham indignation! Such hypocritical objections! Let the redeemed of the Lord say so! Rejoice, and again I say rejoice! Let the tongue of the dumb speak, let the mountains break forth into singing, for the Lord has visited and redeemed His people. Hallelujah!

We are not persuaded that our joyful praise, our new songs, our instruments and choirs are evil things in God's sight when our critics are the grasping commercialisers of God's day itself, and add to that sin every other.

What do these bigots know of the Word of God when they are absent from the house of God between christening and burial? Let them turn to Bible religion again. Let them remember the exuberance of holy David, who danced before the ark of God itself; let them recall Hezekiah, who restored again the true worship with trumpets and with instruments, "and the singers sang, and the trumpeters sounded with gladness, and Hezekiah rejoiced, and all the people." When Nehemiah knew that the good hand of God was upon him, and he in turn again restored the original religion, we read that "all the people . . . went their way . . . to make great mirth, because they understood the words that were declared unto them [the Scriptures], and there was very great gladness." We also read that they dedicated their work to God "with gladness . . . and they rejoiced with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

And if they rejoiced, how much more should we, who stand aware of greater things that God has done through His Cross. If the ministration of death (the law) came with glory, says Paul, how much more should the ministration of life (the Gospel) be with glory! What is the Bible *for*? Jesus said "These words have I spoken unto you that your joy might be full." Again and again, beyond my time to quote them, the texts of the New Testa-

ment flash with the word joy. Joy is one of the fruits of the Spirit, and the Christian even rejoices in sufferings, therefore how much more in his blessings! The Bible concludes in one unspeakable and unearthly display of dazzling, glorious happiness and ecstasy as the Apocalypse unfolds the new creation when all tears are wiped away.

The happiest man in the world is the man whose sin is forgiven, who walks with God, who has taken that step from death to life and night to day which is the acceptance of Christ as his Saviour. Then should he of all creatures be quiet, hushed, silent?

We allow the crowds at the promenade concert to go wild with excitement. The boy thrilling with love at sight can be excused any excess. Nobody forbids the cheers and flying hats on Boat Race day, the cup-tie crowd can turn into so many circus clowns gay with ribbons and rattles without restraint, and rock 'n' rollers can stamp out their savage, grim emotions privately or publicly, but let the man whose life is galvanised by floods of eternal joy utter one little cry of glory as he bends his head in church and the Satan-inspired world will cry "Scandalous!"

It is Satan's own lie this, that Christ robs us of joy and offers only a Cross. The truth is that He offers us a Cross which is itself the master key to heaven. But the lie, like all lies, lies on. And the method and manner of many a religious service serves, alas, to bolster the lie and to confirm it, for often both priest and people, pulpit and pew, are themselves deluded. Saintliness is felt to be simply the power to endure the deepest religious misery, and thousands are only as good as they feel they can stand misery.

When the first evangelist went to the city of Samaria and told of the resurrection "with signs following" there was great joy in that city. I am here in this city which has had a cathedral for 1,000 years to suggest that it is about time some such effect began to be seen here too.

But it is impossible for any man to be satisfied with life or religion when he rejects the only Bread, the only Water of life, the only Wine of heaven he can ever find—that is Jesus. It is fantastic to suppose that the man whose sins still remain unshriven, beclouding his spiritual skies, breaking his communications with God, the source of true pleasure, can ever be happy.

Only Jesus can empty life of its bitterness, and only Jesus can fill our emptiness. He only waits your decision—your humble confession of spiritual need, your faith that takes Him at His word. Then will come to pass for you, for heaven, for all concerned, the words in the immortal story of the prodigal: "they began to be merry."

# The practice of Self-denial

By Frances M. Webber

I WONDER how many Christians are praying for the Lord, in this day and age, to pour out His Holy Spirit and send a mighty world-wide revival that will sweep men and women into the kingdom. No doubt many who read this will have read the book *Finney on Revival*. In this book Mr. Finney enumerates many of the qualities that make up a true born-again Christian. To mention but a few: obedience to God; to renounce ownership of all possessions and of self; to pray always, whatever may take place (when you feel least like praying that is the time to pray); to learn to say "No" to worldly temptations; to be strictly honest; to be temperate; to be unselfish; to practise the duty of self-denial.

It is the last of these qualities which has prompted me to write this article. My mind went over some of the many things on which we spend the money which is entrusted to us by God and for which one day we shall have to give an account. How many things do we buy just because we "cannot resist it"? When you have a spare moment make out a list of all the "bits and pieces" you have bought and which you could well have done without (I stand guilty, but by the grace of God I will try to do better). I sometimes think of the many, many unwanted birthday and Christmas presents which I have stored away. Have you a similar store? Our friends may call us eccentric, but what a challenge it would be if we very graciously asked our friends and relatives to give the money which they would have spent on presents for us to some person in need or to some charity, church or missionary society.

When we think of self-denial let us remember what it cost our Lord and Saviour Jesus Christ to die for our salvation. This should spur us on to deny ourselves some of the non-essentials of life and to give until it hurts and then to go on giving until it no longer hurts.

Before we buy anything let us ask ourselves the question "Do I really need this?" Unless we can honestly say yes, let us refrain from buying and put the money to some better use.

Self-denial is something which should be constantly practised, and not only during the period of Lent.

If the fire of revival is to sweep the world it must be kindled first of all in our own hearts. Let us kindle our fire by taking careful stock of ourselves and by acknowledging and confessing our manifold sins. Let us beware of ingratitude, want of love of God, neglect of the Bible, unbelief, neglect of prayer, neglect of the means of grace, want of love for the souls of fellow men, want of care for the brethren, neglect of family duties, neglect of watchfulness over our own lives, neglect of self-denial, worldly mindedness, pride, envy, slander, lying, cheating, hypocrisy, bad temper, robbing God, etc.

When all this dross is burnt up in ourselves we can ask and expect God to bless.

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## DEWSBURY YOUTH RALLY

Packed to capacity! These words not only describe the splendid attendance at our North-west Presbyterian youth rally held recently, but also the hours of abundant blessing we all received. With heavy rainfall outside but latter rain refreshing us within, it was certainly the best spot in Dewsbury for young people. The broad smile of Pastor Ayling, our guest speaker, as he conducted the quiz was a tonic to the contestants and congregation too, who thoroughly enjoyed this item, as the questions had been prepared in a unique poetical form. Another item which produced pithy remarks touched with humour was the "witness box," conducted by Pastor B. Hopkins, who challenged the witnesses concerning their everyday Christian experiences. Among these witnesses was a Jamaican sister, who gave a delightful testimony of what Christ meant to her. Pastor F. Jones led both services as Youth Commissioner and made full use of Crusaders in chorus leading, scripture, prayer and testimony, not forgetting musical and vocal items from the Leeds and Halifax parties. Pastor D. Ayling ministered in both gatherings, contrasting the golden calf and the fatted calf in a unique manner, then presenting a challenging message in the evening on "Temptation and power." It was easy to sum up this youth rally as one of the best, and we returned to our churches feeling more determined than ever to consecrate our powers for the Master.

DAVID ANSTEY.



# CHURCH NEWS FLASH



## KIRKINTILLOCH'S EIGHTH ANNIVERSARY

"Each one reach one" was the motto for our eighth anniversary service. We wanted to see our church really full, and for this to be possible I calculated that each one would need to reach four—not one. This was not an easy task, but it was by no means impossible. Such was the enthusiasm of our members that our church was packed to capacity, many unsaved being brought in. One girl alone brought twenty people to the meeting. Three sisters between them brought thirty-one more along, and many others brought up to half a dozen. We had been praying that God would save souls at this meeting. We knew that before God could answer our prayers we must get the unsaved in, and get them in we did, by a grand combined effort.

The meeting itself was a wonderful blessing, many talented people taking part both from Motherwell and Kilsyth. The climax was reached when Pastor Alex Tee, who opened the church here eight years ago, preached a real heart-searching sermon. Words cannot express the joy we experienced when at the close of his message twelve people decided for the Lord. God had answered His people's prayers and rewarded them for their faithful service.

## 25th SISTERHOOD ANNIVERSARY SERVICES AT SMETHWICK

The twenty-fifth anniversary of the Elim Sisterhood at Smethwick was celebrated amid much praise and thanksgiving.

The service on the Sunday evening was convened by the pastor's wife (Mrs. James Frame), being a service of praise, based on the theme "Jesus Christ the same yesterday, and today, and for ever." Three Sisterhood members gave a short word, and another a recitation. At the close of the service the members sang a hymn entitled *Hallelujah*.

On Monday the members gathered to partake of a birthday tea. This was followed by a united rally, some thirty-eight Sisterhoods responding to the roll call. The speaker, Mrs. Samuel Gorman, took as her theme Frances Ridley Havergal's immortal hymn

*Take my life*. At the close of the message one of the sisters rendered the same hymn to Jude's setting without previous knowledge of the speaker's message.

The meeting closed with a deep sense of gratitude to God for all His goodness.

## WELSH YOUTH RALLY

In these days of juvenile delinquency it is a great thrill to see young people filled with enthusiasm and zeal for the Lord. Such was our happy experience in Mountain Ash when the churches of the Welsh Presbytery united for the annual youth rally. Pastor Ken Hathaway, the Welsh Youth Commissioner, ably convened both services. The large congregations were thrilled with testimonies and delighted with the items rendered in song. Pastor W. Plowright gave two challenging and inspiring messages, on Josiah and on our Lord's appearance to His disciples in the upper room. The day of blessing concluded with the duet "River of God" sung by Mr. Llewellyn Bell and his daughter Jean. It was a fitting climax to a great occasion.

S. BROWN.

## NORTH MIDLANDS PRESBYTERY RALLY AT MANSFIELD

About 400 people gathered in the Co-op hall in anticipation of "good things" and were not disappointed. The spiritual fare was splendid and of a high standard. Pastor Kingston gave a timely word on revival, bringing a challenge to be crucified with Christ and live the risen life. A suitable duet was also sung.

During the interval a great march of witness took place through the streets of Mansfield.

The evening meeting brought increased blessing. Pastor Biddle, as interrogator, brought forth from believers evidence of their experience with God. Pastor J. Harpin ministered in song before the final message on "The word of faith."

Praises to God filled the hall, for we had spent a day in His courts.

W. J. ALLEN.



## An example worth following!

HERE is an example of Elim Crusaders getting down to the task of missionary support entirely on their own initiative.

It is best described in the Crusader Secretary's letter:

"A few weeks ago I read at our Crusader meeting Mr. Gorman's appeal in the EVANGEL relating to the missionary deficit, pointing out that we as Crusaders should do something about it. My suggestion was that for five weeks we sacrificed money normally spent on luxuries such as sweets, etc., and gave this money to help clear the deficit.

"Our Crusaders were thrilled with this idea, and as a result I am enclosing a cheque for £6/10/- (I set them a target of five guineas), but of this total 10/- was a gift from a member of the church who heard of our project.

"You will notice that our effort was during the period of Lent (quite a coincidence). We Crusaders did not observe *Lent*—we have *given* instead!"

The letter was signed by Alan G. Slatem, Crusader secretary of the Eastbourne Elim Church. Two important aspects of this sacrificial giving were: (1) Mr. Slatem stipulated that the gifts were to be *extra* to normal giving both to their own church and to the missionary funds, and (2) the Crusader branch is not very large so this gift represents a substantial *extra*.

This is one of the *encouraging* letters which arrive at Youth Headquarters. We have not asked; the need was only stated to the movement at large. This tells us that there are young people who wish to share the burdens of those who have left all to spread our Master's good news.

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## The difference between uselessness and usefulness

PASSING along the streets of Florence one day, Michelangelo, the great Italian sculptor, saw a piece of the finest Carrara marble which had been spoiled and apparently ruined by unskilful workmanship. Impressed by its fine quality, he ordered it to be sent to his workshop, where he wrought upon it with his skilful hands until there appeared the statue of the young David. This is regarded as Michelangelo's great masterpiece. One of his own students, on seeing it, cried in wonder, "Master! It lacks only one thing, and that is speech." A masterpiece of art was made from a piece of spoiled marble.

Queen Victoria once made a visit to the factory in which her own notepaper was manufactured. She was shown the various processes through which rags—the filthiest—passed before they became paper suitable for royal use. This is a parable of what God can do with a life that is spoiled and ruined by sin

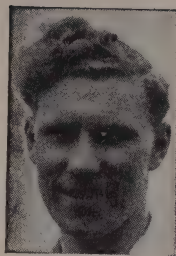
if that life is fully and unconditionally surrendered to Christ. Sinful lives may be purified and used in the service of the King of kings. As Michelangelo transformed a piece of spoiled marble into a thing of beauty, so the hands of Jesus Christ work for us transformation, beauty and serviceableness. This is the pith of the Gospel of the Lord Jesus Christ.

If you have ever visited Scarborough, it is probable that you spent a pleasant afternoon in the lovely park and boating lake known as the "Mere." Although you were delighted with its charms you may not have realised that it was converted from a refuse heap. Originally it was one of the city's rubbish dumps, but with the help of modern scientific knowledge and the strictest observance of the laws of hygiene it was transformed into a thing of pleasure and beauty. The apostle Paul once wrote a letter concerning a young man named Onesimus, a



name which, incidentally, means "unprofitable." This individual had robbed his master and run away as a fugitive to Rome. There he contacted Paul, heard his Gospel and experienced the transforming grace of Jesus Christ. Paul later wrote to his former master and said: "Onesimus . . . which in time past was to thee unprofitable [as his very name suggests], [is] now profitable to thee and to me." The sin having been forgiven, its memory and stain obliterated, the very nature re-created, the sinner thus experiences true life: life with a purpose and life with a capital L. That is what is implied in the Scripture passage which says, "If any man be in Christ, he is a new [creation]: old things are passed away . . . all things are become new" (2 Corinthians 5:17, 18).

SELECTED.



## Calling Boys and Girls

By Bernard Norris

Hello again!

### QUIZ TIME!

Here is a very simple puzzle. A text has been taken from the Bible, and all the words have got out of order. Can you sort them out and put them right?

1. Be call for Lord name of saved shall shall the the whosoever upon.
2. A being Christ curse curse from for hath law made of redeemed the the us us.
3. But faith him impossible is it please to without.
4. All are and and created created for for hast pleasure they things thou thy were.
5. After but come Ghost Holy is power receive shall the that upon ye you.

How are you getting on? You are probably finding it too easy now (or are you?), so we will make it more difficult. Here are *two texts* mixed up together! See if you can sort these out!

6. A again born be cannot do except God he he it kingdom man of see saith the unto whatsoever you.

7. And children come faith forbid hath little made me not suffer thee them to thy unto whole.

8. Clean canst earth forgive hath if make man me of on power Son sins the thou thou to wilt.

9. All astray be found gone have he like Lord may seek sheep the we while ye.

10. Flee is man no no people perish pursueth the the there vision where when wicked.

I guess you found those a little more difficult. I will give you the answers next week. Here's a help for you. These are the Bible books from which the texts have been taken, but they are not in the same order as the questions (I mustn't make it too easy!): Proverbs, Isaiah, Mark, Luke, John, Acts, Romans, Galatians, Hebrews, and Revelation. One other help—in questions 6-10 the two texts in each question are in the same book and very near each other.

Cheerio for now, and God bless you.

BERNARD.

PS. I am coming to Bayswater this Sunday, and if anyone wants more help I will tell you the chapters of the books—if you ask me.

## A BOOK FOR YOUTH

### 101 IDEAS FOR YOUNG PEOPLE'S MEETINGS

2/2 (including postage), from W. T. H. Richards, 20 Pitts Road, Slough, Bucks.

Here is a book which gives something of a practical solution for youth leaders who find it difficult to maintain a freshness in their weekly programmes.

It is quite possible that some of the ideas will prove impossible to be used in some branches, but there is something in this book which will make a positive contribution to the constant problem of running an interesting youth meeting every week.

After reading it through I find other ideas spring out from those quoted, and thus I recommend every youth leader to have a copy, as it carries so much material which is certainly original.

A. TEE.

### THE DEAD CHURCH

The minister of the First Church of B— decided that the church was dead, hopelessly dead. So he sent an announcement to his people that it was dead and that he would preach the funeral sermon the next Sunday morning. The people came, to find a hearse at the church door and a casket before the pulpit, and the funeral sermon was preached. At the close of the sermon the minister said, as was customary, that the people would pass the casket and "view the remains." As the congregation filed by, the first one who looked into the casket gave a start, but moved on; the others likewise. Why that startled aspect? Face up in the bottom of the casket was a looking-glass!

We understand there was a resurrection!



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 1st.** Psalm 94 : 1-23.

Here is an appeal to God against injustice and oppression, an earnest cry to God for judgment upon tyrannical rulers or unjust judges. This psalm, like so many others, brings before us the great conflict which is ever going on in the world between good and evil. Today, as of old, wicked men are proud and headstrong, and go their own way forgetting or despising God. But He hears and sees all. He may suffer them to prosper for a while and allow His servants to suffer. In the end, however, He will bless His servants and the wicked and godless will be brought to ruin.

**Tuesday, June 2nd.** Psalm 95 : 1-11.

The psalm contains two parts—first an invitation to the worship of God, and then a warning against unbelief and disobedience. The implication is that if men would join acceptably in the praises of God they must come not only with humility and thankfulness, but with hearts ready to listen to, and obey, His voice. God's voice is for hearts to hear, and the rule for listening is to keep the heart tender. Hearts can be hardened by sin and selfishness and the power of hearing lost. This psalm is of more importance because it is quoted in the New Testament (Hebrews chapters 3 and 4).

**Wednesday, June 3rd.** Psalm 96 : 1-13.

The subject of the psalm is the coming kingdom of the Lord. The Lord is King: let the people worship. In glowing words we have the coming of the Lord and the setting up of His kingdom on earth. He calls first on His own people and then on the heathen to bow down before Him and give the honour due to His name. The powers of evil, in that day, shall be overthrown before Christ's kingdom of righteousness and peace, and all nations of the earth shall come and worship before Him.

**Thursday, June 4th.** Psalm 97 : 1-12.

Here the Lord is King; all nature trembles. To the Christian this psalm points to the time when He who was crowned with thorns and nailed to a cross will take to Himself His power and reign. Great and terrible will be the day of His appearing: those who have followed idols will be destroyed, but His own people will rejoice. But who may abide His coming? They only who love Him and walk in His way. Their joy is sure. It may not appear at once; sorrow and distress may be their portion for a time; but light is sown for them and will one day spring up.

**Friday, June 5th.** Psalm 98 : 1-9.

The Lord is King, let the whole creation rejoice. This is another song of triumph for the establishment of God's kingdom, in which not only mankind but the whole visible creation is invited to join. The psalm has three parts. The first (vv. 1-3) tells why God is to be praised, viz. because He

has redeemed His people in a wonderful way; the second (vv. 4-6) tells how that praise is to be expressed, by every means in our power, the best we can procure; the third (vv. 7-9) says by whom, by all creation. The wonders which God has wrought for His people in the sight of all nations are the groundwork of the call to the world to celebrate His praise.

**Saturday, June 6th.** Ezra 1 : 1-11.

First we have the decree of Cyrus, then we have the immediate result of the decree. The Lord stirred up this man to do His will, and (v. 5) the "chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised," seeing the will of God, fell in with it. We should constantly be on the watch for the revealed will of God, who makes known to us His plans in many ways. Blessed is the man who has that spiritual perception to perceive God's will and act upon it.

**Sunday, June 7th.** Ezra 3 : 1-13.

First the altar was set up, then the temple, as it were, was built around it. Everything in the life of the Church and the individual must be built around the Cross. The Cross of our Lord Jesus Christ must be central and sovereign. It is through the Cross that God speaks; it is the power of His kingdom and the basis of His throne. Until the offerings were offered, the people of whom we read here did not feel sure of the Divine protection. This was their first act of defiance in the presence of the nations around; near the altar they were strong. Near the Cross we can smile on all our foes.

## BOOKS FOR YOU

### BOOKS FOR STUDENTS

- Lay Preachers' Handbook** 7/6, by post 8/4
- How to Master the Bible**, by M. Anstey 5/-, by post 5/8
- Bible Studies and Problems**, by P. G. Parker 2/-, by post 2/6
- Two Phases or One**, by S. Gorman 1/-, by post 1/3
- The Holy Land**, by L. T. Pearson 6/-, by post 6/9
- Much Water**, by W. G. Channon 5/-, by post 5/8
- The Message of Sinai**, by F. A. Tatford 6/-, by post 6/9
- Christ of God**, by R. Clark 10/-, by post 11/-
- New Testament Christians**, by R. Clark 10/6, by post 11/6
- This Emotionalism**, by H. W. Greenway 7/6, by post 8/3
- Satanic Conflict of the Ages**, by H. Lockyer 2/6, by post 2/10

### MISSIONARY

- Out of the Darkness**, by E. Hodgson 6/-, by post 6/9
- India Today**, by S. W. Law 1/6, by post 1/10
- Congo Sketches**, by W. F. P. Burton 15/-, by post 16/3
- Chinese Rainbow**, by Gladys Boyd 4/6, by post 5/-

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# COMING EVENTS

(Please pray for these services)

**ALDERSHOT.** June 6, Elim Church, The Grove (adjoining railway and bus stations). South London Presbytery Rally. Speaker: Chas. Brookes (Southampton), 7.

**COVENTRY.** May 23-30. Elim Church, David Road (off St. Margarets Road), Gosford Green. Opening of new Elim Church. Sat. 3.30 and 7, George Canty, John Dyke, J. J. Morgan and George Newsholme. Sun. 11 and 6.30, Mon. 7.30, George Canty. Tues. 7.30, Coventry Salvation Army band and songsters. Speaker: Brigadier Gilman. Wed. 7.30, Rev. K. W. Parkhurst (Quinton Park Baptist Church). Thurs. 7.30, Rev. David Davies (Bethel). Sat. 7.30, Final Rally. Elim Sparkbrook Choir. Speaker: The Very Revd. H. C. N. Williams (Provost of Coventry Cathedral).

**FINSBURY PARK.** May 30, Elim Church, Lennox Road. Special rally—one night only. Ex-R.A.F. Eindhoven Christian Fellowship reunion. Speaker: H. D. Boyd (American missionary to Holland). Musical and other supporting items.

**NOTTINGHAM.** June 13, City Temple, Halifax Place. Youth Conference arranged by N. Midlands Presbytery. Speakers: J. H. Davies (National Youth Director) and I. R. Moore (Kidderminster). Subjects: morning, 10.30, Senior Crusaders; afternoon, 2, Junior Crusaders; evening, 6, Sunday school. Time in each session for questions and discussion. All youth workers and Crusaders invited.

**SOUTHAMPTON.** May 30. Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

**SOUTHAMPTON.** May 31. Elim Church, Park Road. London Crusader Choir, 11 and 6.

**VAZON, Guernsey.** May 31. Elim Church, Vazon. Sisterhood Anniversary celebrations. Speaker: Mrs. C. Moore (late Yeovil). Convener: Mrs. Henry W. Fardell. Sun. 10.45 and 6.

**WEOLEY CASTLE.** May 30—June 1. Elim Church, The Square. Missionary week-end. Special visit of F. B. Phillips with missionary films. Sat. 7.30, Sun. 11, 6.30 and 8, Mon. 7.45. Speaker, Sun. 6.30, J. Leslie Ashwood, ex-missionary to Mary Slessor country.

**YEOVIL.** May 31, Elim Church, Southville. Sunday School Anniversary. 3 and 6.30.

**YEOVIL.** June 7, Elim Church, Larkhill Road. Sunday School Anniversary. Speaker: F. Hodge (Plymouth). 3 and 6.30.

**YEOVIL.** June 6, Elim Church, Southville. Presbytery Rally. Speaker: F. Hodge. Special singing by Bournemouth Choir. 7.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

May 30, 31, Southampton; June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## BRITISH PENTECOSTAL FELLOWSHIP

(East Anglian sub-area)

### ANNUAL RALLY

Saturday, June 6th, 1959, at 3 and 6.30

Elim Church, Central Park Road, East Ham

Speakers: ERIC C. DANDO (Newport)

LEONARD P. COWDERY (Birmingham)

United Youth Choir

Cups of tea

## Norwich Elim Revival Centre

### FIRST ANNIVERSARY CONVENTION

Saturday, June 6th, at 3 and 7, at

Chapel-in-Fields Congregational Church  
(kindly loaned)

Sunday, June 7th, at 6.30 and 8, at

Stuart Hall, St. Andrews Hill

Monday and Tuesday at Stuart Hall, 7.30

Special speakers:

DONALD GEE (Kenley), ELGIN CORSIE  
(London), Youth Commissioner.

Light refreshments free on Saturday.

*An outstanding Pentecostal book*

## WHAT MEANETH THIS?

By CARL BRUMBACK

Price 7/6 net (by post 8/4)

"A thorough explanation and defence of the present-day Pentecostal Movement.

"This book meets a long-felt need for a complete doctrinal treatment of tongues from the Pentecostal viewpoint.

"The outstanding phenomenon on the day of Pentecost was the fact that the Hebrew Christians 'began to speak with other tongues as the Spirit gave them utterance.' It was this strange supernatural act that caused the spectators to ask in amazement, 'What meaneth this?' And it is the repetition of this same phenomenon in the world-wide Pentecostal Movement of this twentieth century that has awakened interest once more in the important subject of the glossolalia.

"Pentecostal and anti-Pentecostal authors are freely quoted, and all the stock arguments against the revival are frankly examined. The supreme strength of the book is in the author's insistence upon scriptural answers to scriptural questions."

*The Australian Evangel and Glad Tidings Messenger.*

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**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sneasby, 73 Sea Road. Boscombe 33614. C.126

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**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

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**Scarborough,** The Harcourt Hotel, 45 Esplanade, South Cliff. Spacious lounge, comfortable bedrooms all with h. & c.; well-appointed dining room (separate tables). Christian fellowship assured. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.120

### BIRTHS

**Duquemin.** On April 4th, to Mr. and Mrs. Raymond John Duquemin, of Vazon; God's gift of a son, Peter Martin. Dedicated at Vazon Elim Church, the Channel Islands, on May 3rd, by Henry W. Fardell. C.129

**Handley.** On April 11th, to Mr. and Mrs. J. Handley (née Brenda White), of Sheffield; God's precious gift of a son, Charles Hubert.

### WITH CHRIST

**Bradley.** On May 6th, John Bradley, aged 80, founder member of Elim Church, Carlisle. Officiating ministers at funeral, P. S. Brewster and A. J. K. Magee.

**Mellwaine.** On April 26th, Mrs. McIlwaine, aged 86, foundation member of Elim Church, Bangor, N. Ireland, passed into the presence of the Lord. Officiating ministers at funeral: J. Smith and G. L. W. Ladow.

**Warren.** On May 10th, at North Staffs Royal Infirmary, Hilda Warren, aged 62, faithful worshipper at Elim Church, Longton, was called to higher service. Cremation at Carmountside. Service conducted by Major J. Newton (Stoke, S.A.) and John Coleman (Elim Church, Longton). "For ever with the Lord."

### IN MEMORIAM

**Shergold.** On May 10th, 1958, Elsie Shergold, aged 63, passed away suddenly. Many years a faithful worker at Elim Church, Salisbury. Sadly missed by Mr. Shergold, Betty and David. We shall meet to part no more. C.130

### MISCELLANEOUS

**"101 Ideas for Young People's Meetings."** Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks. C.116

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
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Photo by

H. W. Greenway

ELIM MISSIONARY ARTHUR TATE EXTRACTS AN AFRICAN LADY'S TOOTH

***SPECIAL MISSIONARY NUMBER***

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 5. Chapter 1 : 10-16

WE closed our previous study with the glorious thought that we are now enjoying, at least in a measure, what is to be the goal of our faith, "receiving the end of your faith, even the salvation of your souls." Already we begin to enjoy that eternal life which lies before us. Let us see to it that nothing in this world, nor any man by false teaching, takes away from us this present wonderful experience in Christ. Now we pass on to consider:

### 1. A HOST OF INQUIRERS (v. 10)

"Of which salvation the prophets have inquired and searched diligently." The prophets of the Old Testament period looked forward to the time when the promises of God they had received would be fulfilled. They searched the Scriptures which they had and were led to look for the coming of the Messiah. They realised that God would send a salvation which would embrace not only the Jew but the Gentile races as well. As they sought to know the mind of God by studying the Scriptures God revealed to them more of His purposes, so that as time went on they were able with greater confidence to speak of the future. They were moved by the Holy Spirit to tell of the sufferings of Christ and of the glory that should follow. The references in the margin of your Bible will repay study as you look into the Old Testament and see some of the prophecies which speak of Christ.

### 2. A GREAT COMPANY OF PARTICIPANTS (v. 12)

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you . . ." The result of the diligent searching of the Scriptures made by the prophets was a remarkable discovery. They learned by a fuller revelation of the purposes of God that the things which they often spoke about were not just for the folk of their own day. They were actually serving and ministering to a future generation, which included the very people to whom Peter first wrote this letter, and, under the guidance of the Holy Spirit, to us also. It is worth noticing also that it is

the same Holy Ghost who works in our hearts today who moved mightily in the midst of the people of Peter's day, bringing them to salvation. It was that same Holy Ghost also who moved the prophets of Old Testament days to speak of the coming of Christ. The Church of God is made up of a vast number of people who are participants in the blessings of salvation, made possible to them by the death of Christ on the Cross and His glorious resurrection. In these days we also, as members of His body, should be joyful recipients of the blessings of a great salvation.

### 3. A VAST ARRAY OF SPECTATORS (v. 12)

"Which things the angels desire to look into." We speak with wonder of angels, often regarding them as beings far superior to ourselves. But it is true to say that the believer is actually a source of wonder to angels. These beings, according to the Hebrew epistle, have a special ministry. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). Now Peter informs us that angels desire to look into the things of our salvation. The word translated "look," though it can mean simply "to stoop and look" (as in Luke 24:12), can also suggest a stolen glimpse. The meaning here in 1 Peter 1:12 is that angels would fain peep into the blessedness of our salvation. But it must be that they cannot understand the joy of our salvation, for they have never known our fallen state and so cannot fully appreciate our joy in knowing sins forgiven and having peace with God through faith in Christ.

### 4. A CLARION CALL TO HOLINESS OF LIFE (vv. 13-17)

Verse 13 begins with the word "wherefore," and this is a word which links the teaching of the previous verses with the practice of a holy life as set forth in verses 13-16. I sincerely trust that we realise how much doctrine and practice go hand in hand. They are bound together with an inseparable bond. A careful study of any of Paul's epistles would reveal this to you. Let us notice here, in the passage we are studying, three appeals by the apostle Peter.

(a) *A call to the pilgrim attitude.* "Wherefore



gird up the loins of your mind" (v. 13). The reference is to the binding up of the loose-fitting or flowing robes of the oriental, which hamper freedom of movement. Peter was thinking of the loins of the mind as he wrote. He appealed to them to do some strenuous thinking so as to understand the things he had written to them.

(b) *A call to sobriety*. "Be sober" (v. 13). The pilgrim temper is sobriety. This means far more than a mere avoidance of drunkenness. As the people who first received this letter were to become a holy people, so we also must be serious and alert in thought and conduct.



# Women's Column

By Gladys Gorton

**"SHE HATH DONE WHAT SHE COULD"**  
WALKING through a beautiful public garden on her way to a sisterhood meeting, Mrs. — noticed a dejected, lonely old lady. She stopped and spoke to her, inviting her to come along with her. The little soul's sad, wan face lit up with pleasure. "Thank you, I'll come, though when I went to — church nobody ever spoke to me or gave me a welcome." "You'll get a real welcome at our place," responded Mrs. — heartily, so off they went. The little old lady enjoyed it so much that she came again and again, and then to the church meetings, until she saw her need to accept Jesus Christ to be her Saviour. Later she was baptised in water and received into church membership.

The night the films were shown depicting Elim's missionary work and activity in Africa she was deeply moved. What could *she* do to help the missionaries? She had only ten shillings a week pocket money, given to her by the matron of the old age pensioners' hostel where she was domiciled. Determined to give two shillings out of the ten, she took a missionary box. The desire to give £5 became so strong in her heart that she soon saw opportunities for earning money. How proud and happy she was when she handed in her box knowing that it contained the £5.

(c) *A call to obedience*. "As obedient children" (v. 14). Obedience is vital to progress in the Christian life. You will notice that "obedience" was a favourite word with Peter. It occurs several times (1:2, 1:22, 3:1, 3:6, 4:17). In these verses it sets forth the great importance which Peter knew lay in obeying, and also the folly of disobedience. It is evident that obedience and holiness go hand in hand, and the encouragement of God to us is: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (vv. 15, 16).

"How did you do it?" she was asked. She made out a little list and here it is: shopping for those unable to get out; jobs for the disabled, such as cutting up dinner, doing up clothing and washing feet. To earn a sixpence here and a shilling there she must have worked very hard.

Methinks I hear the Master say as He did to the woman who broke the alabaster box of precious spikenard ointment and poured it over His head, "She hath done what she could" (Mark 14:8). Oh that He will say it to me, to you. What she *could*! Let the words burn into our being until we are compelled to do what we *must* for Him. Discover where your alabaster box of ointment is and *pour* it out in love and worship to Him. Opportunities are limited. The days are shortening. Haste, arise, and do what you *can*, before it is too late, for Jesus who gave Himself for our redemption.

"Oh, waste them not! the powers that God has given

To work on earth, to press on up to heaven.  
It may be that thou dost in trembling stand,  
With failing health, and fears on either hand:  
Yet hast thou something left of life and power,  
Oh, fail not to employ it, 'tis God's dower:  
Use it until He takes it all away.  
Let naught be lost of gifts so costly—stay  
Not in regrets back-glancing o'er thy lot:  
Fragments of health and power! Oh, waste  
them not.

## SPECIAL NOTE

We are advised that Mrs. Urch will be broadcasting in the B.B.C. Home Service programme "Silver Lining" on Tuesday, June 16th, at 4.45 p.m. Don't forget to tune in.

## THE REGIONS BEYOND

**T**HIS week's issue of the ELIM EVANGEL is devoted largely to the subject of foreign missions, especially the work of our own Elim missionaries. This coincides with the special emphasis which will be made this weekend in many of our churches on this vital part of our ministry. We can be justly proud of the fact that so many from our ranks have obeyed the call to the "regions beyond," and are now serving in countries as far apart as British Guiana and Hong Kong, as well as in India and Formosa and many parts of the great continent of Africa. What an expansion there has been in our missionary enterprise during the fourteen years since the ending of the war! From a few missionaries, bravely struggling on with few to assist them and mostly working with other groups, the work has expanded until we have our own fields, with churches, dispensaries and even a small hospital, and a fine consecrated band of missionaries, ably assisted by many national workers, evangelists, teachers and Bible women.

Many of the fields in which our missionaries are working are developing rapidly. The ever-increasing demand for education means that there must be a policy of continual expansion. It is impossible to stand still. Either we expand, and provide for these growing demands, or others, with their false teachings, will come in to take our place, and instil their pernicious doctrines into the eager minds of the rising generation. In many parts of the world it is being revealed that one generation may live as savages in the jungle while the next is able not only to read and write, but also to advance to higher educational levels, and appropriate the scientific and technological benefits which we have taken long centuries to reach. The children growing up in our mission schools may well be leaders in the coming days, and how important therefore that they should be Christian leaders, and that such should take their place in the new nations that are coming into being.

There is a growing feeling that the days of missionary work may be limited. However, one thing is sure—this is no time for retreat, but rather a time to grasp every opportunity for accomplishing our mission of reaching lost souls for whom Christ died. Meanwhile, on the horizon we see the rising tide of nationalism, not always too friendly to missionary work; then we have the creeping peril of Com-

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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munism, ever seeking new lands for its conquests; the revived missionary activity of Mohammedanism, which is a growing force in many parts of Africa; and the ever-present power of Rome.

With these facts before it, the Elim Missionary Council has sought to implement this policy of expansion, and for many years has been encouraged by a steadily growing missionary income. However, so much depends on the faithful, regular and continued support of *every* member. One of our beautiful Elim World Missions boxes, representing a mission church and designed by one of our own missionaries, on your mantelpiece or sideboard will be a constant reminder of the needs of our missionaries. They depend on *you*. And when you come to make your will, remember that here is one way of ensuring that even after you have gone to be with the Lord your financial support for this greatest of causes will not be lost. In the past our missionary cause has been greatly helped by one or two legacies which were received.

Many years ago, when our ancestors were but savages, offering up their heathen sacrifices at megalithic temples, missionaries came from over the seas with the glorious message of the Gospel, and in the dawning light of that Christian revelation was born a new era for the inhabitants of these islands.

"Can we, whose souls are lighted

With wisdom from on high,

Can we to men benighted

The lamp of life deny?

Salvation! O Salvation!

The joyful sound proclaim,

Till each remotest nation

Has learnt Messiah's name."



## *Dare we fail them?*

*. . . Ye have well done, that ye did communicate  
with my affliction.—Philippians 4:14.*

**W**HAT remarkable changes have taken place since the middle 1930s. My own memories of that period are vivid, but the sufferings coupled with isolation do not diminish the volume of praise which comes from a thankful heart.

In 1936-7 those who were preaching the Gospel in distant lands found themselves in a rather desperate situation. There were days when some even queried the existence of a home base. They felt that forgetfulness or procrastination had caused all thought of support for those they had sent forth to be obliterated from their minds. That was a gross mistake of course, because the faithful few continued to pray and to give, and the Lord gave grace in time of need. However, for the lonely missionary it is sometimes a good thing to realise materially that he is being remembered.

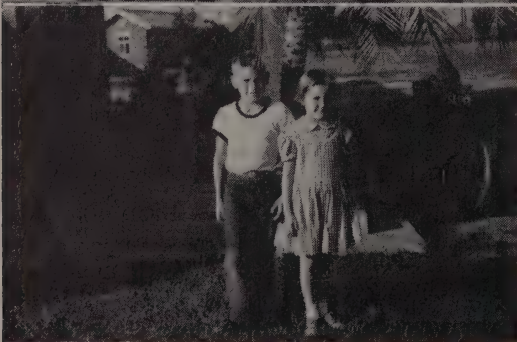
Six native carriers coughed outside my house—a delicate sign of their presence! “We have returned, Bwana.” My heart bounded with eagerness and I rushed outside. Several weeks previously I had saved up to send these carriers to the trading post, 130 miles distant. They were to bring me potatoes, flour, sugar, butter, peas, beans and the mail. So I was excusably excited! I had been without proper food for weeks and had lived on native produce only. The privations were beginning to be acute. There was no other fellow missionary to share the burden, and the return of my carriers brought keen anticipation. But how short-lived was my joy. The carriers were dejected. At the post they had found no flour, sugar or butter. A basket of potatoes had rotted on the long journey and a few pounds of beans made up the consignment! My precious pennies had been apparently wasted on a fruitless journey! “The trader says you are to send again in two weeks time, Bwana,” said a carrier. Who is there to see this dilemma, Lord? Who is concerned about this isolated spot? Those were questions uppermost in my mind. The carriers knew my heart-searching, and they also knew that their journey had been dearly paid for. Despite continued privation a deep settled peace came as I sought the Lord.

At this time I saw a cartoon in a Christian periodical. A huge pipe-line was shown connected at one end to the resources in the home land. The other end was shown to be delivering a few drops of much-needed succour to the mission field, and an overseas worker was regarding the supply with serious bewilderment. My own dilemma made me realise that someone “in the know” had portrayed the truth in caricature, but the “pipe” was still delivering only a few precious drops of sustenance here and there.

Such a situation raises a query. How often do servants of God suffer because other servants of His fail in their responsibility? Many missionaries and home workers have marvelled at a prolonged period of testing, and often the cause has been due to the dilatoriness, or even disobedience, of God's children. Conversely, the miracle of provision has been blessedly experienced because someone has heard and obeyed the voice of the Lord. I am sure that many more miracles would be wrought if the Church was more diligent in obeying God's commands.

With these memories to urge my plea I write to beseech all who can to answer the desperate call of need which comes even now from the mission fields. My heart grieves today because privations and sufferings are beginning to overtake our faithful band of workers overseas. The cry is coming to God's ears, and to ours, “Help us or we fail!” I do not want any brother or sister in the Lord's work to pass through a similar severe trial. Because I had this experience I dare to ask you all to alleviate the bewilderment of the present time.

Some are already sacrificing, but the burden is on the few and others could help. Anything we do cannot compare with the sacrifices being made out there. Our generosity will restore to them the joy of realising God's provision. I plead boldly that we allow no worker to suffer or lack because of our failures. Let the work of the Lord go forward. In fact, let us give it the impetus that will carry it through any racial or nationalistic emergency which may be imminent. But let us *do it now*.



1 Winter vacation Bible school (Formosa). 2 and 3 Young people's winter camp. 4 Ian and Jennifer McGillivray at school.

"PLACE a believer in a barren wilderness, he will eat the bread of heaven; drive him away from friendship, he will meet the friend that sticketh closer than a brother; blast all his gourds, and he will find shadow beneath the Rock of Ages; but sap the foundations of his earthly hopes, and his heart will still be fixed trusting in the Lord" (C. H. Spurgeon).

Our dear brother Pastor Archie Nicholson, who is working for the Master in Southern Rhodesia, commenced his last news letter home with the above words. Our missionary colleagues have certainly chosen a barren wilderness for their field of service; they certainly have forsaken friendships; often their hearts must cry out for Christian fellowship and often they must feel bowed down with disappointment and frustration; but it is because their hearts are fixed, their vision for the lost is undimmed and their calling is sure that they so bravely labour on, willing to spend and be spent. Our brother writes, "The quotation at the top of the page brought home to me again the glorious provision we have in our Saviour." How wonderful it is to know that the testimony of all our missionaries, in spite of all the sacrifice they have made, is "He is sufficient."

Mr. Nicholson's letter contained news of God's great blessing on his "Bible and preaching studies" with the men who are leaders in the churches. They meet once a month and there are two sessions. In the afternoon he deals with "The Bible outlined" and in the evening "How to prepare a sermon." How very necessary is this part of missionary service, and how our missionaries need our prayers that they will be enabled by the Holy Spirit to teach these men how rightly to divide the word of truth.

It was with sad hearts that we bade farewell to our dear sister Miss Coralie Paint on April 3rd, when she commenced her long journey back to India, the land to which she has dedicated her life. We are now thankful to hear that she arrived safely at her destination in Dehri-on-Sone. On board ship she enjoyed happy fellowship with other missionaries and they were able to conduct services among the children and hold informal meetings for adults on the Sunday evenings. Let us pray that the seed sown so faithfully on that journey may bring forth fruit. Miss Paint was given a wonderful welcome back by fellow missionaries, Indian workers and, last but not



# MISSIONS

"...INTO ALL  
THE WORLD"



By  
**SAMUEL GORMAN**  
(Missionary Secretary)

least, the children. Our sister has plunged straight into work again, and on her first morning back in the dispensary sixty women and children were treated. At the Sunday morning service over twenty young men were present. Pray that God will do a real work of grace in the lives of these young inquirers. Also please pray that our dear sister will be strengthened and sustained in the great task to which she has set her hand.

Pastor Ken McGillivray writes from Formosa of the great joy they experienced on Easter Sunday when thirty new believers were baptised by immersion. Our readers will remember we asked prayer that our dear brother might be able to acquire the premises next door to the church which he is now renting. They have received some encouragement in buying so far, but not enough to enable them to proceed with this purchase. Please pray that in a miraculous way God will undertake and open the way, supplying every need, and also that a suitable worker will be found to place in charge of the Bible bookroom in these premises, which is now ready to be opened. When our brother wrote, a three-day campaign was in progress. The church has been packed out. One other very interesting item of news in our brother's letter was of the very happy fellow-

ship they had recently enjoyed with two sisters: that famous little lady Gladys Aylward, who spent a week-end with them in their home, and another lady who is at least growing famous in Elim circles, Miss Jean Ayling. Miss Ayling enjoys the privilege of working for the B.O.A.C., and because of this is able to travel at much reduced rates to all parts of the world. Our dear sister devotes her vacation periods to journeying thousands of miles to visit our missionaries, and has visited mission fields as far apart as British Guiana and Rhodesia. Her last trip was to Formosa and Hong Kong. One can imagine how our missionaries appreciate these homely visits from one of themselves. It is almost as good as having a member of their own family paying them a visit. Miss Ayling takes wonderful pictures and is very willing to show them at Elim churches. Her address is Miss Jean Ayling, 55 Munster Avenue, Hounslow, Middlesex. She will be delighted, if it is possible, to visit your church.

## MISSIONARY FINANCES

Following is the statement for the first half of the present financial year, showing the needs of the Elim missionary work and the amount of money received.

**November 1958**

| to                | Estimated<br>Expenditure | Received      |
|-------------------|--------------------------|---------------|
| <b>April 1959</b> | <b>£11,140</b>           | <b>£8,247</b> |
| <b>Deficit</b>    |                          | <b>£2,893</b> |

We gratefully acknowledge the recent effort by our members and friends who have given special gifts which enabled us to clear the deficit of £1,338 for the year ended October 31st, 1958. Please pray that the deficit on the first half of the present financial year will be met.

WHAT CHRIST IS

Julia E. Martin

Thou art my *Guide*, Lord,  
Day after day.  
Ever Thy true Word  
Shows me the way.

Thou art my *Shepherd*,  
Who quiets all fears;  
Leading me gently  
Down through the years.

Thou art my *Teacher*,  
Patient and kind;  
Giving wise counsel,  
Enriching the mind.

Thou art my *All*, Lord,  
So loving, so kind.  
All that is needful  
In Thee I find.

**T**HE apostle Paul had grasped the very important truth that human channels are called upon to play a part in the salvation of men and women. It is true that the Lord dealt with Saul of Tarsus in a remarkable way as he journeyed to Damascus to search out the Christians and take them to Jerusalem for trial and punishment, for suddenly he was halted by a light from heaven and fell to the earth and heard a voice saying to him "Saul, Saul, why persecutest thou Me?" Saul recognised that this was an act of God and said, "Who art Thou, Lord?" But to complete the work of enlightening Saul a human instrument was called in to play a part in his conversion, and he was commanded to go to the city, where he would be told what to do.

There was in Damascus a disciple named Ananias, who undoubtedly would have been included with the Christians whom Saul would have arrested had he been allowed to carry out his plan, but Saul the persecutor was himself arrested and Ananias the Christian was told in a vision to go and seek out Saul and pray with him, that his sight should be restored and that he might be filled with the Holy Spirit. Here we see Ananias working together with the Lord in the call of Saul and his conversion to Paul, the great missionary traveller, teacher, preacher and writer.

One rarely hears of a person being converted without God using some human instrument in some way. God could convert men without our help, but He has chosen to use men and women in this work of bringing people to Christ.

We find that our Lord suggested in various ways that He regarded His work as incomplete. His work was perfect, but it was not complete in the sense that He chose His disciples to continue the work where He left off; thus Paul could say: "We then as workers together with Him," and Luke in the opening words of the Acts of the Apostles, wrote of "all that Jesus *began* both to do and teach." We also have the words of our Lord in John 14:12: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Jesus began

### **HIS GLORIOUS WORK**

and it is still going on through the medium of His followers. There is no greater or nobler work than that of working with Jesus to bring souls out of spiritual darkness into the glorious light of His salvation. Men may dedicate their lives to the study of science or philosophy, or to caring for the sick and suffering, or to making money, but to be a worker with Jesus is the greatest of all callings; it is a work

# **WORKERS WITH**

*"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain" (2 Corinthians 6:1)*

that will endure and bring joy to the workers throughout the eternal ages.

Jesus chose His workers from among people of different standings in life. If we were to choose them we would probably go to the colleges and pick out those who were gifted, brilliant and eloquent, but our Lord drew to Himself the rough fishermen, the despised tax-collector, the coal miner, the scholarly and gifted Saul of Tarsus, the monk in the monastery, the gipsy boy in the caravan or the Harley Street specialist. He chooses them and makes them His workers to carry on the work He began. The workers are many and they differ in character and temperament, but their message is one; it is the message of the Master, and with Francis Ridley Havergal they would say: "Lord, speak to me that I may speak in living echoes of Thy tone."

Even when He was here in the flesh He called upon His disciples to help in the work of healing or working miracles. In John 11:39 it is recorded that Jesus stood by the grave of Lazarus. He was about to call his friend back to life, but before doing so the disciples were called to do their part and He told them "Take ye away the stone." He who flung the planets into space could have commanded the stone to roll away and it would have obeyed Him, even as the winds obeyed Him when He commanded them to be calm. But the Lord would have them learn the lesson that they have their part to do towards the raising of those who are spiritually dead. The disciples had not only to take away the stone, but after Christ had raised Lazarus they had to "loose him and let him go." They were workers together with Jesus.

The story of the raising of Lazarus may be compared to our day. All around us and in lands overseas are people who are dead in sin and are bound in their grave clothes, and it needs the all-powerful voice of the Saviour to awaken them out of their sleep of death. The

### **GREAT AND URGENT NEED**

of our country today is a spiritual revival, and we



# TOGETHER CHRIST

By G. H. Thomas  
(Elim Church, Rye Park)

can do no greater or better service than to pray and work to that end. We are workers together with Him.

The book of Judges is a record of declension and revival covering about 300 years. Israel would forget God and turn to the ways of the heathen nations; then God would raise up a Gideon or a Samson or some other leader who would be used to bring about a revival, and in every instance revival meant deliverance from their enemies.

In the days of Elijah Israel had again turned their backs on God, and Elijah the prophet thought he was the only one in the whole nation who had remained faithful, so difficult was it to find a believer in Jehovah; but again it was the human instrument that God used to bring revival to the nation. As the multitude looked on at Mount Carmel and the fire fell in answer to Elijah's prayer, the people fell on their faces and cried, "The Lord, He is God." It was a glorious revival; the idols were thrown down, the priests of the false gods were slain and the people returned to the old paths. Elijah was a worker together with God in bringing the revival.

The same results are repeated in the New Testament. Before the appearance of John the Baptist there had been a long silence of 400 years when Israel had been without a prophet; 400 years during which the foreigner held sway in the land. God was not unmindful of His promises. The Messiah was due to appear, but John the Baptist was sent to prepare the way of the Lord. The long night of darkness was past, a prophet from God appeared on the scene. He was not dressed in the flowing robes of the priest; he had no mitre on his head; he did not preach in the temple, but resorted to the desert and the bank of the river Jordan. People flocked from city and village from miles around to hear the preaching of John, and his fame spread far and wide as the people confessed their sin and were baptised in the river Jordan. John was another worker together with God in bringing people back to Him. These examples could be multiplied right down to the present day.

Working together with God is of course not

confined to ministers of the Gospel, and John, writing to the seven churches in Asia, declares that believers are made kings and priests unto God. There is a place for each one in the service of the Lord, and this service is not confined to the Church at home, but includes the Church overseas where our missionaries labour day after day, oftentimes under great difficulties. As

## WORKERS TOGETHER

we can share in this work by real earnest prayer on their behalf. We do know that prayer moves the hand of God, and many are the instances where we can trace His response to our petitions. The Elim Missionary Prayer Card contains a list of the names of our missionaries and their respective fields of service; we can pray for these day by day knowing they will feel the impact of those prayers. We may pray that the missionaries be kept in health, especially those working in the very hot and trying climates; pray for the anointing of the Holy Spirit upon the missionaries as they minister to the people; pray that their needs shall be met; pray that many of the national Christians shall become leaders of their people in the Christian life.

An outstanding example of the possibilities in national workers is Nicholas Bhengu, the South African evangelist who was a Communist before his conversion. As the result of his meetings in East London, South Africa, converts in his meetings voluntarily surrendered more than two large vanloads of merchandise stolen from the whites, which was turned over to the police for return to the rightful owners. In 1957 the new church building seating 4,000 people was officially opened.

Missionaries on the various mission fields are aware of the urgent need to train national workers to be the leaders of their fellow Christians. Every Christian can be a worker together with Christ by praying for these mission fields.

We have recently been informed of the rising costs in the maintenance of our growing overseas missions. It is our privilege and obligation to spread the Gospel in these needy fields overseas. The missionaries are asking for additional workers to take on the work as it extends. The Missionary Council would gladly appoint new workers, but this is not possible with our present missionary income. Here again we can all be workers together with our Lord in reaching those other sheep of which He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd" (John 10:16).



## Calling Boys and Girls

By Bernard Norris

Hello again!

How did you get on with the quiz last week? Here are the answers.

1, Romans 10:13; 2, Galatians 3:13; 3, Hebrews 11:6; 4, Revelation 4:11; 5, Acts 1:8; 6, John 2:5 and 3:3; 7, Luke 17:19 and 18:16; 8, Mark 1:40 and 2:10; 9, Isaiah 53:6 and 55:6; 10, Proverbs 28:1 and 29:18.

Did you enjoy hunting through the Bible? I guess you did, so here is another quiz, just the same. The words of the texts have all been jumbled up, and I want you to sort them out.

1. For is man no not sinneth there which.
2. Appearance but for heart looketh looketh Lord man on on outward the the the.
3. As at against and because day evil happened have have his his his in in in is law Lord Lord nor nor nor not obeyed of sinned statutes the the the therefore this this testimonies voice unto walked you ye.
4. And and moon sun stayed still stood the the.
5. Believeth him in of remission receive shall sins whosoever.
6. By faith just live shall the
7. Any can hide him himself I in Lord not places saith secret see shall that the.
8. Despise let man no thy youth.
9. All evil for is love of of money root the the.
10. Do do good him my not that to uprightly walketh words.

Now some of these are easy and some are hard. Here once again then are the books in which the texts are found, though I have not given them in the same order as the questions. As you work out the texts and get the answers, you will be able to link up the books with the questions, then when just the harder ones are left you will know they must come from the books that are left. To help you a little more, I have given the chapters for the harder ones. Here we are: Acts, 2 Chronicles 6, Jeremiah 44, Jeremiah 23, Joshua, Micah, Romans, 1 Samuel, 1 Timothy, and 1 Timothy again.

Don't send your answers in, as it is not a competition, just a quiz.

Answers next week. Cheerio till then and God bless you.

BERNARD.

PS.—I am coming to Southend church this Sunday. Do tell me what you like best in your column.

## CHURCH NEWS FLASH

### SALFORD

Pastor Arnold Brooks has been at Salford just over two years, and the recent second anniversary week-end was a time of happy retrospect.

The visiting speaker was, appropriately enough, Ronald Clarke, from Whitehaven, a former assistant pastor of Salford and Chorlton Elim Churches in their early days, and the renewed fellowship was an added blessing to the anointed ministry of the Word.

A few weeks previously we were privileged to have a week-end visit from the former pastor, John Woodhead.

Friends from neighbouring churches joined us for the Saturday evening service, convened by Pastor J. Glass, supported by various items of song and testimony by the Chorlton friends, some of whom are recent converts.

It was a time for reminiscences as Pastor Woodhead delivered a message of exhortation in his own energetic style.

The Sunday services brought a number of old faces into the midst, and again the anointing of the Holy Spirit was upon the ministry in word and song by the Woodhead family.

At a final rally at Chorlton on the Monday evening a good number of Salford members reciprocated with their support.

"Progress in all departments" was the encouraging report at the annual meeting following the fellowship tea recently.

A.M.

Boy from France (aged 14) would like farm work to be able to get further knowledge of English language, July to August. Write to the Secretary-General, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.



# From my Diary



By T. H. Stevenson

WITH other ministers, I was privileged to spend a day in the fellowship of the Elim Pentecostal Churches at their annual conference held in Chelmsford, and how royally they treated us. Though chiefly centred in the large county of Essex, this splendid group within the Elim family is not confined geographically to one county. Our esteemed brother, Rev. G. Stormont, retains the office of Superintendent, but because of pressure of work and health reasons Rev. D. Anthony now shares in the administration of the work. We wish our brethren and the churches God's richest blessing.

☆ ☆ ☆

"How to run a successful church" was the subject of two addresses given by Rev. P. S. Brewster to the conference at Chelmsford. It is no flattery to suggest that we were particularly interested, not only because of the subject, but through the knowledge that the speaker has for many years, under God's blessing, done this very thing in a remarkable way. He spoke not "out of his hat" but out of his heart. Knowing Mr. Brewster well, I would add that he would be the first to agree that success not only varies in degree but also in type, according to the circumstances and the emphasis placed on various aspects of Christian work and service. We are not cast in one mould, nor placed in the same niche.

☆ ☆ ☆

I could not miss the point that a slight misprint, or insertion of one vowel, would have made the above title read "How to ruin a successful church." Just put in the "I" and you have ruin. That has ruined many churches, ministers and evangelists. And yet, contradictory as it may seem, it is only as one puts oneself completely into any project that there can be success. Of course, Paul has the answer: "I, yet not I, but Christ." To all this I trust you will say "aye."

In a letter from Mrs. E. Urch I learn that our sister will be giving a talk in the B.B.C. programme "Silver Lining" on Tuesday, June 16th, at 4.45. Mrs. Urch and her children are living in Ireland, adjusting themselves to life's new circumstances. It is true that those who need most comfort and encouragement are often best suited to offer the same, and in this broadcast I am confident that Mrs. Urch's talk will comfort and inspire many needy hearts.

☆ ☆ ☆

The Roman Catholics in our country are maybe more aggressive today than at any other time. The Cardinal of Westminster strongly urges Catholics to an active interest in trade unions and politics. In every town one can see on walls and windows advertised talks on "The Roman Catholic faith explained." Press advertisements invite inquiries concerning their church and doctrines. And insidiously Parliament is moved to propose disproportionate aid-grants for the erection of denominational schools, which are almost exclusively R.C. schools. The Free Church Federal Council has protested to Parliament on this last issue, but none among us seems awake to combat the other dangers.

☆ ☆ ☆

Rev. Peter Caporn, vicar of St. Mary's, Eastwood, Notts, has written a hymn sung to pop-tune "Oh Boy." Some of the words read: "In all my love, in all my kissin', I now can see what I've been missin', Oh Lord." And a Church of Scotland minister, James Philip, editor of the Prayer Bulletin of the Scottish Evangelistic Council, meanwhile attacks evangelicals who, he says, "love inferior religious songs"; a "waltz-time attitude to the Gospel, with its hill-billies, its feet tapping and its crooners"; "music that is third rate set to deplorable ditties." Perhaps Mr. Philip would be better to turn away his attack from the unnamed evangelicals and direct them to more specific targets such as Mr. Caporn, or Rev. Geoffrey Beaumont with his jazz folk mass, or Glasgow's Rev. James Currie, who writes about Christ as "Lord of the whole of life, including rock 'n' roll."

☆ ☆ ☆

A recent visitor to our church was Miss Florence Munday, preaching to us on the thirty-second anniversary of her astounding miraculous healing. To talk of what happened so long ago may seem too outdated for some; but do we not yet talk of the miracles of bygone Bible days? There is also the miracle that our sister has been kept in health in all the thirty-two years since being healed, without ever since receiving medicine or medical attention. That makes the testimony even more wonderful.



## If at first you don't succeed ... give up?

¶ The National Youth Director writes this week on a missionary theme

IF that is your attitude, don't think of becoming a missionary, or anyone else similarly placed in Christian service. Since I took office as National Youth Secretary (now called Director) I have been present at many youth conferences and discussion groups, and one word which finds its way into all these events without finding its way into the English dictionary is *stickability*. Do you possess *stickability*? It is a characteristic of every successful missionary. Some of the headquarters staff saw recently an American film which told the story of a missionary and his two sons who underwent extreme privations and unimaginable hazards to take the Gospel to the South American Indians. The father died and his two sons carried on the work. There was no outward result during the whole of this time, and the day came when the younger son fell victim to a death fever. Unconscious of his surroundings, he was being carried back to civilisation when God healed him. But what was his immediate conscious reaction? *Stickability*! He demanded an immediate turnabout—and back to his task he went. This was the spirit which held captive the saints of old, which enabled them to face the fears of death, to go smiling to the scaffold, and stand singing at the stake. Compare the present: when you're in a jam, use a flick knife to get you out! Admittedly that may be a far cry from the action of Christian youth, but the easy way out in a non-violent form is taken by too many all the same. Maybe you've heard the story of the schoolmaster who was caned by one of his scholars. It made a news headline even during the hourly news sensations of the war years. It happened at this particular school that the scholars, boys, of course, were very forgetful and did not always carry their gas masks to school. In a bold attempt to make them remember he threatened to cane the boys who failed to bring their gas masks to school the following day. One daring young fellow had the cheek to ask the

headmaster: "What if you forget to bring yours, sir?" "You can cane me," replied the head to a stunned school! The next day arrived, and to the head's amazement every boy was present with his gas mask. He thereupon complimented them in the grandiose manner of some "grown-ups," and began to dismiss the assembled school of about 800 boys. But the saucy young questioner quickly shot up his hand and asked the question of the day: "Have you got yours, sir?" And then the truth came out. Yes, the head had forgotten to bring his gas mask. He apologised profusely, burning red with shame, and would have ended the humiliating scene right there, but the boy would not! "You did say that . . ." "Er . . . yes . . . h'm," stuttered the headmaster, suddenly blurting out, "All right, young Tomkins, come out here and take the cane." So, in the full view of the assembled school, and watched by 799 pairs of envious eyes, the scholar caned the schoolmaster. The head could have dismissed his wild boast on the grounds that it would damage his prestige to keep his word, but instead *he kept to his word though it hurt*. We could say of this man that he had *stickability*. Far from losing prestige that day, I am sure he gained more than he imagined. He could easily have excused himself, and we all may in our difficult circumstances, but he didn't take the easy way out, so he made a name for himself and found the headlines.

One of the greatest men in the service of the Lord Jesus Christ was able to write at the end of his life to a younger person following in his steps: "I have fought a good fight, I have finished my course, I have kept the faith." He was a man who kept to his word, not for one caning but a dozen and more. Read his own record: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;



in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen . . . city . . . wilderness . . . sea . . . false brethren . . . in weariness and painfulness, in watchings often, in hunger and thirst . . . in cold and nakedness . . .”—and so we could continue to read.

Now let me turn the challenge on to you, Crusader. Are you one of those who are here today and gone tomorrow? Are you a fair-weather Christian, regular as clockwork but only when your branch or church is in blessing? This is the age of easy living, of self-indulgence, and establishing personal rights. Beware that this does not become your testimony to the men and women “outside.” Maybe you hope that God will call you to full-time service; be sure you exercise *stickability* where you are now, that is your first task. There’s a great work for Jesus for Elim youth to do. Let us get on with the job, give up our complaining and petty bickering. It is nauseating to us, but what must it be to God? The work of God is thrilling, uplifting; it gives a joy which produces a sparkle in the Christian’s eye. Then let us get on with it, and stick to it, even though at first we do not appear to succeed.

\* \* \* \*

### STICKABILITY IN ACTION!

It was over twelve months ago that we wrote to Elim missionary Clifford Stockdale advising him that the joint committee of the Elim Missionary Council and Elim Youth Committee considered that he should be granted sufficient money from the “Send the Light” fund to install an electric generating plant for his station. He could have taken our offer of a full-scale installation, but graciously declined,

accepting a much smaller unit because he felt the latter would be sufficient to meet his needs. This highly commendable attitude is characteristic of this great missionary, and a challenging example to us all.

Then the search for a battery charging plant; the equipment needed. Even with the help of Christians in the industry the actual type suitable for the country and climate was most elusive to us in our search. Eventually it seemed we were to be successful, only to find that import restrictions made it impossible to get the plant into India.

Here *stickability* came into its own, and from both sides of the world the search went on, until seventeen months after the first letter to India on the subject success was ours. Just the plant Pastor Stockdale required was advertised in Calcutta, and within twelve hours of this news reaching Elim Headquarters a cable was on its way bearing £100 for our missionary. It is now installed at Ramanujganj, India, and this is what Pastor Stockdale writes: “I inspected it [the plant] carefully and . . . I have tried it out here and it works a treat. It starts very easily and it gave a good charge to the two six-volt batteries I already have here. I think it will suit our purpose admirably. . . . I must say how pleased I am to have this plant. It is going to be a great help to us and to the work in many ways. Please give all the young people of EYM our sincerest thanks. A little while ago it seemed as if we would have to go without owing to import restrictions here, but now we have it. Praise the Lord! Philippians 4:19.”

This plant will be used to charge the batteries of the jeep, the batteries for the amplifier for open-air work in market places, and some auxiliary lights.

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#### ANONYMOUS GIFTS

This is our opportunity of thanking kind friends who have given anonymously as follows:

##### E.M.S.

Dunster, 4/-; Halifax, £4; Clapton, £2; In His Service, £1; Birmingham, £18/10/-; Wigan, £1; Dunster, 4/-; Bristol, £2; Swindon, £3; Leeds, £5; Croydon Sister, £1; Reading, 10/-; London, S.W., £5; Birmingham, £1; Enfield, £4; Huddersfield, £1; B.E.D., £1; Halifax, £5; Eastbourne Prayer Partner, £5; Croydon Believer, £1/10/-; Sister in the Lord, £7; Wellwisher, £5; E.M.J., £1; Eastbourne, £25; Eastbourne, £1; Rotherham, 10/-; Hull, 10/-; Pontypridd, 10/-; S.W.4, £10; Exeter, £2; V.M., £1; E.B.D., £2; Hounslow, £2; Hull C/T, £5; Ballymena, £3; Nett, £5; Exeter, 10/-; Bradford, 10/-; South London, £60; Guernsey, £1; East, £2; Birmingham, £10; F.W.C., £10; Halifax, £1; Birmingham, £10; Wimbledon, £4; N.17, £3; Barnsley, £5.

##### Campaigns

Per W.G.H., £1; E.M.W., £2.

##### E.Y.M.

Interested, £5.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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## IBRA RADIO

Radio Africa, Tangier

“This Is Life” programme presented by the Elim Church

WEDNESDAY, JUNE 10th, 1959, at 10.15 p.m.

(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. H. W. Greenway (Secretary-General)

Subject: “Do you read your Bible?”

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DOUGLAS B. GRAY (Director of Music)

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## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portiens. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 8th.** Ezra 4 : 1-10.

The adversaries of Judah were the Samaritans, who were a mixed race of people. Said they: "We seek your God, as ye do"; but in 2 Kings 17 : 33 we read: "They feared the Lord, and served their own gods." They came to Zerubbabel and the other leaders either in the spirit of hypocrisy or with an intention to unite their idolatries with the pure worship of the Lord. In any case they were the enemies of the God of Judah. The leaders of Judah sternly refused to have anything to do with the Samaritan approach; this was in harmony with the will of God. Today we must be careful to have nothing to do with so-called Christianity that expects us to compromise with truth and accept a certain amount of error for the sake of unity.

**Tuesday, June 9th.** Ezra 4 : 11-24.

Having failed to join Judah, the Samaritans next sought to prevent the rebuilding of the city, and gained a temporary success by sending a letter to king Artaxerxes suggesting that it would be in his interests to stop the rebuilding. Virulence, craft and exaggeration were stamped on every sentence of the letter, with the unscrupulous use of language to persuade the king to cause the building to cease. This is exactly what happened. The building was stopped.

Temporary successes may be achieved by our adversaries in our personal lives and in our church life; but let it be always remembered, in the final analysis the Christian cannot lose, the Church cannot be defeated and God will turn these seeming defeats to our advantage.

**Wednesday, June 10th.** Ezra 5 : 1-17.

Now occurs the intervention of the prophets Haggai and Zechariah, whose prophecies should be read at this point. They reveal a state of apathy, such a state as would have thwarted the whole plan of God had not things been changed. The voice of prophecy inspired the people to recommence building without the formal permission of king Darius, who was known secretly to favour them already. The invigorating sayings of the prophets encouraged the people almost from day to day and from stage to stage in their work. So we draw our help, courage, inspiration and strength from the Word of God, day by day and under all circumstances.

**Thursday, June 11th.** Ezra 6 : 1-12.

Here we have the account of the favourable decree of Darius, and thus the people had royal encouragement, as well as consent to rebuild the temple; also there were to be restored the sacred vessels which Nebuchadnezzar stole from the temple years before. God has established His throne in the heavens, and He is diligently working out His purposes. Just as judgment had come upon a wicked, rebellious people years before, so now the blessing of God was resting upon a people who were trying to serve the Lord. Kings and nations were used as instruments of judgment—so now kings and nations were to be used to bless Judah. God knows His

own business best. We must fit into the place where He wants us to be.

**Friday, June 12th.** Ezra 6 : 13-22.

These verses tell us of the finishing and dedication of the second temple. It was built and finished according to the commandment of God; it was finished by men who prospered through the prophesying of Haggai and Zechariah; it was finished according to the commandment of Cyrus, Darius and Artaxerxes. Here we have a combination of different forces, each contributing to one great end. So it is with the salvation of souls and the upbuilding of the spiritual temple of the Lord; there are three agents: God Himself is first, he who carries the message is second and the sinner himself is the third; each has an active part to play. The instrument used is the Word of God. God convicts through the Word, the preacher preaches the Word, the sinner believes the Word.

**Saturday, June 13th.** Ezra 7 : 6-20.

"For Ezra had prepared his heart" (v. 10).

First Ezra gave himself to study the law, then to practise it himself, and lastly to teach its positive statutes and ordinances and its moral judgments and precepts—a perfect description of a teacher in a congregation. What a lesson for us! What an example to follow! To search out the will of God diligently and, having found it, to follow it out and then to teach the will of God to others is Christianity indeed. How many there are who are prepared to tell others what to do, but how few who desire to find God's will for themselves and practise it first. Let us be among those who love God's Book and live it out. Then we shall be fitted to teach others.

**Sunday, June 14th.** Ezra 7 : 21-28.

"Whatsoever is commanded by the God of heaven let it diligently be done" (v. 23). "If ye love Me, keep My commandments" said Jesus. "Love is the fulfilling of the law" said the apostle Paul. Whatsoever God has commanded can be done in the strength and the power of Christ. We can do all things required of us, as children of God, through the power of the indwelling Spirit of God. The Lord still says to us today "Thou shalt!" but He adds "I will enable you to do so by the power of My Spirit." The indwelling power of God is able to do exceeding abundantly above all we can ask or think.

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# COMING EVENTS

(Please pray for these services)

**ALDERSHOT.** June 6, Elim Church, The Grove (adjoining railway and bus stations). South London Presbytery Rally. Speaker: Chas. Brookes (Southampton), 7.

**BARKING,** June 13. Elim Church, Ripple Road. Saturday Night Special. Visit of team of Bible College students. 7.

**BURGESS HILL.** June 12. The I.B.T.I., Hook Place, Cuckfield Road. Visit of the President. 7.30.

**COULSDON.** June 13. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: G. Wesley Gilpin (Elim). Leader: P. R. Lawson (A.O.G.). Supporting items: Elim Bible College students. 7.

**HOVE.** Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

**LONGTON.** June 13-15. Elim Church, Five Ways, Lightwood Road. Sunday School Anniversary. Guest preacher: T. W. Walker (Scarborough), member of Elim Youth Committee. Sat. and Mon., 7.30, Sun. 2.30 and 6.30.

**MOTHERWELL.** Commencing June 14. Elim Church, Airbles Road. Visit of Rev. and Mrs. T. H. Ritchie, American evangelists, for two full weeks (except Fridays), with full musical programme each night.

**NOTTINGHAM.** June 13, City Temple, Halifax Place. Youth Conference arranged by N. Midlands Presbytery. Speakers: J. H. Davies (National Youth Director) and I. R. Moore (Kidderminster). Subjects: morning, 10.30, Senior Crusaders; afternoon, 2, Junior Crusaders; evening, 6, Sun-

day school. Time in each session for questions and discussion. All youth workers and Crusaders invited.

**YEOVIL.** June 7, Elim Church, Larkhill Road. Sunday School Anniversary. Speaker: F. Hodge (Plymouth). 3 and 6.30.

**YEOVIL.** June 6, Elim Church, Southville. Presbytery Rally. Speaker: F. Hodge. Special singing by Bournemouth Choir. 7.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## PRESIDENT'S ENGAGEMENTS

Sussex Presbytery. June 7, 8, Hove; 9, Worthing; 10, Preston Park; 11, Chichester; 13, Hastings; 14, Eastbourne.

### British Pentecostal Fellowship Meeting for Wales

to be held in the

Bethel Temple, Commercial Road, Newport

on SATURDAY, JUNE 13th, at 3 p.m. and 6.30 p.m.

Speakers:

PASTOR E. DANDO PASTOR J. JACKSON  
PASTOR E. J. PHILLIPS

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Have you been to Calvary?

#### London Crusader Choir

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Just as I am  
His love sent Him to the Cross

SC108  
Near the Cross  
Boundless Love

#### Einar Ekberg (baritone)

SS202  
I'm gonna walk on gold  
Alone with Jesus

SS203  
The first Nowell  
Oh, Holy Night

SS204  
Silent Night (Stille Nacht)  
It came upon a midnight clear

#### Alfred Garr (tenor)

SS205  
The glory song  
Blessed be the glorious tidings

SS206  
Room at the Cross  
Some day, some time

#### The Woodlands Trio

SG303  
Just keep on praying  
Only a touch

SG304  
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**Lewis.** On Sunday, May 3rd, at Brecon, by K. J. Hathaway; David Edward, God's precious gift to Ted and Tina. C.143

**Maunder.** On April 26th, at Elim Church, Rye Park; Patricia Lilly and Linda Carol. Officiating minister: G. H. Thomas. C.142

### WITH CHRIST

**Durrant.** On May 14th, Mary Louise Durrant, aged 86, of Elim Church, Winton. Officiating minister at funeral: S. Penney.

**Smith.** On April 29th, Mrs. Emmy Smith, a loyal and beloved member of Elim Church, Leyton, for many years, passed into the presence of the Lord. Officiating minister at funeral: L. N. Knipe.

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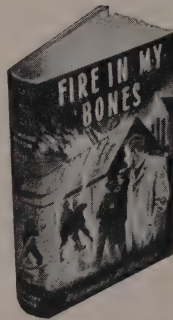
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# The *Elim Evangel*

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**BRISTOL'S FINE JUNIOR CRUSADER BAND**

## THE MINISTRY OF THE SUNLIT FACE

By E. C. W. Boulton

*"If you come . . . bring God's sunlight in your face" (Romans 12:8—A. S. Way)*

O sweet and blessed gladness  
Of those who walk with Thee,  
The heritage of sonship,  
Of slaves by blood set free.

**T**HOUGH the Christian evangel rests upon the foundation of the anguish and agony of the Cross, it is a Gospel of gladness to which Christ gave birth through that Cross. On the eve of His passion the Man of sorrows could speak to His disciples of that joy of His which He was bequeathing to them through His sacrificial suffering—the joy of accomplished redemption—the blessedness of atoning triumph, His wounds the sacred channel through which the healing gladness of God was to flow into the sin-stricken life of the sons of Adam.

The glowing heart and the shining face are component parts of a full-orbed Christian life. You can scarcely possess the latter without also being in possession of the former. A sunlit face adds something of spiritual value to any ministry. Who has not at some time or other received the benediction of a beaming countenance—the warm glow of reflected sunshine on the face of one who has drunk of that unspeakable joy of God, which is full of glory? We have seen the sun shining upon the upturned face of a lovely lake, reflecting the beautiful cloud-formations in the skies above. And so it is that the heart that is continually turned towards God must to some extent absorb and then reflect something of that glory.

'Twas not your words which stirred this soul  
Or caused these blinded eyes to see,  
Which made the burden from me roll,  
To set this captive spirit free;  
But 'twas the light upon your face  
That spoke to me of sov'reign grace.

It made me long to know the joy  
Which fellowship with Jesus brings,  
That I might all my pow'rs employ  
To spread the news of nobler things,  
To tell of His redemptive power,  
God's message for this midnight hour.

The writer of these lines owes a great debt to the one who spoke to him of Christ with a face that was

full of the sunlight of God, a face that shone with the indwelling joy of Jesus. It was nothing less than 2 Corinthians 3:18 in living demonstration—the appeal of a God-possessed personality. How many souls have thus been won for Christ through the ministry of a God-lit face, people out of whose eyes God Himself seemed to look. Of course, there is the artificial, that which is put on for the occasion—a veneer which may conceal the real state of the soul, a glow which wears off because it is not inwrought, a sort of psychological effect which poses as and passes for that which it is not. But the apostle is no doubt thinking of that inner glow, when the face is a revelation of the depths within and bears the unmistakable evidence of fellowship with God.

How much then can a face lit up with the sunlight of God achieve! "God looked out of your face," said one to a Spirit-filled friend, "and I had to yield to Him," while another wrote of a sorrow-clouded and pain-filled hour in her life, "When you came into my sick chamber, you brought the gladness of God in your face, and gave hope and courage to a sorely tried heart."

Is there not a great need in these times for the ministry of the shining face in the home, in the church and on the street? The days in which we live call for those who are baptised into the sunlight of God. The Scripture tells us that the love of God is shed abroad in our hearts by the Holy Ghost. Surely in like manner may the radiance of the Lord find its way on to our faces by the same Spirit, for He is the Spirit of gladness. We understand that "the kingdom of God is . . . joy in the Holy Ghost." We learn also that the face of Moses shone, and though he was unaware of this others were not. We might ask ourselves whether we belong to the order of God's sunlit ones.

"If you come . . . bring God's sunlight in your face." In other words, come with the anointing of Divine gladness on your face. And what a vital difference heavenly sunshine can make upon the face



of a Christian believer! How transforming is the influence of the sunshine of God upon a fellowship of the Lord's people when assembled for worship. It has the attraction and appeal of spiritual warmth which, alas, is so conspicuously absent from all too many Christian communities.

Oh, shed Thy sunshine in this heart of mine,  
Nor let me ever to dark gloom resign  
A single hour that could be filled with praise.  
Wherein a joyous psalm this heart could raise.

We know of nothing that offers greater inspiration to the glowing heart and the shining face than that of the advent hope, "Looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ," we may well catch the fore-gleams of that radiant morn—the sunrising of God's everlasting day. "Why is there such a light on your face at such a time of dreadful darkness as this?" said one to a servant of the Lord during the war. The reply was most revealing: "Because I believe that beyond the night there shines the glory light of my Lord's return."

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¶ Here is a thrilling story which reveals the success of individual evangelism. Many churches took part in this great drive for personal evangelism last year. What about a report from your church?

## INDIVIDUAL EVANGELISM WORKS

### AN ADVENTURE IN THE MIDLANDS

A RATHER unusual service took place on a Sunday evening at Sparkbrook a short time ago which bore testimony to the effectiveness of leading others to a knowledge of Christ through putting into practice the slogan "Each one reach one."

In this service eight people were introduced to the congregation individually by a member of the Sparkbrook church who twelve months previously had been instrumental in pointing the first of these eight people to Christ. Little was it realised at the time that this witness would have such far-reaching results as were apparent on this particular Sunday evening, yet here were a group of people gathered together to testify that they had taken their stand on the Lord's side as a result of that initial witness.

Mr. Frank Hitchmough related how about a year beforehand it had been necessary for him to visit Coventry and meet there a business associate to discuss a particular problem.

On meeting in Coventry they journeyed together to Leamington Spa. During the course of this journey the opportunity was given Mr. Hitchmough to talk to his colleague on spiritual matters and it was soon evident that here was another seeking soul, lost on the broad highway of life, waiting to hear the glad tidings of the salvation that is to be found in the Lord Jesus Christ. What a joy it was to find a receptive heart, prepared for this moment by the Holy Spirit, drinking in the word of life. On arriving at

Leamington Spa the business matter was satisfactorily concluded, following which both colleagues returned to Coventry, but not before Mr. Hitchmough had called at a local Christian bookshop and obtained a copy of St. John's Gospel to give to his associate. Before leaving to return to Birmingham an invitation was extended to visit the Sparkbrook church on the following Sunday evening.

This invitation was accepted, and in that service it was made known that the seeking soul had found the Saviour. It was not long before Ken was telling others of the joy that he had found in Christ. First there was Harry, unable to understand the change that had come over Ken, but sufficiently impressed by it to investigate the matter further, and now, having found the Saviour himself, testifying with Ken at this Sunday evening service.

Next came Graham, a schoolboy of eleven years, who came to the Christmas Day service with Ken and had continued to come every Sunday for the past nine months. Then followed Harry's father and mother, Harry's wife, and Ken's niece and her husband, all taking their stand together in the pulpit at this Sunday evening service.

Only eternity will reveal how far-reaching have been the results of this initial endeavour to reach one soul for Christ, for it has since been learned that both Harry and his wife are now Sunday school teachers at a Coventry church. To God be the glory!

# EDITORIAL—

## ELIM CONFERENCE

AS we go to press, this year's conference has opened, in brilliant sunshine, in the lovely town of Llandudno.

Excellent crowds attended the great induction and ordination service in the Pier Pavilion. It was good to have with us a distinguished guest, Rev. Walter McAllister, of the Pentecostal Assemblies of Canada, who brought good wishes, and spoke of the growing work of that denomination. After his induction, our new President, Pastor H. Burton-Haynes, brought us a challenging message before the induction of several men to the ministry.

We hope to publish soon a full report of the conference.

## WHY USE SLANG?

IT is strange how careful some people are of their dress, how sure that it is an asset to them in the business world; and yet how careless they are of their speech, which is the dress of the mind. Much of their speech consists of loose, slangy expressions.

There are several reasons why one should avoid the use of slang. First, slang is unstable and given to changing both in word form and meaning.

Words that have a certain meaning today will have a different meaning tomorrow. We cannot afford to clothe the thoughts of a strong mind in weak, changing garments of no particular shade or hue.

Again, the use of slang starves the mind of the discriminating use of synonyms. Everything is "charming" or "just awful." We lose the delicate shade of meaning which conveys such a variety of truth to the intellect.

Correct speech is the index of ability. A man of large mental ability acquires an expressive vocabulary sufficient for his need without the use of slang.

Slang is the lazy man's vocabulary. Says one, "Slang saves the trouble of thinking." In place of meditative selection of proper wording, the street expressions are used, or those words, good or bad, that first come into the mind. Holy thoughts are often dressed up in such cheap phrases as to suggest the low and ludicrous rather than the high and holy. It takes time to choose the best and most expressive words with which to clothe our thoughts. Some persons are deceived into thinking that slang is wit.

The use of slang is vulgar, and is a sign of low breeding or affected rowdiness. Attention to speech is

the means of growth. Language moulds the thought, either exalting or degrading it. Those who live in a cultured educational environment take delight in making their speech graceful, as well as pleasant to the ear and mind.

Language is the lasting contribution of the ancients to the present, and, either in garments of glory or in the tattered rags of slang, it is our contribution to future ages.

Dr. Samuel Johnson said of Oliver Goldsmith: "He left nothing that he did not touch, and he touched nothing that he did not adorn." Some who touch the things eternal leave them degraded because of the loose, slangy way in which they are handled.

Slang eats out the very vitals of sacredness in spiritual life and makes the soul feel rather akin to the world than to heaven. Christ, the great master Teacher, found the language of His day sufficient robe in which to dress eternal truths for the minds of His hearers.

Slang in a sermon is "a fly in the ointment." The use of slang is largely a habit and, as previously mentioned, is resorted to because the mind is too lazy to seek out a better expression. Slang is cheap and cheap minds make the most of it. Says someone, "The use of slang catches the people." Perhaps so, but what happens to them after they are "caught"? Does that bring them to Christ? Does it lift them to higher planes of thinking?

Today we have long lists of slang which are in constant use by the masses—all good words if rightly used, but the use of them by many is a corruption, marring both mind and spirit, and this is the list that is fast finding its way into sermons.

As Christians, our speech should be as becomes holiness—chaste and clean, forceful and beautiful, dynamic and lofty, simple and lasting.

*Selected.*

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# "Choice of Two Worlds"

By Hugh Sawyer

**H**AVE you ever seriously considered what the natural world has to offer to those who are worldly minded?

The fall of Adam resulted in mankind having to suffer physical death upon completion of a life spent in sweat and toil. Almighty God decreed: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The world can only offer pain and suffering. It has no other option. It is the result of sin, and all men are sinners no matter what other opinion they may hold concerning themselves. The word of God tells us that if a man says he has no sin he deceives himself and the truth is not in him. Does not Paul declare: "For we know the whole creation groaneth and travaileth in pain together until now"?

Fear, the greatest enemy of mankind, stalks unhindered throughout the earth, and man is powerless and unable to find a solution to counteract its soul-destroying potency. "Perfect love casteth out fear." This can only come from God, and is not to be found in the attributes of power-ridden politicians or war-crazy generals.

The world, in its desire to attract mankind, tempts them with glittering prizes, incites their greed by dangling colossal sums of money before their eager eyes. Those whom the natural man may dub "lucky people," those revelling in riches and living on the fat of the land, caring for neither God nor man, must in their serious moments have qualms when faced with the age-old warning, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Man, boasting in his physical prowess, soon gets misgivings when he realises that "the days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is our strength labour and sorrow; for it is soon cut off, and we fly away."

Fortune's favourites enjoy the "plums" of this life, drinking in their sweetness for a season, then have them snatched from their clinging lips by the ambitious of a younger generation!

The world offers distractions, many and varied, and the mad pursuit thereof gives but temporary

relief, because so insistent is its demand that the pleasure of its attainment is thwarted by the restlessness accumulated. These seekers know not the meaning of "Be still, and know that I am God!"

The pride of possession, wealth or wardrobe, so dear to the heart of natural man, is, as "the Preacher" declares, vanity. What does it profit? "One generation passeth away, and another generation cometh; but the earth abideth for ever."

Jesus came to call the world to repentance. He bids those who would follow Him to be in the world but not of it. His promises are everlasting and, unlike the assurances of the world, will not pass away.

What does Jesus offer repentant sinners? Triumphant faith overcoming stumbling doubt and paralysing fear! Happiness and sheer joy driving out misery and gloom! Sins completely forgiven and not just respectably hidden! The ability to drink from the fountain of living water to the satisfying of the soul and not to rely upon the water which can only quench the natural thirst! The ministry of angels, as heirs of salvation, instead of the ministrations of unreliable man! The assured guidance of the Holy Spirit and the teaching of all things appertaining to the Lord Jesus Christ! The assurance of eternal security dispelling the dread of worldly insecurity! The joys unspeakable of glory in heaven and not the indescribable horrors of hell!

Here then is the choice of two worlds. No man can decide for you! The wise man chooses the things of God. Remember, the fear of God is the beginning of wisdom. It is only the fool who says in his heart, "There is no God." Therefore be ye wise!

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church  
WEDNESDAY, JUNE 17th, 1959, at 10.15 p.m.

(Short wave: 20.20, 26.3 and 32.5 metres)

Speaker: Rev. H. W. Greenway (Secretary-General)

Subject: "Do you believe in prayer?"

Gospel melodies and songs by

Anton Marco (ex-opera tenor) Don Hustad at the piano

London Crusader Choir Ronald F. Cooper (organ)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

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# The Year 2009

**GEORGE CANTY**

**thinks**

**a head**

**R**OUGHLY speaking, it would need only two legs and a couple of arms of an M.P. to give the Pentecostals of Britain proportional representation in the Commons. We would need to double our numbers to warrant a whole member of the House.

And, to rouse my ire, let somebody just write and tell me that it is quality that counts, not quantity, in God's sight. What? Would God rather have one perfect man in heaven than ten imperfect men, and let the rest go to hell? If we aspire after holiness, as we should, it need not be at the expense of winning men for Christ, but it often is. The weightier matters of the law of love compel us to submerge every interest into the one passion for recovering our lost generation.

Preoccupation with the cultivation of our own souls could bring an army to a halt—but it would be our own, not the enemy's. That produces nothing except little inspection meetings in the tents instead of activities on the front. That is the mission hall complex. In the year 2009 shall we be bogged down there? Leaving America out of it, there are more Pentecostals in the world after fifty years than Baptists after 300 years, but not in Britain. Why? And will the next fifty years make the Pentecostals a dominant force here?

Some well-known Pentecostals have kindly written me at length on this matter. I can only summarise all they have put into my head.

First, one or two think that our future partly depends upon the uncertain hope of winning or producing

## **DISTINGUISHED LEADERSHIP**

But if a movement is in itself worthy (as Pentecost is) great men will be won, and won in fact because they are great enough to recognise the intrinsic importance of the movement. The humble Moravians won Zinzendorf. The despised Montanists with all

their faults captured Tertullian. But in any case the public that can make stars out of “neurotic nincompoops” will not wait for a lead from Oxford once it gets hold of the idea that a new church reformation has begun. It might in fact be a good thing if the public thought the official church was against us. It is vital anyhow that they realise we are different, and the absence of all but plebeian leaders could demonstrate that we are not an instrument of the bourgeoisie.

Secondly, leaders say,

## **WE MUST GRASP OUR NEXT OPPORTUNITY**

firmly and righteously. Two previous tides have been missed. In the very beginning of Pentecost nobody had the insight to appreciate that God was doing something far bigger than to initiate a movement for the deepening of spiritual life among the religious elite. As I have already hinted, there are plenty of Pentecostals even yet who have not seen it either. Then the 1920s and 1930s gave evangelism an unusually good wicket. Fondly, it was thought to be a normal and permanent condition, and that we could beckon at any time and the public would attend. Presumptuously, leaders let the public wait until they settled private, organisational and denominational affairs, but by then war diverted all public interest for these twenty years or more. The ball fell into our hands, but we fumbled and dropped the catch.

Presently the masses will be ready for us again—that is inevitable. God made things that way. Next time we must work quickly on all fronts. There must not be a “corner” in evangelism, but, as Pastor Dyke wrote, “There are sufficient machinery, neglected gifts, disused talents rusting in Pentecostal scrapyards to turn Britain upside down.”

We can in fact do something in that matter now. The work of our Pentecostal evangelists must be vastly increased, and also have the real interest of all. I slipped into a church which had backed up Billy Graham's campaign in force, and asked them to pray for my pioneer Elim effort in a certain city. But the prayer meeting went by without a reference to God about it. Further, the scale of our giving for evangelism in Britain is so small that it hardly exists. For each member of Elim to give one penny per



month (a thirtieth part of a penny per day that is) would mean an extra major pioneer campaign each year, but there are evangelists kicking their heels waiting for that penny per month to come in. In other words, we don't give at all!

At our present rate of opening up new churches Elim will not even have doubled itself in fifty years—for lack of that penny per month. But with ordinary giving, without sacrifice, we have the men to double our churches in five years. This is not idealism, surrounded by a cloud of ifs. Sound facts and experience show conclusively that where all other denominations are receding Elim can advance. The living dog is better than the dead lion. Let evangelism off its financial chain.

The potential of Pentecost is limitless. We are not a company of cranks contending for a set of theological quibbles and calling it "standing for the truth," nor are we just rebels sitting on the church's doorstep because they won't have tongues inside. It is a

### COMPLETE SPIRITUAL RENAISSANCE

we are offering the country. But that is the third essential in our growth. We must understand what we are, and make all things according to the pattern shown us in the mount of vision. The only thing British people will ever take to is what Pentecost happens to be—and we must not be afraid to announce what we are, in Neon!

Mark, there is a difficulty, probably the biggest, and that is the Church of England. The British are firmly convinced that that denomination is the proper church. Not that the British like it of course. If they did they would go. In fact there are two opposite ways in which we are hampered: if we are not like the Church of England we cannot be right, and if we are like the Church of England they do not care for it. So they keep away in either case.

And we know that our country is deeply affected by tradition. We, living in Britain, are the children of people who did *not* go with the Pilgrim Fathers to find freedom of religion in the new world. Hence the gulf between the attitude to new movements here and in America.

The latter two related difficulties cannot be talked out of existence. They are as real as church butresses. The answer is

### PROPAGANDA OF EVERY KIND

I take for granted the best propaganda of steady fervent piety and zealous witnessing by Pentecostals. That alone will do a great deal as our witness makes its impact (or when it does) on the towns in which

assemblies are opened. But in this advertisement—conscious age (Unilever Ltd. spent £83,000,000 on advertising in one year) every available penny must be spent on putting Pentecostal facts before a church-ignorant society, gradually to shift the mass of bigotry that obscures us.

Our advance in the first fifty years has been seriously disturbed by two world wars, together with the exhaustion of resources which goes with them, and which no other land has experienced in the same degree. But if the present material prosperity continues, and a time of peace, all that I have written here can happen.

In any case, we shall be pioneering Pentecost for the next fifty years—pioneering, that is the word. And if we can remember it, and not be satisfied with hacking out only a two by two backlot, we can build a church of original glory and purity in this dark spiritual jungle of Britain, provided always that it is not too late, and that Christ will not come and show us our last opportunity *was* the last.

I will end my "double number" with some quotations.

John Dyke: "I am optimistic as to the future of the Pentecostal movement. The real church will regain the primitive position of authority, power and procedure before the Lord comes" (Ephesians 4:11-13).

Donald Gee: "I believe that slowly but surely we can take our place among the major denominations and win national respect if not agreement. Our deadliest perils are fanaticism, dogmatism and ineptitude."

Percy Brewster: "I certainly feel that Pentecost is going to rise very, very high in this country. I firmly believe that before Jesus comes we are going to have a latter day outpouring."

W. G. Hathaway: "In my opinion it is God's will that the Pentecostal work in Britain should become a major factor among the denominational witnesses for Christ in this country."

George Stormont: "My answer to the question of our future is in the words of a Congregational minister: 'My dear sir, you are the odd bod, and you ought to thank God for it.'"

Ernest Scrivens: "It is evident . . . in the colleges of the varsity that in this country the Pentecostal movement is recognised as part of the religious life. We shall only command the respect of the major denominations as a whole by growth and influence. This takes time."

Me! : Real Pentecost has a great future. The only thing that can fail is a movement masquerading as Pentecostal but which is only a tongues movement.

**J**OHN, the writer of this book, had been banished in about A.D. 96 to the isle of Patmos in the Ægean Sea, where it was thought he would be out of harm's way! He was old now; indeed he was the last of the apostles to survive, and tradition has it that an attempt had been made to burn him in oil. Many might have thought that he was past the age of usefulness, yet God still had a work for him to do. How well was the prophecy of Joel fulfilled in his life: "Your old men shall dream dreams."

As a faithful minister, even in his banishment, the care of the churches was still uppermost in his mind.

I do not intend, in one short article, to attempt to explain the whole of the book of Revelation. It would be more profitable for us at present to consider those parts of the book that are more readily understood. For let those who rush so quickly to try to explain the whole of the book remember that even John Calvin did not attempt to write a commentary upon it.

The first three chapters consist of seven letters to seven separate churches in Asia, all of which were within eighty or a hundred miles of Ephesus. Some students of Scripture believe that these seven churches represent the seven dispensations of the Christian era. While agreeing that there may be an element of truth in this, it must be pointed out that Church history cannot be confined to such concrete departments as this. We ought to remember, too, that these letters must have meant something to the people to whom they were written in the first instance; a lot of commentators seem to forget this.

If we look at a map of the district, if possible the one contained in Sir William Ramsay's *Letters to the Seven Churches*, we will see that the order of the churches was not so much determined by the writer's desire to teach dispensational truth, but was rather the way, or direction in which he was travelling in his thoughts on an imaginary tour of the churches. He had probably undertaken several tours of this nature before his banishment and had always travelled in the same direction: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

For the present we will concern ourselves with the last-named, the letter to the church at Laodicea.

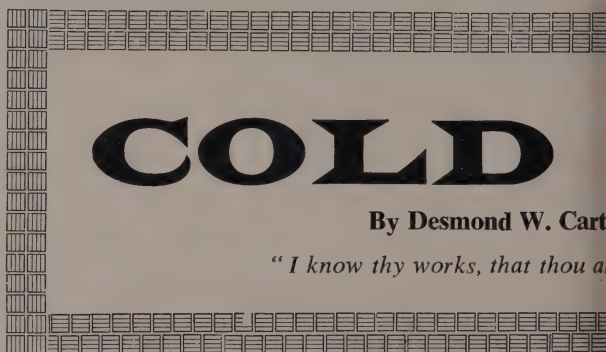
The city of Laodicea, standing as it did on one of the most important road junctions in Asia Minor, was situated about fifteen miles to the south of the thirty-eighth parallel and lay on the main road from Ephesus to the Euphrates. The old city, which was begun about 250 B.C., was built upon a site chosen entirely for its commanding position. This was

largely destroyed by an earthquake in A.D. 61, as indeed were many other cities in the district. The proud and independent citizens, however, spurned all imperial aid and rebuilt the city again entirely out of their own resources. The church of Laodicea is one of a group of three churches that are linked together in Early Church history (Galatians 4:12-14).

## 1. THE CASE

The church and town of Laodicea were, to all appearances, wealthy and prosperous. Yet the accusation that was brought against them was that they were "wretched, and miserable, and poor, and blind, and naked." The church was neither cold nor hot; it was lukewarm.

The traditional interpretation of this is that it was a church that had *been* hot but had *become* cold. This, however, is not stated in the text. There is no suggestion of what they had *become*; the statement that they were "lukewarm" was simply a diagnosis of their present condition, without any reference



# COLD

By Desmond W. Cart

"I know thy works, that thou a

whatever to their past history. Further to this our Lord declares, "I would thou wert cold or hot," which on the traditional interpretation would seem to imply that even complete "coldness" and apathy are preferable to the lukewarmness of the unenthusiastic Christian, a doctrine to which it would be very difficult to give scriptural support. Surely, to be even lukewarm is better than being completely cold; for surely that which is lukewarm may as readily be that which was cold and is partly warmed, as it may be that which was hot and has now become lukewarm. For if the latter is the case it would be better, according to this interpretation, to continue to get colder than to remain only lukewarm. Now if the text were meant to teach such a thing we would expect it to read "I would that you were hot or even cold," whereas in actual fact the word "even" does not occur. Moreover, on two out of three occasions in the context where the words "hot" and "cold"



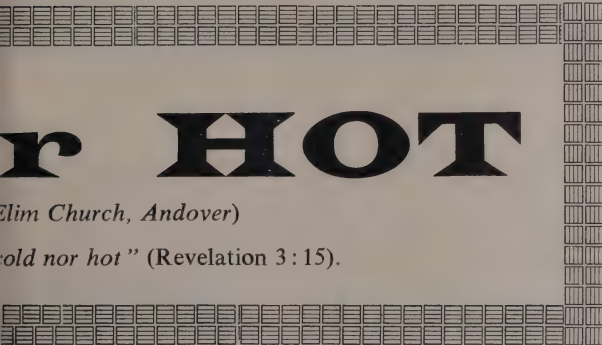
are coupled together “cold” precedes “hot” as though it were preferable!

Again, according to the usual interpretation of this passage, the Laodician Christians were rebuked for their lack of enthusiasm! Surely a strange thing for Phrygians to be lacking in? But, you may ask, what other interpretation can there be?

Might I suggest that instead of trying to apply these expressions “hot,” “cold” and “lukewarm” to persons as such (for such a method, while being common to us, is almost unknown in Scripture, or indeed in any literature contemporary with the passage we are studying) we might rather take them as referring to local conditions, as indeed the words “gold,” “eyesalve” and “white garments” are usually interpreted.

2. THE CAUSE

To all outward appearances they were very prosperous, yet it does not necessarily follow that those who are rich in this world's goods are rich toward



Elim Church, Andover)  
cold nor hot” (Revelation 3:15).

God (Luke 12:21).  
The city of Laodicea, in spite of its material prosperity (it was a great banking centre), was lacking in the one thing that, as far as the weary and thirsty traveller was concerned, was far more important; it lacked a good natural water supply; at least it did in the summer, for the river Lycus always dried up at that season. The city, in spite of its strategic position, had to depend on an outside source for any water that it needed. It would seem from the evidence available that the most likely source was in the region of Danizly, a modern town lying about five miles to the south. This water would have to travel several miles through stone pipes, some of which are still extant. It is very interesting to note that these pipes are badly choked with mineral matter, giving the impression that the water they carried was almost certainly obtained from a hot mineral spring. When the water reached the city it would no

longer be hot, neither would it have cooled sufficiently to be called cold; it would be classed as being lukewarm. Thus the natural conditions re-echo the church's spiritual state.

Its nearest neighbour among the churches, Hierapolis, was well known for its hot water springs with their famous healing properties. The mineral matter that these springs deposited as they cascaded down the valley left a remarkable series of terraces, or cliffs, which are clearly visible from Laodicea.

Colossae, its next nearest neighbour, lying higher up the Lycus valley to the east, had a very good supply of cold water which it obtained from an adjacent spring.

Thus the city, for all its material prosperity, could provide neither the refreshment of cold water for the thirsty, as its neighbour Colossae could, nor the healing properties of hot water for the sick, as its neighbour Hierapolis could. Hot water heals, cold water refreshes; but lukewarm water is useless except as an emetic!

Indeed there is much more that we could say. The rich city was exhorted to possess true riches (v. 15). Its famous medical school, which produced an even more famous *kollourion*, or eyesalve, was told that it was blind, while the manufacturers of its renowned black Laodicean cloth were counselled to purchase from Christ white garments (see Revelation 19:18).

3. THE CURE

The condition of this church was a very sad one, for it was a condition of which the members seemed totally unaware.

Yet there was a remedy. The letter closes with an exhortation to repentance, which meant for them an acknowledging of their own poverty and wretchedness. They were not only to turn *from*, they were to turn *to* (see Acts 20:21). They had been secure in their own self-confidence, but it was a security of their own imagination, for Christ Himself was shut outside. He now stood without awaiting admission. He wanted to be welcomed, not as a visitor who happened to be passing by, but as a true friend who had come to stay.

The message of this letter to us is not that we should become more enthusiastic, though a little more zeal in the work of God would do a lot of us a deal of good; it is rather that we should seek to diagnose our own spiritual condition and usefulness in the light of His presence and thus, acknowledging our need, seek by His grace and power to be more dependent upon Him who can cause that out of our innermost being rivers of living water might flow, to satisfy the needy world in which we live.

# CHURCH NEWS FLASH

## LATE NEWS FROM BRISTOL

LAST TWO SUNDAYS 25 DECISIONS—MAKING 120 TO DATE THIS YEAR. RECENT SUNDAYS CHURCH PACKED AT LEAST 15 MINS. BEFORE SERVICE.

Here are some photographs taken on a recent Sunday—Junior Crusader Sunday. Youngsters came in from our five branches of Junior Crusaders in various parts of the city, making a choir of almost sixty voices. Note the very narrow aisles—chairs have to be put in the aisles almost every Sunday.

The Junior Crusader work is now just twelve months old and has about 130 members. In addition to the 120 decisions mentioned above, over thirty Junior Crusaders have made decisions this year to date.

## CITY TEMPLE, HULL

On Saturday and Sunday, April 18th and 19th, we had a visit to Hull by the London Crusader Choir along with its leader, Pastor Douglas Gray, in connection with the City Temple Men's Fellowship weekend. The singing of the choir thrilled us all, and great blessing rested upon everyone. We obtained the City Hall, Hull, for an after-church rally on the Sunday evening. This booking caused great interest and we had a congregation of 900. The choir's ministry was richly blessed once again. Our guest speaker for the weekend was our President-elect, Pastor Burton-Haynes. His ministry at all the meetings was greatly appreciated.

Previous to the visit of the London Crusader Choir we had a special campaign conducted by Mr. Idris Davies, whose ministry was most searching and forthright.

L. PINCHBECK.



Key to photos on left :

1. Bristol City Temple.

2. Section of congregation.

3. Congregation and platform group.

4. Pastor Ron Jones conducts Junior Crusader choir.





## Calling Boys and Girls

By Bernard Norris

Hello again!

Did you find the quiz easy or hard? Well, here are the answers.

1, 2 Chronicles 6:36; 2, 1 Samuel 16:7; 3, Jeremiah 44:23; 4, Joshua 10:13; 5, Acts 10:43; 6, Romans 1:17; 7, Jeremiah 23:24; 8, 1 Timothy 4:12; 9, 1 Timothy 6:10; 10, Micah 2:7.

There we are, and I hope you got them all right.

Now let's give your puzzled brains a rest. Here is a story for you, at least the first part. It is a thrilling one. It is the story of

### STEPHANOS

"If you go, Stephanos, and they catch you selling your books, it will mean death this time."

Stephanos Maqar looked at C. T. Hooper, secretary of the British and Foreign Bible Society in Port Said.

"I know sir, but I must go. I must get my books

to them, and I must trust God for my life."

"You are a brave man, Stephanos. When do you start?"

"Tomorrow sir."

Yes, Stephanos was a brave man. He felt he had a mission to take the Bible to Arabia. For hundreds of miles he travelled with his precious pack of books, over land and water, riding on camels, or walking, travelling where no missionary had ever been and none could ever go, risking his life to sell copies of the Bible and the Gospels to people who knew nothing about Jesus and His death on the cross as a sacrifice for sin.

Stephanos was an Egyptian. The last time in Arabia he was arrested for bringing the Bible into the land, and his feet were whipped until they were raw and swollen. He was left in prison for the night. His torturers thought he could not escape because his feet were so badly beaten. But somehow he did escape, hid until his feet were healed, and then returned home.

Now he was heading back again, back into danger, serious danger, deadly danger.

Next week read part two: "On board ship—disguised!"

Cheerio for now, and God bless you. BERNARD.

PS. I'll be at Oxford this Sunday. Do tell me what you like best in your column.



## Women's Column

By Gladys Gorton

### PROPS

TWO long pairs of curtains were washed and ready for the line. A perfect day for drying, I thought, as I pegged them out; the prop is the very thing to use to get the wind in them to dry quickly. I fixed the prop, and stood looking back with satisfaction on the way the curtains were blowing with the wind when there was a sudden snap. The prong of the prop had broken off, but I managed to hold the line up to keep the curtains from dragging the ground before pulling it up again. I didn't often use this prop—it was in the garden of the house when

we moved here—but now when I needed it, and was depending upon it, it had let me down.

In the earlier stages of the Christian experience it is comforting to lean on "props." One can lean on a prop without realising it until it fails or is removed. The faithful Sunday school teacher, the evangelist or pastor who pointed one to Christ, the praying friend—all these can be mighty props to hold one up. Everything is going along fine, the Christian life is wonderful until—the prop lets one down! This may be absolutely unintentional on the part of the person upon whom you lean. Through circumstances beyond his or her control, or happenings which have completely altered the original plans and promises, you are left "high and dry." I feel that God allows these things to come to us in our Christian life to wean us from leaning upon any human prop so that we can stand upon our own feet and walk, leaning upon Him. "It is better to trust in the Lord than to put confidence in man . . . in princes" (Psalm 118:8,9). But there is another angle from which props can be considered.

(Continued on page 382)



## TWO USEFUL METHODS for your youth work!

These two methods are reprinted from the *Sunday School Times* and you will find them helpful. We take this opportunity to remind you that tape-recorders can be obtained from headquarters at greatly reduced prices when used for church work. Write to: Tape Recording Service (ECHO), 20 Clarence Avenue, London, S.W.4. The Director of Music is always ready to give you advice on singing in the Sunday school, and invites you to write to him at the same address.

### USING A TAPE RECORDER

By Julie McDonald

**H**AVE you ever excused yourself from church visitation by protesting, "Oh, I just wouldn't know what to say!" and suggesting somebody else? The invention of the tape recorder has made this excuse obsolete.

Maybe you think your minister is marvellous, but when you go to call on prospective church members, you just cannot find the words to tell them how much you appreciate his sermons and many fine qualities.

With a tape recorder, all that is necessary is to introduce yourself, invite them to come to church, and give them a sample of your minister's excellence by plugging in the recorder and flipping a switch or two. Simple? Nothing to it!

Is some member of your congregation too ill to come to church? You can take church to him by recording the worship service and playing the tape back in his home at a convenient time. Hearing the sermon and music from his own church will bring a warm, personal satisfaction he cannot find in the very best broadcast services.

Shut-ins confined to their homes for many years are finding that the tape recorder brings them back into a closer fellowship with the congregation they have missed for so long.

When a friend left for the mission field she took a tape recorder with her and left one with her mother. Now they are busy "talking" letters to each other.

At Christmas time the majestic strains of Handel's "Messiah" from a full orchestra and 200 voices were heard at a remote post in Africa, thanks to the tape recorder. The missionaries are never cut off from the dear sounds of home, and their families in this country can share their new experiences more fully.

The tape recorder has many other uses in church life. The minister can avoid writer's cramp by composing his sermons on tape. On many of the occasions when he wishes he were two people the recorder can bring his message to one group while he appears before another.

The choir finds the tape recorder is a strict teacher. No mistake escapes it, and when an anthem is played back in rehearsal the singers can easily hear that which must be corrected and improved.

Church suppers and fellowship gatherings benefit by a background of soft music, and the use of the tape recorder frees the hard-working pianist or organist to enjoy the occasion with everyone else.

Any memorable occasion in the life of the church can be recorded and enjoyed many times.

Church youth groups find the recorder useful for obtaining varied programme material. If another group presents an appealing programme it can be recorded and brought back to the whole fellowship.

The tape recorder is not an all-purpose answer to every church need. It will not visit the sick on its own power, or gather material on its own initiative. It will never replace the church worker, and it needs dedicated Christian thought to put it to use in the



best possible way for a wider outreach. Now we have electronic help in spreading the good news!

## SINGING TIME

By Evelyn Witter

ONE Sunday the superintendent asked our seventy primary pupils which part of Sunday school they liked best. Only six voted for the "singing time."

The teachers and officers of that department decided to find the reason for this response, and to change it. First the superintendent admitted that she never bothered to choose the songs to be sung on Sunday morning until it was time to start our service. (What was not important to her was not important to the children!)

The first step in remedying this was for the six teachers in the department, the superintendent and the pianist to meet and go over the lessons for three months ahead. Songs were chosen that correlated with the lessons.

We decided that each Sunday we would open with a prayer hymn. Then we would ask the children to choose two or three of their favourite Sunday school songs, at which time we would choose one also, the one we had selected that correlated with the lesson.

A procedure was mapped out for the teaching of a new song. First the leader reads the words from a large chart. (The chart is several thicknesses of white shelf paper tacked lengthwise to a window shade roller. The roller is attached to the top of the middle brace of a tripod, a piece of unused photography equipment that one of the teachers had.) The words of the new song are printed boldly with a crayon. After the words are read, the leader and the children talk about their meaning. Soon the children can read the song for themselves.

Occasionally the words of a new song are typed on slips of paper and sent home with the children with a request to the parents that they help the child to memorise them.

Often the teachers go over the words of a song in class, calling for discussion of them and tying the song in with the lesson.

Familiarity with the new melody is easier to

accomplish than word learning. After the words have been repeated several times without music they are spoken with the melody. Next the words of the song are sung.

The pianist now has the habit of arriving at Sunday school early. She is at the piano when the children begin coming.

"Won't you sing with me?" she invites the early comers. And they do. Sometimes they learn a new song so well during these pre-sessions that they join the adult leader when she later leads the department in learning it.

A few Sundays ago, during our sharing period, we asked the children which part of Sunday school they liked best. This time more than half of our seventy primaries cast their verbal votes for singing.

\*\*\*\*\*

## FESTIVALS OF MALE VOICE PRAISE

A large and enthusiastic audience thronged the great auditorium of the Royal Albert Hall, both afternoon and evening, on Saturday, May 2nd, for the tenth Festival of Male Voice Praise connected with the London and South of England area. From the thrilling "Choral Fanfare" at the beginning to the rendering of "Grant us Thy peace" and the finale "We'll all be there!" the message of the living Christ was commended by the united singing of 450 Christian men. Under the chairmanship of Arthur J. Matthews, the hon. organiser, and the shared conducting of Douglas B. Gray and John Phillips, the thirty-nine choirs were welded into one, with the great organ played by Ronald Cooper, and selections by pianist Rev. Jack Ward.

Both Rev. Stephen Olford and Mr. Lindsay Glegg, who spoke afternoon and evening respectively, took up from the singing the theme of "Blessed assurance." Almost the whole chorus comprised men from London and the south-east. During the renderings the men who sang at the first festival ten years ago stood to their feet, and mention was made of the rapid growth of the work and usefulness of the individual choirs in Christian service through the years. The standard was high and the enthusiasm great. The next festival is planned (D.V.) for Saturday, April 23rd, 1960—again at the Royal Albert Hall.

**Elim youth movement** CRUSADING FOR CHRIST



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 15th.** Ezra 8 : 21-32.

"To seek of Him a right way for us" (v. 21).

The wilderness was before them and the enemy was in the way, the enemy probably being desert bands which preyed upon unprotected caravans. "The hand of our God was upon us" (v. 31). These words sum up the history of the journey, and thus they were able to reach Jerusalem safely. God's guidance and protection are for His people today. The journey of life is sometimes a wilderness journey, fraught with dangers; enemies lurk in ambush, and the hand of oppression is ever ready to strike. But God is good and He will bring us safely through. Jesus said that no one should pluck us out of His Father's hand.

**Tuesday, June 16th.** Ezra 9 : 1-15.

A report was laid before Ezra of the abuse of mixed marriages within the ranks of the Israel peoples. Ezra received the report as evidence that the whole purpose of God with regard to the people was, at the very outset of their new economy, in course of being defeated by the guilt of the heads of Israel, the princes and rulers. Ezra, filled with horror and grief, rent his clothes and sought the Lord in humility. Verses 5-15 give us Ezra's prayer of confession and deprecation as the representative of the people. This prayer is well worth reading several times.

**Wednesday, June 17th.** Ezra 10 : 1-17.

In this portion of scripture we have (vv. 1-6) a covenant of repentance and amendment, and (vv. 7-17) a conference of the people and a commission to try individual cases. This matter had to be put right before they could expect the blessing of God and prosperity in their work. A matter of this kind could not be glossed over; the whole matter had to be gone into thoroughly and rectified. God calls upon us today to break up our fallow ground and to seek His face until He comes to rain righteousness upon us. The work of bringing revival has to be a thorough work. Nothing must be glossed over. The fallow ground must be broken up and God's face sought. Repentance, self-humbling and prayer are essentials if we are to know a true revival in these the closing days of time.

**Thursday, June 18th.** Haggai 1 : 1-15.

Blessing had been withheld because the people of Judah thought more of their own homes than they did of the temple, the house of God. While the temple was lying in ruins, each man in Judah was taking pleasure in his own house, saying "The time has not yet come to build the house of God." Self-seeking has ever delayed and frustrated the work of God. Not that looking after one's house was wrong—but neglecting God's house to look after one's own was wrong. In all our living as Christians we must ever seek, as Jesus taught, "first the kingdom of God."

**Friday, June 19th.** Haggai 2 : 1-9.

God declared that the silver and the gold were His and that the latter splendour of the house should outshine the former splendour. Verses 6-9 seem to have some prophetic import, and undoubtedly speak of days far distant from

those of the temple of Ezra. However, the prophecy had a message for the people of Haggai's day, encouraging them to build and promising material supplies, as well as the blessing and glory of God on the finished building. The prophecy also encourages us to get to work on the spiritual temple, the Church. God's glory is with the Church, and it will prosper and have good success if only those who help God in this work will be faithful and loyal.

**Saturday, June 20th.** Haggai 2 : 10-23.

From this time forward God promised prosperity to the people of Judah. Things had been bad because Judah was unclean, but now blessing was promised. Verse 23 is a delightful verse, which is a promise to faithful Zerubbabel, God's chosen, who was told of a high honour which was to be conferred upon him. Honours from God's hands are coveted indeed. The honours of earth are but fading crowns; but to be chosen, to be recognized by God as one of His choice ones, is happiness indeed. If we would be among those so honoured in the great coming day we must be faithful in all things—faithful, as Zerubbabel, in an evil day.

**Sunday, June 21st.** Esther 1 : 1-12.

The book of Esther opens with the account of the feast given by king Ahasuerus at the end of the 180 days during which he had entertained the lords and princes of the kingdom at his palace in the city of Shushan. On the seventh day of the feast, the king, excited with wine, sent for his queen, Vashti, who refused to comply with his unseemly request. The king ought not to have made such a request of his wife; it was contrary to custom and against the dictates of her fine nature to appear, unveiled, before that crowd of drunken men. It is refreshing to see principle even in a heathen court. The development of principle among Pentecostal people can be a very salutary thing.

### Women's Column (continued)

At the bottom of our garden is an old apple tree with a trunk which stretches out almost horizontally. I can't imagine how it could have happened. At some time, somebody plugged a strong prop in the ground underneath it and wedged it securely to the trunk. What a need and support this prop is to the tree. Years have been added to the life of the tree and it has consistently yielded fruit through the aid of this faithful prop.

Have you ever thought that God raises up props to hold up His servants who occupy vulnerable and important positions in His service? Aaron and Hur were necessary props to Moses when he interceded for Israel fighting against Amalek (Exodus 17:12). Onesiphorus many times put fresh heart into the apostle Paul (2 Timothy 1:16). An evangelist was always successful in his campaigns. When asked why, he revealed that his blind brother who accompanied him constantly prayed for him behind the scenes. How poor life would be without these props. Thank God they abound everywhere—strong, steadfast sure; impregnable testimonies to the faithfulness of their God. Can the pastor, the missionary, depend upon *you* to hold them up in their labours for Him? Above all, remember that God will never fail the person who leans on Him (Deuteronomy 33:27).



# COMING EVENTS

(Please pray for these services)

**BARKING**, June 13. Elim Church, Ripple Road. Saturday Night Special. Visit of team of Bible College students. 7.

**BECONTREE**, June 20-22. Elim Pentecostal Church, Green Lane. East London Revival Rally. Guest speaker: Frank Frost (Clacton-on-Sea). Special items. Sat. 3 and 6.30 (tea provided), Sun. 11 and 6.30, Mon. 7.30.

**BRADFORD**, June 20. Southend Hall, off Leeds Road. Moving film "I beheld His glory." 7.

**COULSDON**, June 13. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: G. Wesley Gilpin (Elim). Leader: P. R. Lawson (A.O.G.). Supporting items: Elim Bible College students. 7.

**DERVOCK, N.I.** June 14-July 5. British Legion Memorial Hall. Revival and Divine Healing campaign conducted by Keith Harris and party. Nightly at 8 (Sat. excepted).

**FINCHLEY**, June 20, 21. Elim Church, King Street (off Church Lane), East Finchley. Church Anniversary Services. Speaker: J. Craig Kennedy. Sat. 7, Sun. 11 and 6.30.

**HOVE**. Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

**LONGTON**, June 13-15. Elim Church, Five Ways, Lightwood Road. Sunday School Anniversary. Guest preacher: T. W. Walker (Scarborough), member of Elim Youth Committee. Sat. and Mon., 7.30, Sun. 2.30 and 6.30.

**MOTHERWELL**. Commencing June 14. Elim Church, Airbles Road. Visit of Rev. and Mrs. T. H. Ritchie, American evangelists, for two full weeks (except Fridays), with full musical programme each night.

**NOTTINGHAM**, June 13, City Temple, Halifax Place. Youth Conference arranged by N. Midlands Presbytery. Speakers: J. H. Davies (National Youth Director) and I. R. Moore (Kidderminster). Subjects: morning, 10.30, Senior Crusaders; afternoon, 2, Junior Crusaders; evening, 6, Sunday school. Time in each session for questions and discussion. All youth workers and Crusaders invited.

**VAZON**, June 21. Elim Church, Vazon, Guernsey. Sunday School Anniversary. 10.45, 2.30 and 6. (Visitors' guide—take bus to Vazon winter terminus, our church is there.)

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

June 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## PRESIDENT'S ENGAGEMENTS

Sussex Presbytery. June 13, Hastings; 14, Eastbourne.

## R. A. GULL MISSIONARY ITINERARY

June 13, Yarmouth; 14, 11 a.m. Yarmouth, 6.30 Lowestoft; 16, Southend; 17, Rayleigh; 18, Westcliff; 21, Hadleigh.

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road, Boscombe 33614. C.126

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**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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**Isle of Wight.** "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

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**Paignton.** Fully furnished, part flat, three bedrooms; suit family or two families sharing. Available August and September, except August 8th-15th; very reasonable terms. Write Pastor Roberts, Elim Tabernacle, Paignton. C.131

**Paignton** for your holidays? Torbay Court Undenominational Christian Hotel (capacity 100) offers everything you need; 200 yards from sea; roof sun lounge. Phone 57835. Write now for your brochure. Ewart J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. (Booking now for Christmas 1959, also conferences 1960/61). C.110

### PERSONAL

**Southern Counties Convention,** Weston-super-Mare. July 4th-11th. For details of House Party write: Rev. A. Barry Blake-Lobb, Moordown, Bournemouth. C.139

Would any lonely young lady care to join another (teacher 24) on an inexpensive holiday somewhere? Suggestions welcomed. Box 20, "Elim Evangel" Office. C.146

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### WITH CHRIST

**Smith.** On May 18th, Eva Mabel Smith, aged 78, faithful member of Elim Church, Westcliff-on-Sea. Officiating ministers at funeral, George Backhouse assisted by George Stormont (Leigh) and Alexander Wright (Southend). Life's work well done—now for ever with her Lord.

### SITUATION VACANT

**Book-keeper/typist** required by Learned Society in West End, London. Salary range: £350-£550. Luncheon vouchers. Apply: Box 19, "Elim Evangel" Office. C.145

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# *The* ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 25

PRICE 5d.

JUNE 20th, 1959



(Photo by

Crewkerne Studios)

## **"SUNSHINE CORNER" CAMPAIGN AT MERRIOTT**

*Well over half the children in the village attended this campaign conducted by Alan Caple.*

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 6. Chapter 1 : 17-25

AT the close of our last study we observed that we have been called to walk and live daily in obedience to God. It is obedience which becomes for us a key which unlocks the door and opens the way for us into a full life of blessed service for our Lord. Our life is to be marked because of our reverence for God and our holiness before God. May we remind ourselves of the scripture which declares: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). The reason for our living a holy life is not simply for our own benefit. We are to be holy because God is holy, and we are to live in godly reverence because of the fact of redemption. This redemption is what we are to study in our present lesson. Take particular notice of verses 18 and 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ . . ."

### 1. HERE IS SET FORTH A GREAT DELIVERANCE

The key word, of course, is the word "redeemed." The simple, straightforward meaning is to release on payment of the ransom price. Here it is not money, but "the precious blood of Christ," who came to give His life a ransom for many (Matthew 20:28; Mark 10:45; 1 Timothy 2:6). Peter was probably thinking of Israel's deliverance from the bondage of Egypt. He thought of the lamb without spot or blemish. The reference to silver and gold may be an allusion to the manumission of slaves. A slave could save the money he earned with a view to buying his freedom. Some of those people to whom Peter addressed his letter probably hoped to do so one day. But they were reminded that they would never be able to purchase their freedom from sin and its dominion. Nothing less than the blood of Christ could ever be sufficient for that. Here is a further thought for you also. Redemption embraces the thought of being bought in the slave-market, brought out of the slave-market, then being set free to serve the Lord with all our hearts. We may say with the hymn-writer,

"I love, I love my Master, I will not go out free!  
For He is my Redeemer; He paid the price for me.  
I would not leave His service, it is so sweet and blest;  
And in the weariest moments He gives the truest rest."

### 2. HERE IS PORTRAYED AN ETERNAL PLAN (v. 20)

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." It is difficult for us to grasp the full meaning of this verse. Here eternity and time are linked together in order to make salvation very personal to each and every individual who as verse 21 declares, "by Him [that is Jesus Christ] do believe in God." Before the dawn of human history as we know it, redemption was in the mind of God. Bound by our earthly limitations, it is hard for us to understand this. We cannot step out of time into the realm of eternity, but we can step out into the sphere of faith and believe the written Word of God. Just turn to Romans 8:28-30. There you will get another glimpse of God's eternal purposes. God in His foreknowledge predetermined that we should become like our Lord Jesus Christ. Then, stepping into the arena of time, He called us by His grace and through faith we were justified, and He will yet, as we step back into the sphere of eternity, glorify us. But the crux of the matter in 1 Peter 1:20 is this: Christ was manifested for our sakes, "manifest in these last times for you." These words focus the whole Divine counsel of redemption upon the individual, upon you and me today. The Gospel is essentially personal. I trust that you are enjoying the experience of the grace of God in that Christ is your own personal Saviour.

### 3. HERE ALSO IS DESCRIBED A MIGHTY RESURRECTION (v. 21)

"Who by him do believe in God, that raised Him up from the dead, and gave him glory; that your faith and hope might be in God." The touchstone of our experience is the empty tomb. Our condition is



hopeless if Christ did not rise from the dead. Paul the apostle declares that if Christ is not risen from the dead preaching is vain, faith is vain, and men are still in their sins. Those also who have fallen asleep in Christ have perished, like the beast of the field. But the apostle affirms that such a state of affairs does not exist, for he wrote: "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Corinthians 15:20). God by His tremendous power has raised Christ from the dead. Your Bible margin will give you an abundance of references to the act of God in raising Christ from the dead. God has given Him glory too. The risen Lord is also the ascended Lord. "Where-

fore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:9). Our Lord Jesus Christ is now at the right hand of God in the heavenly place, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:21). The reason for the setting forth of all this in the Scripture is plain from 1 Peter 1:21: "that your faith and hope might be in God." Our faith today and always must be in God's ability to bring to pass His purposes, and our hope must be that God through Christ has a glorious future for every child of God.

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## MEMBERS ONE OF ANOTHER

By W. Brambleby

**I**T was said of the first General Booth that whenever he arrived at the terminus of a railway journey he would always speak to the engine driver, give him half a crown and thank him for a safe journey. It must be realised that the engine driver had only a part, and that not a very large one, in the completion of the journey.

I was once waiting for a train in the west of England, at a very quiet and lonely place, and I watched a man pacing along between the rails with a long-handled hammer over his shoulder. He kept his eyes down, and turned his head from side to side. Occasionally he would stop, swing down his hammer and tighten a wooden block that had worked loose in the "chair" that held the rail. There was nobody watching, not a soul in sight either way, as this man proceeded with his inspection of the rails.

Unseen, unknown, a small part to play, apparently insignificant, and the man who was thanked and who received his tip at the end of the line probably himself did not think that he was working with somebody 200 miles away. One was in public, and looked at, the other unseen, lonely; yet both had a part in the journey. I am quite sure nobody ever thanked the man far away who just drove in the wooden blocks.

I considered what a lot of people were concerned with that train arriving safely at Paddington—plate-layers, gangers, signalmen, porters, station staff, engineers.

The fact is that we are all dependent upon one another. What is the case with you? Do you think you have not a very important part in your business, in your church? But maybe you do not realise that

others cannot get on without you. Nobody would ever get to the terminus if everyone wanted to drive the engine! In life there is a place and a part for everybody. We all have our part. We are all given to be cogs in the wheel according to our ability and willingness to serve.

I remember when I first started in business as a boy it was my job to keep oil stoves well tended in the chief office. I was very thrilled to be able to do my part in running the business, although my name was never mentioned in the running of the concern, and certainly I was never thanked. I do remember that more than once the manager said "Nice and warm" when he arrived, but neither he nor I reckoned that we were both part of the business.

There is nothing in all this to make us feel we never want to do better, or to aspire to better things, but there is every encouragement to do what is our present job faithfully. Jesus Christ wants spiritual hammer carriers, far away from the terminus. They are just as important in His sight as the man who, after all, is only where he is because someone else has made the way for him.

If you do not get thanks, or plaudits, or even seem to be appreciated, never you mind. If you are faithful in that which is least you are doing well.

You remember the story in the Bible of the "armour-bearer." Well, he was a good armour-bearer. We are not called to be Davids, and not all have the honour of our "five loaves and two fishes" being used, but both King David and the boy who gave his dinner to our Lord have everlasting record!

What counts then is being faithful in doing what is our present job. A great deal depends upon *you*.

# EDITORIAL —

## PROPHECY AND THE SECOND ADVENT

THERE seems to be a dearth of preaching the blessed truth of the near return of the Lord Jesus Christ. Preoccupation with the details of prophetic interpretation may produce little profit to the believer, and may in the past have filled the vision of some to the exclusion of the Church's main task of winning souls. There is, however, a growing agreement on the main facts concerning that great event to which all creation moves—the final act in this world's sordid, sin-clouded history. The proclamation of this truth will be a vital factor in producing holiness of life and leading sinners to the Saviour.



### I SHALL RETURN !

*Christ will keep His promise—and the signs of the times indicate that His second coming will be very soon.*

IN the dark days of 1942, as the Japanese forces tightened their grip on the Philippine Islands, General Douglas MacArthur had to leave; but before he departed he gave his Filipino friends a promise. He said "I shall return." And he kept his word. After directing the victorious sweep of the American forces as they fought back across the Pacific, he returned in person. It was a dramatic moment when the general waded ashore at Manila and announced, "I have returned."

One of the most precious statements in the entire Bible is the promise Christ made to His disciples: "I will come again." We are still waiting for His return, but the "signs of the times" lead us to believe His second coming will be very soon. Let us notice four points concerning this great event.

### 1. The Promise of His Return

When Jesus was ascending back to heaven, the apostles watched Him go up; and as He disappeared from their sight they heard the angels say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). This reminded the apostles of His promise to "come again." It assured them that He would return in a cloud, just as He had ascended in a cloud, and that He would come in a bodily form—"this same Jesus."

### 2. The Pattern of His Return

The New Testament is full of references to the second coming of Christ. It teaches that He will come secretly and take away all the born-again Christians who are ready to go into heaven with Him; and that soon afterwards He will make a great public appearance when "every eye shall see Him." The pattern of His second coming is given very clearly in 1 Thessalonians 4:16-18. The Christians (not the sinners) will meet Him "in the air," before His feet ever touch the earth.

### 3. The Power of His Return

Our Lord's coming will produce a twofold effect. It will mean rapture or resurrection for the righteous. Sorrow, crying, pain, disfigurement and death shall be known no more by them. But it will mean terror for all who do not love Him. The Bible says that Christ is going to make war against His enemies and become ruler over all the world.

### 4. Preparing for His Return

Jesus said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). There will be no advance warning to give anyone time to get ready. Those who are wise will get ready now, without delay, by turning away from all sin in heart-felt repentance and by trusting in Christ as their personal Saviour. The Bible says, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). Call upon Him this very hour. There is power in the precious blood that Jesus shed on the Cross to cleanse your heart from all sin. Ask God to give you a clean heart and a new life, so that you can rise to meet Christ when He comes and not be left upon the earth to suffer with the ungodly.

SELECTED

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## THE ELIM EVANGEL

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Protestant centennial in Japan

The Assemblies of God will observe the Protestant centennial in Japan this year by extending its contact with Tokyo Radio Station JOOR.

The 50,000-watt station reaches approximately 25,000,000 persons, or more than one-fourth of the Japanese population. The Assemblies of God broadcast is one of the largest evangelical outlets in the Far East. Known as "Words of Grace," the programme is presented each Sunday afternoon from 3.40 until 3.55, and includes singing and ministry in Japanese. In addition to the broadcast, the staff of "Words of Grace" publishes a magazine and offers correspondence courses in Bible studies. Approximately 1,000 Japanese are enrolled in courses.

The Rev. Noel Perkin, director of Foreign Missions, has indicated that the broadcast area is one of the most fruitful ways to reach Japan, where less than one per cent of the population professes any type of Christianity.

## "Christian amendment" resolution

A resolution proposing that the constitution of the United States be amended to recognise "the authority and law of Jesus Christ, Saviour and Ruler of nations" has been introduced in Congress by Rep. Eugene Siler.

The so-called "Christian amendment" has been introduced by various sponsors in both House and Senate in the last three Congresses, but the only action it has received was a public hearing called by Sen. William Langer as chairman of the Senate Judiciary Committee in 1954. At that time it was opposed by many religious groups on the ground that it would violate separation of Church and State.

The amendment as now proposed would provide that "This nation devoutly recognises the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

The resolution was referred to the House Judiciary Committee. To be incorporated into the constitution, such an amendment would have to be approved by a two-thirds vote of each House of Congress and ratified by thirty-seven of the forty-nine states.

Well, that's a step in the right direction, but to acknowledge Christ as Ruler would mean amending many of the laws of the United States or of any other country. One thing is certain: the day is coming when Christ will be acknowledged as Ruler of the U.S.A. and of every other land, but that will be when the decree goes out from Jerusalem and not from any existing seat of government.

## Church chimes signal prayers for persecuted

Protestant authorities of Coburg in Germany, near the Soviet Zone border, have

ordered that the big chime of the city's main worship centre—St. Moritz church—be rung every evening for ten minutes to admonish believers to pray for their afflicted brothers and sisters in East Germany and those who are being persecuted because of their faith.

*This must have a tremendous effect on the believers in Coburg. The very remembrance that other believers are suffering because of their faith brings a sense of the nearness of God. Truly a worthy plan.*

## Garbed nuns in schools

Roman Catholic nuns would be prohibited from wearing their religious garb while teaching in Ohio's public schools under a bill introduced in the state legislature. Its introduction followed an opinion by former state attorney General William Saxbe that wearing a distinctive religious habit by teachers in public schools does not amount to a teaching of religious doctrine which the law forbids. This decision had been protested by Protestant church groups and the Ohio Civil Liberties Union.

*When will the authorities give up this insistent practice of giving privileges to Roman Catholics which are not afforded to Protestants. We hope the law is passed by the State of Ohio; it might inspire others to follow the example.*

## Youth for Christ advances

Delegates from eight countries assembled in Madras, India, last month for the tenth world congress sponsored by Youth for Christ International. Some 2,300 delegates were present, including youth from Formosa, the Philippines, Lebanon, Great Britain, Japan, Singapore and the United States, as well as India.

*While Satan is busy with his attempts to blind people to the glory of Christ, it is thrilling to read of 2,300 delegates, most of them youth, from places spread over the globe, uniting to plan for the evangelising of youth by the Word of God.*

## Sudan closes its doors

The African Inland Mission has been ordered to end all its medical missionary work in the Sudan. The Sudanese government has said that all medical missionaries must abandon their work by January, 1959.

*Doors closing here in Africa warn us of the danger of delay in our programme of reaching the lost in areas still open to our missionaries. Africa is rising in an upsurge of nationalism. Those who have studied this matter have foreseen for a long time the trend of the present times.*

## Six per cent in Korea

More than 6,554,000 of the 25,000,000 South Koreans belong to some religion

or sect, the Korean Ministry of Education announced at Seoul recently. Buddhism has the most followers—3,856,000. Christianity is next with 1,440,000, of whom 242,000 are Roman Catholics. Protestant Christians are divided into fifteen denominations.

*This makes Christians a little under six per cent of the total population of South Korea, of whom about sixteen per cent are Roman Catholics and eighty per cent Protestants. It is rare to see such a pre-dominance of Protestants in the Christian community, but it is rather refreshing to note this for a change.*

## Blind, but blessed

In the autobiography of Fanny J. Crosby, who has given the world some 7,000 hymns, it is recorded, in the following words, how blindness overtook her as a child, and how she bravely overcame the burden this entailed upon her life. "When I was six weeks of age a slight cold caused an inflammation of the eyes, which appeared to demand the attention of the family physician, but he not being at home, a stranger was called. He recommended the use of hot poultices, which ultimately destroyed the sense of sight. When this sad misfortune became known throughout our neighbourhood the unfortunate man thought it best to leave; and we never heard of him again. But I have not for a moment, in more than eighty-five years, felt a spark of resentment against him, for I have always believed from my youth up that the good Lord, in His infinite mercy, by this means consecrated me to the work that I am still permitted to do. When I remember His mercy and lovingkindness; when I have been blessed above the common lot of mortals; and when happiness has touched the deep places of my soul—how can I repine?"

*When she was about eight or nine years old, and after it had been learned that all hope that she might see was taken away, she composed the following lines:*

*"Oh, what a happy soul I am!*

*Although I cannot see,*

*I am resolved that in this world*

*Contented I will be.*

*How many blessings I enjoy*

*That other people don't!*

*To weep and sigh because I'm blind*

*I cannot, and I won't."*

## Protestant chapel in the Sahara

Ouargla, frequently referred to as the future "petroleum capital of the Sahara," is to have a Protestant chapel. Situated in the centre of the growing town, the church will be erected under the auspices of the French Reformed Church through its military chaplaincy, which also serves the expanding population in the Sahara desert. Money for the new project is being raised.

*A young chaplain is already working in a military hut on the building site and travels from his base to serve a large surrounding area.*

## Israel returns to sabbatical year

For the first time since the first century A.D. numbers of Jews in Israel are observing the sabbatical year of the Old Testament. It is reported that at least fifteen villages are leaving their land idle, according to the biblical command, during the twelve months of the Jewish year 5719, which began on September 15, 1958.

*As they come back more and more to the Word of God, so their eyes will open more and more to the expected appearance of their Messiah—our Lord Jesus.*

# CHURCH NEWS FLASH

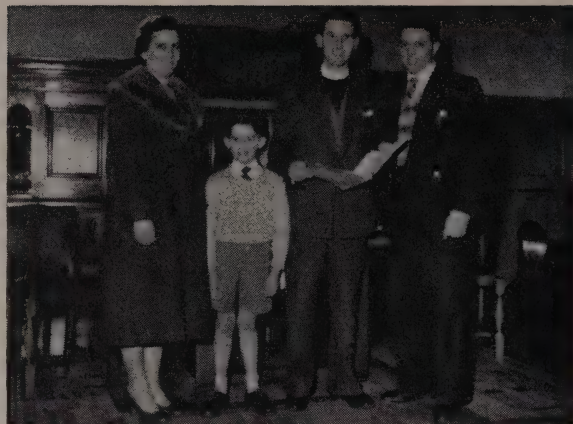
## **SALISBURY ANNIVERSARY**

Sunday was the anniversary of the Sunday school of the Salisbury Elim Church, and the special speaker was "Uncle Arthur" Campbell, of London, children's evangelist.

"Uncle Arthur" distributed certificates to twenty-seven children who had passed the Elim scripture examination. Books were also presented to Dawn Coles and Jean Sainsbury for gaining full marks in the examination. A short address by "Uncle Arthur" followed.

In the evening a special action demonstration, "The Gospel Lighthouse," was presented by the senior scholars and teachers. This took the form of the building of an eight-foot-high lighthouse, complete with model life-boat and illuminations. Each section was inscribed with attributes of the Christian faith. An appropriate solo, "Will your anchor hold in the storms of life?" was sung by Mrs. N. Coles. The guest speaker took the text "Let your light so shine."

*Salisbury Times.*



*Presentation by Church Secretary Mr. A. T. Pardoe to Pastor and Mrs. Cowdery and Paul.*

## **BLACKHEATH**

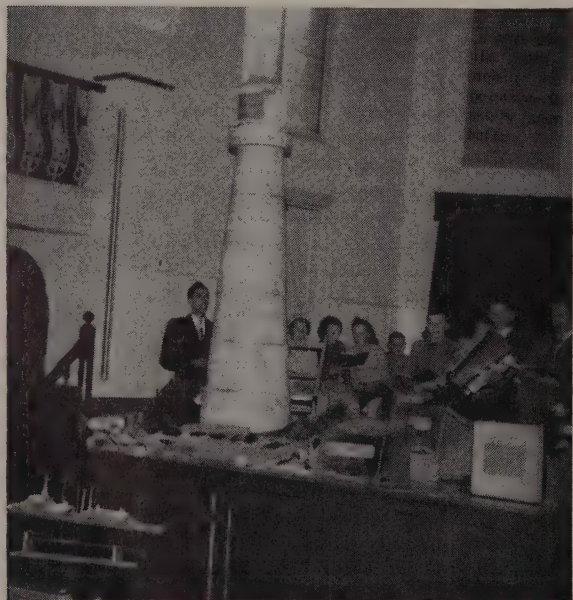
To mark the completion of seven years' ministry, the presentation was made to Pastor and Mrs. L. P. Cowdery of a bedside cabinet, together with a cheque and a folder containing the names of members and friends as a token of appreciation and affection. May God continue to bless their ministry.

## **CLACTON-ON-SEA WHITSUN CONVENTION**

"It is wonderful; it is marvellous." On Whit-Monday these words were repeated by many of the 400 people who were packed into the Brotherhood Hall, Clacton. Everyone was hungry for God's precious food which was served to us by God's servants, Pastor J. Lancaster (Elim), of Eastbourne, and Pastor G. M. Swift (A.O.G.), of Norwich. Items of song were given by members from the Norwich church in solos, duets and quartets. It was grand to have fellowship with God's children from Essex, Suffolk and Norwich. The power of the Holy Spirit was felt throughout each meeting, and it was wonderful to see joy expressed on so many faces.

The large congregations were led in singing pentecostal choruses prior to the commencement of each meeting by Pastor Frost, who convened the meetings.

**C. G. ARMSTRONG.**



*Gospel lighthouse demonstration at Salisbury.  
(Photo by T. Wakeman)*





# Women's Column

By Gladys Gorton

## "THAT'S THE FLOWERS"

"Did you have a holiday last year?"

"Yes, the first for ten years," came the reply.

"What will you do this year for your holiday?"

"We will be spending the time painting and decorating my mother's and father's home," K—— said.

"It won't be much of a holiday," sighed his wife.

"That's the flowers," K—— said, looking at me.

"The flowers?" I queried.

"I don't believe in giving flowers at a funeral when folk die. I believe in giving them now. I do as much as I can now for my parents while they are living. The last time I was there I painted the outside of the house. They tried to thank me, but I explained, 'That's the flowers,' he explained to me. Turning to his wife, he said, 'Dear, you needn't come. I'll go by myself. You can stay with the children.'"

"I'm coming with you. I want to be with you," she said firmly. "Besides, the children will be too much for me to manage on my own, and I want you to continue doing these deeds for your parents. You did so much for my mother when she was alive. It's the least I can do to come with you and help you."

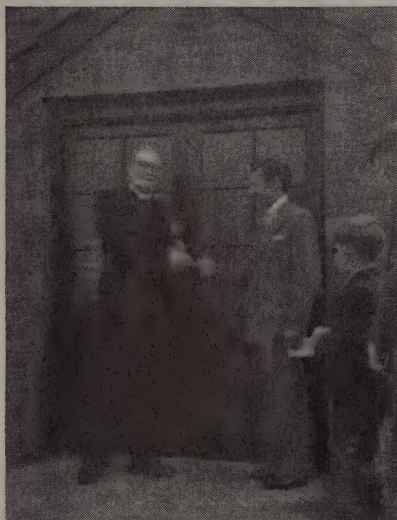
What a singular way to express love and respect to one's parents. Rare flowers plucked from the garden of unselfishness. Such flowers are not wild or easily grown but are sown, watered, nurtured and cultivated to a superb graciousness which when gathered into a bouquet delight the eye of the recipient. There is the red rose of love, the lily of compassion, the pansy of cheerfulness and happiness, the violet of sweetness, the sweet pea of

pleasure, and the carnation of comfort—all elegant yet so essential to a needy heart.

For a short time, some years ago, I lived on my own in one room in a large industrial town. I longed for some flowers. A parcel was delivered to me by the postman containing exquisite sweet peas of many colours. Someone had been thoughtful of my situation in this place (I hope she reads this, as I hear that she is now in her eighties).

Give the flower of thoughtfulness here and there instead of the weed of thoughtlessness. Present the flower of consideration to others instead of the bare root of carelessness.

"You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done those things in a spirit of love."—HENRY DRUMMOND.



*Opening of new Elim church in Brecon.  
Report was published in May 23rd issue.*

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WEDNESDAY, JUNE 24th, 1959, at 10.15 p.m.

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Programme produced and announced by

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# The Pentecos

By R. B. Chapman (M

I THINK we are forced to recognise that the Pentecostal Church today is barely a faint glimmer when compared with the radiant and shining glory portrayed by that first virile and aggressive Pentecostal Church whose history, in its early stages, is penned for us in the Acts of the Apostles.

In the *World Christian Digest* (January 1959) we can read such a statement as: "By far the most spectacular growth of the Christian Church today is found not among the old-established churches, but among those usually termed 'Pentecostal.'" Such a declaration thrills our hearts, and we delight to learn that in our day, after about half a century of rebirth, the Pentecostal Church universal is beginning to be accepted as a power for God in the world worthy of being recognised and reckoned with. We are moved to learn, for example, that of the Protestants in Chile fifty per cent are Pentecostal, which means that they number some six people out of every 100 of the population, but, if we are intrinsically honest, we must admit that even this is not brilliant when we think of the early Church. Within twenty years of the death of the Lord Jesus we find that the impious stooges of the bitter, unbelieving Jews had to declare of the Christians "these . . . have turned the world upside down" (Acts 17:6). What a testimonial from the lips of unbelievers to the success of the early Church. Paul, some six or eight years later, was writing to the church at Rome and stated: "Your faith is spoken of throughout the whole world" (Romans 1:8). About a century after the crucifixion, Justin could write: "There is not one single race of men, whether barbarians or Greeks, whatever they may be called, nomads or vagrants, or herds-men living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus." In those early years the story of Jesus, entrusted to the care of the first Pente-

¶ This message was given by Pastor R. B. Chapman to deal with the following subject: "The position of the Apostles. Are we maintaining or fulfilling

costal Church, blazed like a prairie fire across the waste lands of heathenism, and though the fires were fuelled by the blood of persecution nothing was able to arrest or restrict their progress. We may rejoice at what is being achieved today, but we must, if really truthful, admit that it is a mere dim shadow compared with that erstwhile splendour and blazing triumph.

If, however, I am rightly to interpret the question I am asked to deal with, I believe the subject is not meant to relate to Pentecostalism throughout the world but to the position as it primarily relates to us

## HERE AT HOME IN BRITAIN

"Are we maintaining or fulfilling the vision we had in the early days of the Movement?"

I would answer this question unhesitatingly and without qualification in the negative. Without fear of contradiction I would say that the Pentecostal Church in this country is *not* fulfilling and has not, in the vaguest way, fulfilled God's purpose and intention in this land. However much we may exaggerate, however highly opinionated we may be of our achievements, however desirous we may be of loyally protecting and upholding our movements, we cannot be honest men if we say we have really attained or really accomplished a fraction of what God would have wished. Our impact upon the country, and even upon our personal localities, generally speaking, is virtually *negligible*. We can speak of Assemblies of God, or Elim, or Apostolic, or even use the all-inclusive word "Pentecostal," and



# al Movement

(Elim Church, Sheffield)

cently at a B.P.F. Fraternal when he was asked  
entecostal Church today in relation to the Acts  
n we had in the early days of the movement?"

the majority of the populace will not have a clue to what we are talking about. My daughter recently, due to our change of pastorate, went to a fresh grammar school, where she made contact with a Methodist minister's daughter and they talked over church matters. Later the girl went home and told her father that a new girl had come to the school who belonged to an unknown sect called the "Contepestals"—evidently we are not too well known, even in religious circles. Our attainments by no means compare with the works of the Covenanters or the Methodists (almost every one-street village has its little chapel) or the Salvation Army, or even, statistically, with the like of Jehovah's Witnesses. You may feel that such a statement as this sounds like

## DEPRESSING DEFEATISM

and that I am not blowing loudly enough the silver trumpet of the glories of Pentecostalism and its cherished superiority, but may I assure you, brethren, that I am trying to be truthful and not wishful, factual and not fanatical, positive and not plausible, real and not romancing.

The early vision was that this land should be turned back to God by the pure preaching of His Word, accompanied by the signs and wonders associated with the early days of the original Pentecostal Church of the Acts of the Apostles. Instead of that vision being fulfilled we find the Pentecostal Church in this country today with a few—lamentably few—churches of really considerable size, initiative and

aggression; a number of moderate churches of respectable size, comfort and capability; and finally all too many meagre little groups that are almost an indictment upon our witness sometimes, declaring all too loudly to the unbiased onlooker that Pentecost does not have all the answers to all the problems because it clearly has not attained a great deal in so many of these cases. Often these limited, unprogressive, little companies are no stronger now than they were years ago, and sometimes, alas, they are weaker.

Generally speaking

## THE VISION HAS NOT BEEN FULFILLED

It is easy to put forward apologies and say, "Well, it is because of the stand we take. We could be much bigger if we did not set our high standard of separation from the world—that keeps people out!" Surely, brethren, our standard of separation in Pentecost today is *far below* that of the early Church. "Worldliness" was certainly more "anathema" to them than it is to us, and yet it did not keep the people out in those far-away days. Rather it assured God's deeper presence and blessing (2 Corinthians 6:16-18).

Others say, "We would be larger if we did not hold so tenaciously and adamantly to the Pentecostal truths and operations—they prevent the people from coming in." Surely Pentecostal truth and manifestation did not impoverish the early Church; it was the means used to establish it (Mark 16:20).

Certainly our *dedication*, if rightly applied, and our *doctrine*, if rightly operated, should intensify the power of God in our midst, and add to us *daily* such as are being saved, and enable us to increase in favour with all people (Acts 2:47).

*To be continued. The final part of this challenging article will appear in a later issue.*

# "The barrier between!"

By Hugh Sawyer

**A**T their appointed time six men crossed the valley of death into the land of no return. Three went one way, three went the other. The impregnable barrier between heaven and hell was set between, and neither side would ever meet again!

Let us meditate upon the unfolding drama of these souls as they portray the experiences which we all must undergo when we pass beyond mortal ken. One was the rich and gluttonous Dives, rolling in the lap of luxury and enjoying life to the full. Judged by worldly standards he certainly had a selfish nature, but he could not be considered a wicked man. We know that he had nothing in common with the beggar Lazarus, who sat begging outside his house every day and whose only companions seemed to be the scavenging dogs which presumably licked the sores disfiguring his festering body. Despite his miserable plight this man knew God, but the self-satisfied Dives did not.

One day the beggar died and the angels carried him in triumph to Abraham's bosom, or in modern parlance he was transported to the joys unspeakable and full of glory in paradise. In due course Dives died, was buried and immediately sank into the eternal horrors of hell. Luke 16:23 recalls his awful doom: "And in hell he lift up his eyes, being in torments."

In vain did his despairing cries echo across the great divide to the powerless Abraham for succour. "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame!" He did not realise that only God could have mercy on him but it was too late!

Two men went into the temple to pray. One was a Pharisee, arrogant, proud and stiff-necked, one who was well conversant with the law, a man of honest repute, a respectable citizen and a credit to the community. At heart he was a self-opinionated man, boasting of his clean habits, his generous giving of tithes and undergoing fasting as demanded by his religion. "God, I thank Thee that I am not as other men are," he prayed, "or even as this publican."

The publican stood some distance away, a man despised by his fellow Jews on account of his calling and his association with the Roman overlords, a

man whose knavish practices, in common with his confrères, placed him beyond the borders of respectability. Unlike the puffed-up Pharisee, of whom Jesus said that he prayed with himself, the publican would not deign to lift his eyes towards heaven, but, smiting his breast, cried in agonising prayer, "God be merciful to me a sinner." Almighty God heard that stricken man!

"This man went down to his house justified rather than the other" said Jesus; "for every man that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The publican's humility carried him to heaven; the Pharisee's self-righteousness dragged him down to hell!

There was once a rich young man who came running and knelt at the feet of Jesus. "Good Master," he panted, "what good thing shall I do that I may have eternal life?" Our Lord told him to keep the commandments. "From my youth have I observed them," replied the young man eagerly. "What lack I yet?" Jesus looked at him and loved him! "If thou wilt be perfect," He said; "go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, and follow Me."

The young man blanched and turned away sorrowing, because he was very rich. He went to an unknown grave, leaving his vast wealth behind him.

Three men were gasping out their lives upon crucifixion crosses. Two were dying for their misdeeds; the other was innocent, dying for yours and mine! One malefactor, recognising who Jesus really was, gasped, "Lord, remember me when Thou comest into Thy kingdom." "Today shalt thou be with Me in paradise!" promised Jesus, and that dying thief's last gasping breath became his first cry of delight as, opening his spiritual eyes, he beheld the glories of paradise!

Various types of personalities have just passed before us. Can we spot ourselves among them? This is a sinful world desperately in need of salvation. Salvation can be ours individually. The shed blood of Jesus Christ will cleanse us from all sin if we truly repent and cry, "Lord be merciful to me, a sinner!" Jesus is waiting; your pardon already wrapped and sealed. Won't you stretch forth your hand and accept it?



# From my Diary



By T. H. Stevenson

WHEN on a preaching visit to the Elim Church at Hastings I heard several testimonies, including that of an elderly man who said that "Christ in the heart is the best thing out." Such an unintentional phrase seems strange and contradictory, but to those who know Christ as personal Saviour the words are very apt. To have "this treasure in earthen vessels" dwarfs all other values and experiences the world affords.

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The testimony related above refers to a man almost ninety years of age, and converted when a young lad. He certainly was neither doting nor dithering. His physical and mental alertness surprised all. He was young at heart. "You are just as old as you feel" is a common expression, and not without basis, but I have seen it more accurately expressed: "Youth is not a time of life, it's a state of mind. Man is as young as his faith and as old as his doubts."

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Even we males have an idea of the multiplicity of women's magazines, which seem to have a large sale; and of course even the EVANGEL has its Women's Column. The ladies' tastes are well catered for. Just inside the cover of one such weekly, two leading features are printed beside each other, and, in their own way, each for the heavenly minded. First you read Petulengro's "Your fate in the stars," followed by Patience Strong's "A prayer for today." You look at the stars and then look to God. Under my birthday date and sign the stars held out such a bleak prospect that the prayer seemed desirable and necessary. But seriously, it is not amusing to think how largely the British press caters for, and encourages, this star-gazing.

Mention of the stars reminds me of a recent solar explosion, the largest disturbance on the sun recorded by man. In America it caused havoc with radio, television and long-distance telephones, and was 100,000 miles long and 50,000 miles wide. As signs of the times, God's word foretells of happenings among the heavenly bodies, but I do not feel so awed by news of occasional disturbances in the realms of nature. It is the daily miracle of order and preservation throughout God's universe that moves me, remembering Him who is every moment "upholding all things by the word of His power."

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I may as well complete this reference to the stars and sun by mention of the lightning flash! Awakened by the thunder roar, I lay watching the seemingly incessant lightning flashes, and meditated on the coming of the Lord. What brilliance when the Lord is made manifest to His people! But it was the incredible swiftness of the lightning that engrossed my attention. Patiently has the Church awaited the promised return of Christ, and many centuries have passed away, yet the event is still in the future. And after centuries of watching, waiting and working, the sudden event will happen "as the lightning"; "in a moment, in the twinkling of an eye." The event is certain; it is only the time of it that is uncertain.

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When the tabernacle was to be built, the Israelites "brought bracelets, and earrings, and rings," etc. For our new local Elim Church one sister gave me a gold and diamond ring to sell. I visited London's Hatton Garden for this purpose, and after consulting eight different merchants I returned to the first one I had approached, as his offer was the highest. They were all Jews, and I am a Scotsman! Much gold and jewellery may lie unused that might be given even without sacrifice for some worthy object of the Lord's work, and if your joy equals that of the sister I know, you would think it worth while.

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Julia Ward Howe, the authoress and humanitarian, asked a distinguished politician to interest himself in a person who needed help. The politician replied, "Julia, I've become so busy that I can no longer concern myself with individuals." "That's quite remarkable," answered Miss Howe. "Even God hasn't reached that stage yet." God's love for the individual is summed up in Paul's great word "the Son of God who loved me, and gave Himself for me."

## BULL VERSUS PYTHON!

By Elim Missionary Dorothy E. Bull

**E**ARLY one morning when I opened the chicken house six hens immediately flew up to my face. I looked to see what caused such unusual behaviour, and there near my feet was a large python eyeing me. Bulges in the snake's body showed it had fed well, nearby was a dead chicken, and ready for the next feast perhaps! I propped the door open with a long pole and prodded the remaining fowls out with another pole. The duck refused to risk the flight over the python, as its tongue was now flashing out angrily, so I was forced to close the door on them both. I hurried for the gun, calling for the mission boy at the same time. He arrived, sleepily rubbing his eyes, but he awakened abruptly when I again opened the door and he saw my "capture."

I took a somewhat nervous aim at the snake's head (it was beginning to sway ominously) and my bullet landed beyond the head (as I was to discover), but immediately next to the main artery, injuring but not killing the snake. It reared its head, stabbing the air viciously with its long tongue, and began to uncoil as it moved towards me, fixing its large eyes balefully on me. It took three shots to kill it (I could have done with something bigger than a 2.2 rifle for this occasion). The snake's muscle power was so great that its body writhed for nearly an hour after its death, but this forward movement helped us as we struggled with two long poles to ease its heavy body out of the chicken house. The 14 foot 8 inch python was still "alive looking" as I measured and photographed it. None of the Africans who had come for medicine was willing to skin the snake, so after the day's work was done I did it. First of all I cut the full length through the softest under-part of the reptile. Next I separated the skin entirely round the centre of the body, making space sufficient to push a pole through. The pole was to hold the serpent in position by placing my feet astride its body while I pulled the skin with both hands. I had skinned puff adders before, but this

was a heavier task, especially after a tiring day. I pulled first to the tail and then in the opposite direction after severing the head. The snake was a female with one very large artery right down the centre of the body. Numerous vertebrae and ribs terminated at a head that was as big as a man's fist. I felt some satisfaction that the dead snake was a female, for a potential source of further supply was cut off.

With the help of the boy I dragged the white carcass through the darkening bush. The ground was too hard and stony to dig a grave, so we hoped the hyenas would not delay too long in removing it. The dead fowls we tossed as far away as we could, and I hoped the leopard that kept attacking our chickens would feed on them instead, but next day my hopes were dashed; the leopard killed another.

There is much to learn from these encounters. Busy with a seriously ill baby, I had not closed the chicken house until it was pitch dark, so I did not see the formidable form of the python lying quietly near the fowls—and, incidentally, even nearer to my feet! There was no warning of the terror to face my chickens that night, so I closed them in with a power greater than their own, as unsuspecting as any unsaved person may be of the future lost eternity with Satan. Had I been able to see, I would have done something about it. We have many opportunities of warning others of the danger of a lost eternity, we *can* see the need. Their peril is greater and more lasting than that facing the fowls; we *must* witness to the unsaved. The chickens were fearful and had to be persuaded to leave the monster. I could not go in and lift them out, it was up to them, but I did what I could with the pole to help them. We have God's word at our disposal to assist the unsaved, and a "sword" is more effective than a pole. We Christians also have the continuous, fervent, effectual prayer that avails and assists our own weakness.

I did not expect missionary life to be easy, and at



times it is harder than I had contemplated, also daily one is exhausted serving others who often do much to increase difficulties, but at the end of the path there is Jesus, with the rewards that await those who value them enough to persevere and remain faithful.

As I write it is with a knowledge that three

African houses near here have been broken into and force used by the thieves upon the occupants. My home could be the next, but I am trusting Jesus. Pray for your missionaries and their work; you do not hear the half of our difficulties. But praise God also, for He is doing a vast work in our area. God bless and use each one of you.



## Calling Boys and Girls

By **Bernard Norris**

Hello again!

### STEPHANOS

#### *Part 2. On board ship—disguised!*

It was a ship full of pilgrims bound for Mecca, the sacred city of the Moslem faith, that carried Stephanos and his precious cargo.

He was disguised. He told no one that he was a Christian, or that his cargo was nothing but Bibles, and Bible portions. To have done so would have meant instant death, and he had too great a job to risk his life so soon.

As the ship carried him nearer and nearer to Arabia he began to work out a scheme for getting his books through the customs. Before he entered the country he might be asked what he was bringing in his six cases, and if they were searched . . .!

It was a bold and daring plan that Stephanos finally decided upon. He not only needed to get through the customs with his books, but he needed to win the favour of some important person who would give him permission to sell his books. If his plan worked, everything would be fine.

At last the ship sailed into port. One by one the pilgrims made their way down to the quayside and over to the customs office. When Stephanos came off the ship he went straight up to the customs officer. "These six cases contain holy books which I am taking to His Excellency the Governor of Sana'a. They must not be opened. Seal them, therefore; then call for camels, and send them off to the Governor."

Stephanos looked calm, but inside he was trembling. His heart pounded so loudly that he wondered if the man could hear it. But all was well. Stephanos had spoken with such an important air

that the officer thought he was some lordly person, and at once gave instructions for the cases to be tied, sealed and handed over to the camel drivers.

Stephanos was soon on a swift camel, travelling over the desert to Sana'a and the Governor's palace. He was in Arabia, undetected. His books were safe.

Now he had to face the Governor, and somehow persuade this Moslem to allow Stephanos to sell Bibles declaring the true faith—Christianity. It seemed almost impossible, yet he was sure God wanted him to do this.

As he travelled he planned again. He knew what he would do. It was daring, and it would be a great risk, but it seemed the only way.

Next week, "Risking death."

Cheerio for now, and God bless you.

BERNARD.

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## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 22nd.** Esther 1 : 13-22.

The enraged king takes counsel with his "wise men" and by a decree deposes Vashti from her place as queen and wife, ordering that "all the wives shall give to their husbands honour," and that "every man should bear rule in his own house." Is it not strange that a matter of this kind should have been the first in a series of events that led eventually to the salvation of the Israel people from massacre? The book of Esther shows how God is able to take the ordinary events of life and mould them to His own purposes. Good or evil, light or darkness, gladness or sadness, all are used in their turn in the great work of God.

**Tuesday, June 23rd.** Esther 2 : 1-11.

These verses show as conclusively as anything could in how degrading an aspect Eastern women were, as a whole, viewed. It was reserved for Christianity to indicate the true position of women, not man's plaything, but the helpmeet for him, able to aid him in his spiritual and intellectual progress, yielding him intelligent service and love, not slavery. This is only one instance of the uplifting, liberating influence of Christianity. Wherever the message of Christ has gone there has always been blessing. True, lasting civilisation rests upon the Word of God. The millennium will reveal to us the true social order.

**Wednesday, June 24th.** Esther 2 : 12-23.

Here we have the second link in the chain of God's overruling providence; Mordecai, Esther's relative, exposed a plot to have the king murdered. The fact was recorded in the "book of the chronicles," and forgotten by the king until God's time was ripe, when God would remind him. Although the name of God is not directly mentioned, His overruling protection is seen everywhere. Truly God is a God who hides Himself but blesses just the same, for unseen He watches over His own. God knows all about us, our trials, our problems, our successes; unseen He guides, protects and blesses.

**Thursday, June 25th.** Esther 3 : 1-15.

This book reveals how God overruled the hatred of an enemy, Haman the Amalekite, unto the destruction of the enemy and the preservation of His people. It reveals another attack of Satan against the "promised Seed"; but God had His workers ready to come forward at the right moment for the frustration of Satan's designs. The trembling Jews were delivered by God's hand. Also in this chapter we see the fact that even in captivity there were still those who were loyal to the God of their fathers, for Mordecai would not give to Haman worship that should be given to God alone.

**Friday, June 26th.** Esther 4 : 1-17.

In this chapter Esther is challenged to do a difficult task. Verses 13 and 14 tell us that Esther is shown her duty; if she fails, God's plan will not be frustrated but she will suffer loss. And so we read in verse 16 that even though it might mean death she is determined to do all she can to save the

people of Israel. "If I perish, I perish," she says. We have a commission to spread the Gospel to every creature. If we fail in our duty in this, God's purposes will not be frustrated, for He will raise up deliverance from some other quarter, but we shall suffer loss. At the judgment seat of Christ the believer will be judged as to how he has spent his time, talents, money and energy relative to the "great commission."

**Saturday, June 27th.** Esther 5 : 1-14.

Here we see Haman the exalted, of vast wealth, blessed with many children, promoted above all the other royal officials and courtiers and invited by queen Esther to dine with no man save himself and the king. One thing grieves him—Mordecai refuses to bow down to him. So to further exalt him it is suggested that he build a gallows seventy-five feet high and have Mordecai hanged thereon; doubtless the punishment intended was crucifixion. The great height of the gallows was intended to call attention, as much as possible, to the execution that thereby Haman's glory might be proportionately increased. Jesus said "He that exalteth himself shall be abased"—take heed!

**Sunday, June 28th.** Esther 6 : 1-14.

One of my good friends refers to the substance of this chapter as "inspired insomnia"; the king could not sleep! God wanted him to read in the book of records of Mordecai's exposure of a plot on the life of the king. It is by mere chance, one would say, looking at the matter simply in its human aspect, that the king should call for the book of the royal chronicles and not for music. It was by a mere chance too, it might seem, that the reader should happen to light on the record of Mordecai's services. And yet, when all these apparent accidents are wrought up into the coincidence they make, how completely is visible the power that will use men as instruments whether they know it or not—the power of God behind the scenes.

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# COMING EVENTS

(Please pray for these services)

**BECONTREE.** June 20-22. Elim Pentecostal Church, Green Lane. East London Revival Rally. Guest speaker: Frank Frost (Clacton-on-Sea). Special items. Sat. 3 and 6.30 (tea provided), Sun. 11 and 6.30, Mon. 7.30.

**BRADFORD.** June 20. Southend Hall, off Leeds Road. Moving film "I beheld His glory." 7.

**DELANCEY, Guernsey.** July 11-16. Elim Church, Delancey, St. Sampsons. Twenty-fifth anniversary services. Special speaker: L. Reeves (former minister). Supporting choirs. Convener: J. C. Mulvagh. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. to Thurs. 7.45.

**FINCHLEY.** June 20, 21. Elim Church, King Street (off Church Lane), East Finchley. Church Anniversary Services. Speaker: J. Craig Kennedy. Sat. 7, Sun. 11 and 6.30.

**HOVE.** Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

**LEYTON.** June 28. Elim Church, Vicarage Road. Buses 697/699. Missionary Sunday. Mr. and Mrs. Gull (Tanganika). 11, 3 and 6.30.

**MOTHERWELL.** Commencing June 14. Elim Church, Airbles Road. Visit of Rev. and Mrs. T. H. Ritchie, American evangelists, for two full weeks (except Fridays), with full musical programme each night.

**SCARBOROUGH.** July 4. Elim Church, Murray Street, Londesborough Road. Visit of Bradford Elim Male Voice Choir. Speaker: A. D. Hathaway, B.A. 6.30.

**VAZON.** June 21. Elim Church, Vazon, Guernsey. Sunday School Anniversary. 10.45, 2.30 and 6. (Visitors' guide—take bus to Vazon winter terminus, our church is there.)

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.  
June 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## PRESIDENT'S ENGAGEMENTS

The President, Rev. H. Burton-Haynes, will visit the following churches in the Birmingham Presbytery during June: 20, Botanical Gardens Rally; 21, Selly Oak; 22, West Bromwich; 23, Kingstanding; 24, Dudley; 25, Sparkbrook; 26, Worcester; 27, Smethwick; 28, Graham Street.

## R. A. GULL'S MISSIONARY ITINERARY

June 21, 11 and 6.30, Hadleigh.

Owing to the labour dispute in the printing trade it may be impossible to continue publishing the "Elim Evangel" without a break. If therefore you do not receive your "Evangel" you will quite understand the reason, and be assured that we will recommence as soon as it is possible to do so.

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VG.12. Weighed in the Balances  
VG.13. Pilate and Calvary  
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VG.15. I Stand at the Door

VG.16. The Christmas Story, Part I  
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VG.19. Lessons from Nature  
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VG.30. "I Will Come Again"  
VG.31. Noah and the Flood, Part I  
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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road. Boscombe 33614. C.126

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Isle of Wight.** "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

### WITH CHRIST

**Crowther.** On May 26th, Tom Crowther, aged 56, "Safe in the arms of Jesus." Officiating minister at funeral: A. D. Hathaway.

### MISCELLANEOUS

**Loudspeaker** equipment urgently required for open-air evangelistic work by Elim Crusaders. Please send details to J. Goddard, 34 Mincing Lane, Blackheath, Birmingham. C.148

## Have you read this book?

*"To walk in the Spirit and be filled with the Spirit we must continually derive our life and power from Him. Just as the tree is fed by the sap rising from the roots. Just as the flame in the eastern lamps was fed by the other end of the wick being immersed (yes, baptised if you like) in the small bath of oil in the vessel of the lamp. I like the expression of the psalmist: 'Thou anointest my head with oil; my cup runneth over' (Psalm 23:5). There is something delightful in that word 'anointest.' It is in the present tense. It is always up to date. Not 'hast anointed' or 'will anoint,' but 'anointest'—something being done now, tomorrow, the next day, every day. That should be our experience. Anointed with fresh oil for every day. All our prayer, our service, our worship, must be actuated by the Spirit. It must be all Spirit-breathed. We must seek, and receive, a fresh anointing with the Holy Spirit for every fresh service for God we undertake. The baptism of the Spirit is not the end of the Spirit-filled life; it is but the beginning, a doorway into an anointed fellowship and communion with Christ."*

This is just an extract from one of the chapters in the book **"A Sound from Heaven"** by W. G. Hathaway.

If you have not read this book you should get a copy now, from the Elim Publishing Co. Ltd. at 2/6 per copy (postage 4d.).



**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 26

PRICE 5d.

JUNE 27th, 1959



*Retiring President, E. J. Phillips, presents the Bible to the new President, H. Burton-Haynes.*

**SPECIAL CONFERENCE NUMBER**

# Conference Missionary Rally

By G. H. Thomas

ONE of the highlights of the public meetings in connection with our annual Elim Conference is the missionary rally, when our missionaries on furlough take the platform and briefly tell us about the work on the respective mission fields. This year we had with us Pastor and Mrs. R. A. Gull (Tanganyika), Mr. T. Johnston (Kenya), Miss F. Grossen (South Africa), Miss W. Loosemore (Southern Rhodesia), Miss R. Grimwade and Miss O. Garbutt (Belgian Congo) and Miss E. Wriglesworth (India).

The rally was held on the Wednesday evening of conference week and was convened jointly by Pastors S. Gorman (Missionary Secretary) and G. Stormont (Superintendent of the Elim Pentecostal Churches). The missionaries were introduced to the large congregation and briefly addressed the meeting in the following order.

Miss W. Loosemore, only recently arrived on furlough from Southern Rhodesia, referred to her call to the mission field and how after waiting for seven years the door suddenly opened for her to take up the work in Africa and join Dr. and Mrs. R. C. Brien on their station in the very week that they opened the hospital which they had built. Most encouraging results have already been achieved; Africans who had been steeped in sin have been

wonderfully transformed by the power of the Gospel. The hospital has been the means of reaching many with the message of salvation, and schools for young people have been opened over a large area.

Miss F. Grossen was the next speaker and remarked that she felt very nervous at seeing so many white faces in front of her, after seeing only black faces in her meetings in South Africa. She reminded us of the awful sin encountered among the Africans, but many of these had been changed through the preaching of the Gospel. Miss Grossen stated that she counted it a privilege to be called to work in Africa and to save souls from hell.

Mrs. Gull, home on furlough after her first term on the field, spoke of the work in Tanganyika and how the missionaries are opposed by the powers of evil, but these are overcome in the name of the Lord.

Miss E. Wriglesworth, also just arrived in this country, brought greetings from the Christians on the Elim stations in India. Hundreds of people are brought into touch with the Gospel each week through the medium of the medical work. Miss Wriglesworth asked for prayer on behalf of the Indian Christians and expressed the thanks of herself and fellow missionaries for the gifts, letters and prayers of the friends in the homeland.

Miss Olive Garbutt, of the Leeds Foursquare Gos-



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Missionaries on furlough  
receive a welcome from  
the President.

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Photo by George Stormont

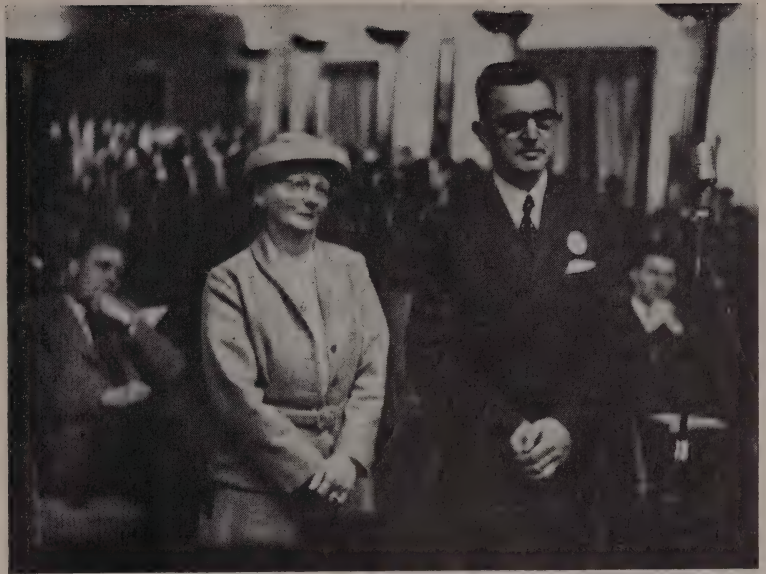


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Pastor and Mrs. G. H. Thomas receive a presentation to mark their many years of faithful service under the Elim missionary banner and in the homeland.

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*Photo by George Stormont*



pel Church, is now included in the list of Elim missionaries. Our sister, who has spent several years in the Belgian Congo, gave a brief but interesting report of the work on her field; this includes hospital work, school activities and work among the youth. God is building up the work in the Belgian Congo and prayer was requested for continued blessing on this part of the great mission field.

Miss R. Grimwade, also from the Belgian Congo, gave an insight into her work, which includes treatment of all kinds of diseases. There was also the maternity side of her work, and many African mothers have found Christ while under the care of the missionaries. Miss Grimwade mentioned that one morning she found a basket outside the door of their hospital and on inspection discovered two tiny babies, cold and almost ready to die. The babies were taken into the hospital and after careful attention they revived. The mother was found and taken into the hospital, where she heard the Gospel and gave her heart to the Lord Jesus. In a few weeks she was able to return to her village, where she faithfully witnessed to her faith in the Lord Jesus.

Pastor R. A. Gull stirred our hearts with a challenging message, pointing out the events that are taking place today in the countries that we regard as mission fields; doors are closing to the Gospel and we must do all we can while there is the opportunity.

The closing address was given by Mr. T. Johnston, on short leave from Kenya. It was good to have Mr. Johnston with us again, and all hearts were gripped as he told us about the Lord's dealing with him and his wife, which eventually led them with

their three children to Kenya. Mr. Johnston is in government service and uses every moment of his spare time in missionary work. Immediately on arrival in Kenya he commenced his work among the Africans, with the help of an interpreter. He later obtained permission to conduct meetings for the students of the telegraph and telephone training school and the Kabete training school, while Mrs. Johnston taught Scripture in the day school for children. Many of these African students have been won to Christ and one young man has been raised up to carry on the work among his own people.

Mr. Johnston referred to the Mau Mau atrocities and the large number of Africans who had been slain and others terribly mutilated. Mr. Johnston was given permission to address the Mau Mau prisoners, many of whom were murderers. He also paid visits to the condemned cell, and among the prisoners was one man who, in a fit of temper, had killed his wife and children. Mr. Johnston had the joy of leading him to the Lord and he cried to God for forgiveness.

The conference male voice party, led by Pastor D. B. Gray, added to the success of the missionary rally by the splendid rendering of two items in song. Pastor H. W. Greenway (Secretary General) made an appeal for a good missionary offering in support of Elim's overseas missions and the congregation responded with the splendid sum of £200.

This missionary rally has brought to us afresh the urgency of overseas missions and we pray that as our missionaries visit the churches in the interests of their work they will be given a warm welcome and that there will be a still greater response to the needs of this side of the work of Elim.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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## SOMETHING NEW

### FOR MINISTERS' WIVES

By Mrs. Vivien Corsie

ON Tuesday afternoon at three o'clock about forty wives gathered in the English Presbyterian Church.

Mrs. Phillips (the retiring President's wife) convened the service, Mrs. Hathaway read from 1 Corinthians 13, and Mrs. Glass rendered a beautiful solo.

By way of introduction Mrs. Phillips told how she remembered Mrs. Haynes, by her good handshake, lovely smile and the home with an ever-open door.

Mrs. Haynes spoke to the younger wives, encouraging them not to get downhearted when they have to wait many an hour for their husbands or when they are left behind when they go away. This word of encouragement was greatly appreciated.

Mrs. Haynes brought to us a message on "Love," taking as her text John 15:14.

God calls us to work for Him and do His will as ministers' wives. It is a wonderful call to be able to work side by side with our husbands, but most of all to be working for Jesus.

God has *commissioned* us in His service to be helpmeets and not hindrances. Our love could be summed up by two words, "Christ likeness." We should pray daily that we might be more like Him.

We pray that God will richly bless Mrs. Haynes in the coming year.

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## EDITORIAL

THIS week's issue of the ELIM EVANGEL is devoted almost entirely to reports on the recent Elim Conference in Llandudno. We trust that the many readers who were unable to share in the blessings of those days will enjoy reading about the conference sessions and the great meetings held each night in the Pier Pavilion, emphasising the different aspects of our Elim work: its evangelistic drive, its missionary vision and its aim to establish and build up the saints of God, as well as its purpose to train and send forth those who have felt the call of God to His service at home and on the foreign field.

May we all be inspired to renew our efforts in the Master's service and thus hasten the day of our Lord's return.

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A group of ministers' wives in "conference."

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Photo by George Stormont





# THE INDUCTION AND ORDINATION SERVICE

By David S. Ayling

**THE ELIM CHURCH WELCOMES YOU.** We drove into Llandudno with the sun blazing down on us, and the sign in vivid colours adorning the length of the Pier Pavilion. It was like coming home again, and inside the coolness of that great hall you felt that welcome reaching out to you.

We are together again—it rang out as the hundreds of ministers, laymen and visitors pealed out the songs of Zion.

We are together again—it showed in the smiles of greeting across the congregation . . . the firm handshake . . . the friendly word. A few late arrivals hustled into their seats, their 300-mile journey complete. Now they were able to join in the singing.

We are together again—you could feel the family ties joining platform and congregation together and making them one. Pastor Phillips with Christian dignity presented the Bible to the incoming President, Pastor Burton-Haynes, and yet another link was forged in the chain of fellowship down the years.

Some were new friends, fitting into the conference background for the first time. Any sense of uneasiness in them was soon quietened as the service continued. After all, an Elim service and congregation are the same the world over. One such welcome visitor was the Rev. Walter McAlister, General Superintendent of the Pentecostal Assemblies of Canada. Much appreciated were his words of wisdom and encouragement, and his invitation to the World Pentecostal Conference in Jerusalem in 1961!

Others were old friends at conference. What would it be like without the soul-charming singing of Pastor Gray and the Ministers' Choral Group? The incoming President brought a message of power and thought on "The Pentecostal Walk and Witness." How we agreed with him when he said "The spirit of revival is the awareness of God." Old friends? They stood around us in rows as they have stood through the years and rejoiced with us that another should be honoured to take the presidential chair.

Others were not there, and for a moment we could not help but remember them. How fitting that we should. We prayed for them; those bivouacked beside jungle path and camp fire, in native hut or tropical shanty town squalor. We were glad to know that they were Elim with us. Others too we thought

of whose places are now empty, honoured warriors who are now with Christ. Yet their memories linger on at ordination services, especially here, where two of those about to be ordained testified of how they came to Christ through their ministry. I can think of no more fitting memorial.

**THE ELIM CHURCH WELCOMES YOU**—you felt it from the warm welcome to delegates by Pastor Phillips, through the tender words of Gospel song by Pastor Hardman, in the sincerity of Pastor Burton-Haynes; and so the service moved on to its climax, the ordination of ministers. While the hands of experience were laid on the head of youth dedicating itself to the service of God in Elim, we sensed another One present whose benediction sends us all forth with added zeal to serve Him. The Master was there. With such an assurance I look forward to the time when in every city, town, yes and hamlet too, I'll see again the words, the Elim Church welcomes you!

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# CONFERENCE EVANGELISM

By T. W. WALKER

THE Tuesday evening service of conference week saw the holding of a grand revival service. All concerned must be highly commended for such an excellent example of sustained co-operation and enthusiasm. Elim had no cause to be ashamed of the presentation of the Gospel; indeed, the way our fundamental beliefs were brought in was first-class.

Pastor T. E. Francis, of Wigan, conducted the pre-service singing in his own inimitable style. A very popular part of this happy session was the greeting which he gave in Welsh and the hearty rendering of "Calon Lan," a real Welsh favourite, by many in the congregation who certainly did not hail from the Principality!

Accompanied at the piano by Jean Britton and at the Hammond organ by Eldin Corsie, Pastor Alexander Tee soon had the gathering giving their best in the chorus "He lives!" and the hymn "We have heard a joyful sound."

The newly elected Vice-President, Pastor John Woodhead, led in prayer and we soon took up the strains of the old revival hymn "When the roll is called up yonder," energetically led by Mr. Tee. The very valuable and sincere contribution to the service of Pastor W. M. E. Plowright began with his moving interpretation of "Christ is the answer to my need." The cadences of this mature voice were matched by challenging yet comforting words.

Our beloved evangelist Pastor P. S. Brewster then read Scripture and pleased us all by directing us in the singing of "Guide me, O Thou great Jehovah" to the minor strains of the traditional Welsh tune "Bryn Calfaria," and we were delighted to repeat again and again the refrains of the last two verses. This was truly moving and we were deeply aware of the presence of God's Spirit. Mr. Brewster then introduced Pastor Walter McAlister, of Canada, one of the leaders of the World Pentecostal Fellowship and our honoured guest, and invited him to offer a special prayer for revival throughout the world, a typical and most appropriate touch from Mr. Brewster. The male voice party then sang one of their pieces and the general

impression seemed to be that they were in fine voice. After Pastor H. W. Greenway had given the notices and Mr. Tee had joyfully led us in singing "Oh for a thousand tongues," Mr. Plowright brought his second solo. It is sufficient commendation to say that it was better even than the first, for it was that very unusual combination of a really musical and melodic tune, a delightful accompaniment and excellent words which Mr. Plowright, with his good diction, made sure we could hear without strain or without ostentation by the soloist. This was just grand.

Now came the address from Mr. Brewster. This veteran of many a campaign preached with tremendous vigour and forcefulness, and one felt the deep sincerity and passion for souls behind every word. "What is truth?" was the question, and we were clearly shown that truth had fallen in the streets, that it had been strangled and imprisoned by many, but yet that Christ was the king of truth. He desires us to have truth in the inward parts and has promised us that we shall know the truth which shall make us free. This was penetrating, revealing, convicting and forthright, and it was no surprise to see hands going up almost immediately the Gospel appeal began. Those who raised their hands were invited to stand and to walk forward to be greeted by the preacher, and it was a thrill to see over twenty people respond. They were personally dealt with by various ministers, who found that they included folk from Llandudno as well as visitors to the town. A very impressive and hallowed time of prayer for the sick followed. This great service concluded with the singing of the chorus "Now I belong to Jesus" and prayer offered by the President, Pastor H. Burton-Haynes. There were many present who found in this service an opportunity of renewing their vows to broadcast the Gospel message as widely as possible and who felt that our movement is well blessed in those who are the spearhead of our evangelistic efforts. It was especially gratifying to see the prayer for the sick shared by evangelists younger and more experienced alike. Such team work augurs well for the kingdom.



# Fellowship Night

By F. H. Coleman

EACH night of the annual conference a different aspect of the Elim work was presented. Monday night was business night, as the President was inducted and some young men were ordained. Tuesday was a night of evangelism; Wednesday, missionary. Thursday's theme was, as Pastor P. S. Brewster put it, fellowship, brother to brother, sister to sister.

7.30, and soon the meeting was in full swing under the able leadership of Pastor W. G. Hathaway. The convener spoke of the splendid fellowship of the past days in the conference sessions, and now this, our last meeting, was to prove a wonderful time of fellowship around the person of Christ and His Word.

After listening to the delightful singing of the male voice party of sixteen ministers under the direction of Pastor D. B. Gray and the solo of Pastor W. Plowright an interesting item was introduced. The principal of the Elim Bible College was asked to present to all gathered the students who had come to be present at the conference. Pastor Gilpin told us of the great desire of these young men to come to Llandudno and how happy they had been to attend the conference, serve as ushers and also to conduct open-air services on the sea front. The students came from Scotland, England, Wales and one from Sweden.

The first speaker of the evening was Pastor D. Ayling, who spoke on the question David of old asked, "Is there not a cause?" The speaker pointed out that the young man David had gone to bring food to his brothers who were engaged in the fight against the enemies of Israel. The shepherd lad anointed to be king found himself looking on a cowardly crowd of soldiers who had built themselves a trench and when challenged by the giant Goliath retreated to their trench. David took up the challenge, for here was a cause. When the cowards retreated to their trench David fought an open warfare. We were reminded that we face today the giants of apathy, indifference and false doctrine. We are here for a cause, we are here to do battle for

the truth. We were warned not to don the armour of others but to take up the cause in the name of the Lord. The battle is against sin; evangelism is the vital battle today.

This night was convention night and so we were to have a feast of the Word of God. Our second speaker was Pastor W. J. Maybin, who brought to us the call and challenge of Christ. The message was prefaced with a touch of humour when Pastor Maybin told us he had asked Mr. Ayling to write him when he had decided on the subject for this night. He had promised to do the same to Pastor Ayling, but somehow both had forgotten to write. Here was the leading of the Spirit as the speaker felt the word he had to tell us so beautifully fitted in with what had already been said. The speaker then went on to remind us that men come to Christ in order to go. We are saved to serve. Instances in the life of Moses, Isaiah and Peter were quoted to show this. The call of Christ is to a person, not to a church or a creed. Christ is still calling today; even in these modern days man still needs Christ in spite of social betterment. His great need is spiritual.

Christ not only said "Come"; He also said "Go." What could the Church do today? This was the challenge. Much has been done in the past by one person. The early Gospel preachers numbered only eleven and yet they turned the world upside down. The Gospel we proclaim is good news, it can and does transform man. It is a glorious Gospel.

The preacher ended on a note which thrills the heart of every Elim believer—that of evangelism in the power of the Holy Spirit.

Now the service was quickly coming to a close, but not before Pastor Brewster and other ministers prayed for many who came forward to seek healing for their sick bodies. How we felt the presence of God and desired to stay there as we sang "All hail the power of Jesu's name."

The convention service is over; another Elim conference is almost history. We mingle with the crowd of delegates and friends for that chat before going to our hotels. This is fellowship, Christian fellowship, which we so enjoy in Elim.

**B**EFORE detailing the business of the conference I should like to express a few words of personal appreciation. To me, this has been one of the most helpful conferences for some years. On my journey home a ministerial colleague asked me what, in my opinion, was the keynote of the conference, and together we agreed that it was a reaffirmation of our belief in central government. The desire for closer ties with one another and the determination to sacrifice self-interest for the good of the work as a whole were constantly reiterated in the business sessions and found practical expression in the rich fellowship that was enjoyed throughout the

week. It was a real tonic to my own soul. Elim commenced as a centrally governed movement and during the first twenty years of its history was subjected to rigid control from headquarters. During this time the family spirit was fostered among us and no churches or ministers considered themselves as isolated units, but as an integral part of the work as a whole, and all worked together for the common good. It was inevitable that with the expansion of the movement a policy of decentralisation had to be adopted and consequently each church had to assume responsibility for its own affairs. Our concern during the passing years has been to retain the family spirit, loyalty to and support of headquarters, and loyalty to the conference as the governing body.

Some of our senior brethren have watched with apprehension the growing tendency in certain quarters to drift farther away from our first principles and to become more and more locally governed and self-centred. This drift could bring us into serious difficulties and destroy the blessed bonds which have been forged between us over the years. This conference has, however, revealed the strong desire of the majority to stop this drift and a determination to maintain and strengthen the bonds of



#### **SOME PICTURES OF THE CONFERENCE IN SESSION**

**Top:** The President, Pastor H. Burton-Haynes, addresses the conference in Siloh Chapel.

**Middle:** Delegates discussing a point as they leave the session.

**Bottom:** Pastor Wesley Gilpin, Principal of the Elim Bible College, gives his report.

*Photos by George Stormont*



# 1959 E

## day-by-

By Gerald L.



common fellowship, both by strict adherence to the constitution and by personal sacrifice and endeavour for the good of the whole movement. Now to the business.

**TUESDAY.** The first session was opened in prayer at 9.30 a.m. by Pastor John Dyke, and his fervent cry "Oh that Thou wouldst rend the heavens and come down among us this week" received a hearty response from the delegates. Our newly inducted President, Pastor H. Burton-Haynes, in his opening speech gave some helpful advice to those who would be participating in the debates. His little story of the whale that is reputed to have said to its companion "It is when you are spouting that you are most likely to be harpooned" very aptly summed up his advice.

The Rev. Walter E. McAlister, the General Superintendent of the Pentecostal Assemblies of Canada, was our guest and gave us an inspiring address on "Vision," during which he gave us a thrilling account of the progress of the work in Canada.

The results of the voting for the Executive Council were announced and the following brethren, together with the five brethren who remain in office

work had previously been circulated to the delegates and the conference proceeded to deal with questions and observations arising therefrom. It was heartening to hear, after the evangelistic report, of the plans already formulated by the committee for a number of pioneer efforts in the coming year which it is hoped will lead to the opening of new Elim churches. Speaking on the report of the Elim Bible College, Pastor Wesley Gilpin paid a glowing tribute to the work of his predecessor, Pastor Bradley, whose work he said "had laid a solid and valuable foundation for the future work of the college." He also paid tribute to the splendid work of our late brother Pastor Walter Urch as a member of the college faculty and synod. Arising out of the report were important matters which were later in the week fully debated and agreed upon. I believe these decisions will mean much to the future progress of the college. They are as follows: (1) The introduction of a two-year residential period of instruction and training to replace the present one-year course. (2) The introduction of an annual Bible College Sunday in all our churches, when the activities and needs of the college will be brought before the people and an offering taken up to help in training candidates for the ministry. During the debate on this motion, there was some very lively speaking and a spirited appeal was made to all ministers and laymen to take this matter up enthusiastically with their churches, so that the college can become a real power for good in the movement. (3) The change of the title dean to that of principal, which more aptly describes his offices. A proviso was added to the resolution to the effect that this title shall not be used as a prefix to the name of the one occupying the office. (4) The present principal shall be freed from any obligation to pastor a church for a trial period of two years.

Arising out of the youth report was an expression of concern at the decrease in Sunday school scholars during the year and a plea was made for the opening of more branch schools on housing estates and in suburban areas.

The day's sessions closed with a prolonged discussion on the annual accounts of the movement. These revealed a deficit on the administration account and a loss on the general income and expenditure account. It was during this discussion that some strong condemnation was made of those who were trying to avoid their responsibilities to the movement and some stirring speeches appealing for loyalty to headquarters and to conference rules were made. The value of our central government was brought home forcibly to all. The Executive Council placed before

## Conference report

ow (Minister of Ulster Temple, Belfast)

this year, form the new council: H. W. Greenway, John Dyke, W. G. Hathaway and J. C. Kennedy. The President expressed the thanks of the conference to Pastor J. T. Bradley for his twenty years of faithful service on the council and also gave a welcome to Pastor Kennedy, who has succeeded him. Pastor John Woodhead was elected by an overwhelming majority as vice-president. In his expression of thanks to the conference for the honour conferred upon him, he said that should the Lord tarry his year of presidential office would be his thirtieth year in the ministry and he was going to dedicate it to the service of evangelism.

Two churches were accepted into the movement, namely Faringdon in Wiltshire, which was assigned to the Oxford presbytery, and Hayfield in Lancashire, which was assigned to the Lancashire presbytery. The reports from the various sections of the

the conference its own plans for economy involving personal sacrifice on the part of headquarters staff to meet the present need. Pastor E. J. Phillips detailed six ways by which churches could help the general funds of the movement, the foremost of which are the conscientious regular tithing of the churches' income to the central funds, the paying of all dues to the assessment fund and the voluntary giving of surplus offerings to headquarters for the use of the whole movement. Later in the week a proposal to alter the rules so that all gifts for the general purposes of the church shall be included with the offerings in assessing the amount of ten per cent sent to headquarters was agreed to.

**WEDNESDAY.** This was the day for the Elim Church Incorporated conference and was devoted almost entirely to missionary subjects. In accordance with custom the day opened with a communion service at which the retiring President, Pastor E. J. Phillips, gave a thought-provoking address on the value of the weekly communion service. It was a very blessed time of fellowship around the table of the Lord. After the communion service Pastor and Mrs. G. H. Thomas were given a great ovation as they were presented with a cheque on their retirement from full-time service. Mr. Thomas recalled his early days in the movement when he was a member of the first term of the first Elim Bible College in 1925 and his part in helping to prepare the present Bible College when it was bought from the Redemptorist Order of Nuns in 1926 prior to his departure to Mexico as one of the first Elim missionaries. The subjects for discussion this year were "The Rise of Nationalism" and "Development of Indigenous Work," presented very ably to the conference by Pastor A. D. Hathaway, B.A. "Our aim," he said, "is the establishment of national churches, self-supporting and self-propagating as in Bible times." He added: "It is a pity that scriptural principles have to be forced upon us by events." Miss Garton then introduced the subject of "Promotion of Missionary Interests at Home" and gave some very useful and practical suggestions.

The Missionary Secretary, Pastor S. Gorman, introduced to the conference the following missionaries now home on furlough: Pastor and Mrs. Gull (Tanganyika), Pastor T. Johnston (Kenya), Misses O. Garbutt and R. Grimwade (Congo), Miss F. Grossen (Transvaal), Miss W. Loosemore (Rhodesia) and Miss E. Wriglesworth (India). Greetings were sent from the conference to missionaries on the field. Arising out of the report of the society, many suggestions were made for the clearing of the present

debt. An appeal was made for every church to have missionary boxes and every Elim family to have a box at home. Later in the week a resolution was passed to alter the rules so that missionary boxes could be supplied to churches which already had building fund boxes circulating among their members.

Voting for committees resulted in all the existing members being returned to office with the exception of the Missionary Council, where Pastor R. B. Chapman was elected for the first time and Pastor H. Burton-Haynes to the Elim Bible College synod to replace the vacancy created by the death of Pastor Urch.

A resolution to alter the present method of stationing of ministers, which would give more power to the local church in this matter, was defeated. Pastor Hathaway, the Field Superintendent, appealed for greater co-operation and support of the stationing committee in its decisions.

**THURSDAY.** The day commenced with an address on leadership, by Pastor Eldin Corsie, based on the example of Moses. It was a very fine address and I was greatly impressed by some of the things said, such as "Some of us are so busy analysing Pentecost that we are paralysing Pentecost"; "Don't examine Pentecost, experience it."

The first business of the day concerned our relationship with the British Pentecostal Fellowship and the following resolution was adopted: "That this conference confirms Elim's membership with the B.P.F. and recommends that every opportunity be taken to improve fellowship." A recommendation to ask the B.P.F. to take united action in publicising the truths which are common to all its members was also agreed to.

A resolution from the Irish conference which would have made the Irish Superintendent an ex-officio member of the Executive Council was defeated, but an amendment authorising the Executive Council to invite the Irish Superintendent to attend any council meetings when matters which concern the Irish work are on the agenda was agreed to.

After a lengthy debate a resolution proposing a change in the name of youth commissioners and in their method of appointment was very narrowly defeated.

**FRIDAY.** Owing to the limited time we started business immediately at 9.30 a.m. and the first matter that was dealt with was the passing of a resolution authorising additions to the constitution of the Elim Missionary Society to provide for the ordination to the ministry of nationals. Then fol-



lowed a heated debate on the subject of the marriage of probationary ministers. It was soon evident that such strong views were held that it would not be possible to air the matter fully and arrive at a satisfactory decision in the short time remaining, so the matter was deferred until next year's conference. A number of minor matters were dealt with and a number of questions answered, and suggestions which had been sent in were read. The final resolution, passed almost unanimously, was proposed by Pastor John Dyke and seconded by Pastor Frame, both of whom made forceful speeches. It dealt with the subject of ministers of the movement and once more reflected the determination of the conference to abide by our first principles of central government and to recapture the spirit of brotherliness and sacri-

fice for the good of all. It provided for defaulters to be dealt with first at district level, failing this at executive level, and should this fail the names of offenders to be reported to the conference.

Next year's conference, D.V., was fixed for May 23rd to 27th, the venue to be either Llandudno or Harrogate. If it is possible to find a hall for the establishment of an Elim church in Llandudno it was agreed that Pastor P. S. Brewster should conduct a pioneer campaign there next year, to be followed by the conference. Failing this the conference will be held in Harrogate.

With the customary votes of thanks and the sending of letters of good wishes to our sick ministers and their wives there came to an end a grand week of blessing and progress.



## Calling Boys and Girls

By Bernard Norris

Hello again!

*STEPHANOS*

*Part 3. Risking death*

By the time he arrived at the Governor's palace, Stephanos had worked out exactly what he would do.

"Please inform His Excellency that Stephanos has arrived, and craves the honour of displaying the treasure that he has brought with him in six large cases," said Stephanos to an official.

His boldness brought results. The Governor had never heard of Stephanos, but the mention of treasure aroused his interest, and Stephanos was taken in.

"What is your treasure?" asked the Governor.

"Your Excellency knows that it is said in the holy book, the Koran, 'Believe in God and in the book which he revealed to the Prophet, and in the book which he sent down before.'"

"Yes, that is what the Koran says."

"Well," replied Stephanos, "I have a copy of that very book here with me for you to see." With that, Stephanos produced a beautifully bound Bible, in Arabic lettering. He trembled as the Governor took it, and turned it over and over in his hands. At last he opened it.

"Why, this is the Taurat, the book of the Law. Where does it speak of Abraham?"

Knowing that stories of Abraham and of Moses can be found in the Koran, Stephanos was not afraid as he read from the Bible about these men. But after a while, seeing that the Governor was so interested, he wondered if he could dare to turn to the New Testament.

This was it! This could mean death, and the end of his mission, but it was a risk he had to take. He began to read from the Gospels—and the Governor listened, and listened. Stephanos read on and on for hours, until at last the Governor said "Close the book. Now show me your treasure."

"This is the treasure, your Excellency. I give this copy to you, and ask permission to sell the others to your people."

"By the Prophet!" said the Governor. "Thou art a Christian!"

Next week—the end.

Cheerio for now, and God bless you.

BERNARD.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, JULY 1st, 1959, at 10.15 p.m.  
(Short wave: 20.2, 26.1 and 32.3 metres)

Speaker: J. J. Morgan (Birmingham)

Subject: "The Cross of Christ"

Music and songs by

Alfred Garr (baritone) and Ronald F. Cooper (organ)  
London Crusader Choir

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Friends are invited to join the IBRA Listeners' Federation. Annual subscription £1. Your gifts towards the Elim radio work are kindly asked for. Write today to headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. Thank you listeners everywhere.



# Women's Column

**By Gladys Gorton**

## A SMILE

**H**AVE you heard about the little girl who smiled for Jesus? This was her way of being a sunbeam for Him.

The morning was glorious, with a pale blue sky and a cool, refreshing breeze. Wee Jeannie stood at the garden gate smiling happily at the passers-by. "I'm smiling for Jesus," she said, gaily dancing up and down. Two old ladies came walking briskly by. They lived together in a house farther along the road. They *never* smiled because they had allowed the hurtful and sad things which had happened in their lives to sour and embitter them. Their faces were as long as fiddles.

Jeannie's head popped over the gate—a pretty picture with flaxen curls, blue eyes and cheeks the colour of a wild rose. "Isn't it a lovely day?" she cried, and smiled bewitchingly. Wonder of wonders, the mouth of one of them curved slightly upwards! A little later the milkman called at their house to collect payment for the milk. She opened the door to him with a kind smile and remarked "What a beautiful day." He was so astonished he nearly fell from the step. He hadn't felt particularly cheerful as his wife was in hospital, but this cheered him and he went along his round whistling. He knocked on the door of another house. A young married couple lived there. Inside they were going at it hammer and tongs, their first quarrel. She flounced out of the room in answer to the knock and opened the front door, looking hot and flurried.

Said the milkman, "It's a lovely day. Is it your husband's day off?" (he was a policeman). "It is," she answered stiffly. "Why not go down to the sea?" he smiled. "It will do you good." When she returned to her husband she put her arms around him. "Darling, I'm sorry; it was my fault. Let's go to the sea." So they had a wonderful time making it up. You see what Jeannie's smile did? Wear a smile—

"It enriches those who receive it without making poorer those who give it. None is so rich or mighty

that he can get along without it, and none so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote in trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value until it is given away. Some people are too tired to give a smile, so give them one of yours—for no one needs a smile as much as he who has no smile to give."

"Smile and set the world a-smiling—smile for Jesus every day."

## IN IMMANUEL'S LAND

**D**URING the last two or three years the little colony of Elim ministers and missionaries in heaven has been growing in number, and on Easter Sunday morning Pastor Granville Davies joined its privileged ranks.

Converted under the ministry of the late Pastor W. G. Attwood, at Risca, in Monmouthshire, he soon heard the call to full-time service and entered the Pentecostal ministry, spending the last seventeen years of a long ministry in the work of Elim.

He lived to preach the Word, and his happiest moments were spent in proclaiming the Gospel of grace. The work of evangelism appealed to him especially and he ever sought to reach the unconverted in the open air, in tent campaigns and church evangelism. It was singularly hard, therefore, that the illness which came a week or so after his appointment to the Elim Church, Dowlais, deprived him of easy speech and forced his restless energy into inactivity. For three years he patiently endured, always yearning to work for God again, but after a short final illness his soul left its house of clay in the valley of the shadow and fled to the sunlit uplands of Immanuel's land.

Borne by men who had been converted with him, his mortal remains were laid to rest on a hillside overlooking the chapel in which he found the Lord, and a fellow convert of those days, Pastor John Dyke, together with Pastor W. Mercy, of Cross Keys, conducted the funeral service. To those who sorrow at his departing the greatest comfort of all is in the knowledge that on resurrection morning Granville Davies will walk gladly in the presence of the risen Lord.

JOHN LANCASTER.





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## Have you heard of the

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We need more *Pathfinders*.

Do you have an EYM PATHFINDER group at your church?

Perhaps you haven't heard of EYM PATHFINDERS!

Now is the time to commence your group.

Already we have received substantial contributions towards the work of the Elim Missionary Society through the EYM PATHFINDERS. But we haven't touched the fringe of what can be done, so we call on you for help.

This is a new activity of the Elim Youth Movement and details are outlined below for the benefit of ministers and youth leaders who have not yet commenced a group in their churches. *Further details may be obtained by writing to the National Youth Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.*

EYM PATHFINDERS is an activity of the Elim Youth Movement to support the gallant missionaries of the E.M.S.

To whom does this scheme apply? Every branch of the Elim Youth Movement, Sunday schools and mid-week youth groups which comprises children under fourteen years of age.

These young people pledge their support of Elim missionaries, some of whom were members of the E.Y.M. in their youth. The EYM PATHFINDER is provided with the new attractive savings box to help financially (a scale model of an Elim mission church in East Africa). The permission of parents or guardians must be obtained, and the forms for their signature are supplied by the Headquarters Youth Department.

*Here is a way in which our young people can help the young people of distant lands to see the light of their Saviour, the Lord Jesus Christ; young people who now sit in heathen darkness. It is with the*

thought of *light* that this name has been chosen. The Pathfinder provided the light, and the object of EYM PATHFINDERS is "to give light to them that sit in darkness" (Luke 1:79).

The EYM PATHFINDERS cry: "*Help lighten their pathway.*"

We supply the Pathfinder with equipment for his task. Four items:

### 1. **Membership Card**

Each boy and girl who becomes an EYM PATHFINDER receives an attractively designed card in a transparent envelope. There are spaces on the card for a record to be kept of the contributions they make through their missionary savings boxes, which are entered by the PATHFINDER leader or secretary (an adult) each time the box is emptied. Boxes should be emptied once quarterly. The membership card is held by the EYM PATHFINDER.

### 2. **E.M.S. World Missions Box**

This is the new missionary box referred to above. It remains the property of the Elim Missionary Society, but as long as the holder is a member of the EYM PATHFINDERS he/she is entitled to keep it.

### 3. **EYM PATHFINDERS Badge**

This is a well-designed, attractive badge in three colours containing the EYM symbol (design shown above), and is supplied *free of charge* to every member.

### 4. **EYM PATHFINDERS Chorus**

A personal copy of the words and music of the chorus is provided for every EYM PATHFINDER. The chorus was written by Alfred Vickery, of the London Crusader Choir (arranged by Audrey Pollard, Croydon Elim Church), and we recommend that it be used at EYM PATHFINDERS group meetings, or Sunday school, when the boxes are brought in each quarter.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 29th.** Esther 7 : 1-10.

The climax of the story is reached with the words, "They hanged Haman on the gallows that he had prepared for Mordecai." Thus not only does God vouchsafe to deliver His people, but He brings on the enemy the very destruction he had devised for his adversary: "He hath fallen himself into the pit that he digged for another." Our Saviour has rescued us from our enemy, who was too mighty for us, and has trodden down our foe, to be destroyed for ever in His own good time. So may we Christians see in the dangers threatening the Jews throughout this book a picture of our own, and in Haman's discomfiture a type of the victory of the Lamb over sin and Satan.

**Tuesday, June 30th.** Esther 8 : 1-17.

"The city of Shushan rejoiced." The tide of royal favour had changed, and the people of Shushan were evidently not very different from the mass of the populace of the present day, who shout with the winning side. Nothing succeeds like success, and the ordinary people of Susa cheered Mordecai as doubtless they would have hooted had they seen him led to execution. The crowds who welcomed our Lord into Jerusalem on His triumphal entry soon let their enthusiasm die away—"Hosanna!" now; tomorrow, "Crucify!" Blessed is the one who is able to stand for right no matter what the crowd thinks!

**Wednesday, July 1st.** 1 Peter 1 : 1-12.

Note the great doctrines which are touched upon here in these verses. We have election, a very precious doctrine when rightly understood, sanctification, the new birth, salvation through the blood (i.e. redemption), and the assurance of immortality. The Father in His eternal purpose is the author of our regeneration; the Word of God is the instrument of it; baptism the outward sign of it; the Holy Spirit the personal agent in it; the resurrection of Christ (including of course His cross and death) the procuring cause of it; heaven the end and completion of it.

**Thursday, July 2nd.** 1 Peter 1 : 13-25.

We are born again by the incorruptible seed of the Word of God. As God's word brought the visible creation into being—"and God said, Let there be light"—so does His word, living and abiding, re-create man's soul. No human voice but only the voice of the Spirit of God can regenerate us. The Word of God is the instrument through which the Lord is able to reach the ungodly and bring them to Himself and re-create their souls. We must preach the Word, not our own philosophies, not rhetorical essays, not science or history (though each of these may have a part in our expositions of the Bible), but the Word of God, which alone is able to help mankind. Other things may help to illustrate truth but only the truth can save.

**Friday, July 3rd.** 1 Peter 2 : 1-10.

The Church is a spiritual house, built up of the living souls of regenerate men on the chief corner stone, Christ.

Each stone in this building is to understand its true place and work there; it is to offer up spiritual sacrifices of cheerful obedience and, by the faithful discharge of every practical duty in each relationship of life, to testify to all gainsayers that they are the disciples of a holy Master who, having lived a life without spot or stain of sin, died of His own free will to put away sin. There is still a temple, and still a priesthood in the Church of God; but the temple is not of hewn stone and raised on Mount Moriah, but of living souls scattered over the world; the priesthood is no longer confined to a single tribe of a small nation, for every true Christian is a priest, to offer not the sacrifices of slain beasts but the praises of obedient hearts in Christ's name to God.

**Saturday, July 4th.** 1 Peter 2 : 11-25.

Note verse 17: "Honour all men." Every human being has a claim on our respect, having been made in God's image and redeemed by the blood of His Son. "Love the brotherhood." A special honour and affection is due to some, however, over others; this special affection is due to the members of the brotherhood—the Church. "Fear God." Not a mere fear of His power and righteous retribution, but a wholesome fear of displeasing or hurting God and bringing dishonour on His name. Here we have three degrees of love, the highest form being shown to God. God is love and the Christian requites that love by being afraid of doing anything that is undeserving of such love.

**Sunday, July 5th.** 1 Peter 3 : 1-12.

Peter, himself a married man, enjoins in these verses, first on wives and then on husbands, the peculiar duties and relations of the married state. Then he proceeds to enjoin on all meekness, courtesy, self-control, endurance. Let us overcome opposition and silence the false accusations of enemies by blameless lives, and with the consciousness of witnessing for God. If we suffer, our master suffered before us. Yet see the patience with which He suffered, and the zeal with which He proclaimed His Father's love. We cannot, indeed, die His atoning death; but we can try to follow His example, and to live His life of constant obedience to His Father.

## HOME CALL OF PERCY G. PARKER

We were sorry to hear of the home call of Principal P. G. Parker on Friday, May 29th, 1959, and would extend to Mrs. Parker and family our sincere sympathy in their loss. Mr. Parker came into fellowship with the Elim work in 1933 and was appointed a minister in 1935, lecturing in the Elim Bible College and conducting Bible teaching campaigns in our churches for a number of years. He retired from Elim in 1938 and opened a holiday home at Lynton in Devon. His early writings, which included Bible study courses, were widely read and very helpful.

There was, however, a strain of the ascetic and the eccentric in our brother's make-up and we found it necessary to disassociate ourselves entirely from many of his later publications, which included strange visions and dreams.

We know the God of all grace will comfort our friends in the hour of bereavement.

H.W.G.



# COMING EVENTS

(Please pray for these services)

**DELANCEY, Guernsey.** July 11-16. Elim Church, Delancey, St. Sampsons. Twenty-fifth anniversary services. Special speaker: L. Reeves (former minister). Supporting choirs. Convener: J. C. Mulvagh. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. to Thurs. 7.45.

**HOVE.** Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

**LEYTON.** June 28. Elim Church, Vicarage Road. Buses 697/699, Missionary Sunday. Mr. and Mrs. Gull (Tanganika). 11, 3 and 6.30.

**PENDLETON.** June 27-29. Elim Church, Nursery Street, Pendleton, Salford (near Woolpack). Convention services. Speaker: John Dyke (Birmingham). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.45. Opportunity for those seeking the Baptism in the Holy Ghost. July 4-6. Convention services. Sat. 7. Speaker: J. Williamson (Bury A.O.G.). Items from Sheffield Elim choir. Sun. 11 and 6.30, Mon. 7.45. Speaker: R. Chapman. Special musical items throughout both weekends.

**PONTARDULAIS.** July 4-8. Beulah Elim Church, Alltiao Fields. Annual Convention. Speakers: D. W. Cartwright (Andover) and F. C. N. Newcombe (Pontyclun). Convener: K. Smith. Sat. 3 and 6.30 (cups of tea between services), Sun. 11, 2.30 and 6, weeknights 7.15.

**SCARBOROUGH.** July 4. Elim Church, Murray Street, Londesborough Road. Visit of Bradford Elim Male Voice Choir. Speaker: A. D. Hathaway, B.A. 6.30.

**WOOD GREEN.** July 11, 12. Elim Church, Russell Road (off Bowes Road), N.13. Anniversary services. Speaker: L. W. Tranter (Barnsley), supported by The Walters, Evangelists, U.S.A. Sat. 3 and 6.30 (refreshments provided), Sun. 10.45

and 6.30. Commencing July 11 for two weeks. Revival and healing services, conducted by The Walters, Evangelists, of Los Angeles, U.S.A. Sun. 10.45 and 6.30, weeknights (except Fridays) 7.30. Nearest stations, Wood Green or Bounds Green (Piccadilly line).

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## PRESIDENT'S ENGAGEMENTS

The President, Rev. H. Burton-Haynes, will visit the following churches. June 27, Smethwick; 28, Graham Street; July 18-20, Weymouth; 21, Winton; 22, 23, Springbourne; 24-26 (morning), Yeovil; 26 (evening)-28, Merriott; 29, Salisbury; 30, Christchurch.

## MISS F. GROSSEN'S MISSIONARY TOUR

June 27, Sandiacre; 28, Beeston; 29, Burton; 30, Loughborough; July 1, Nottingham; 2, Leicester.

Owing to the labour dispute in the printing trade it may be impossible to continue publishing the "Elim Evangel" without a break. If therefore you do not receive your "Evangel" you will quite understand the reason, and be assured that we will recommence as soon as it is possible to do so.

*This wonderful new flannelgraph series now reduced in price*

## VISIGRAPH

Flannelgraph lesson and background combined. Price 7/7 each (by post 8/3)

Bible stories and Gospel lessons complete with backgrounds, beautifully printed and coloured on flannelette and ready to cut out.

No pasting or expense of buying flannel for backing.

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| <b>VG.1.</b> The Paralytic Man             | <b>VG.16.</b> The Christmas Story, Part I  | <b>VG.29.</b> The Ascension                                                                  |
| <b>VG.2.</b> The Lighthouse                | <b>VG.17.</b> The Christmas Story, Part II | <b>VG.30.</b> "I Will Come Again"                                                            |
| <b>VG.3.</b> The Two Ways                  | <b>VG.18.</b> They Went a Day's Journey    | <b>VG.31.</b> Noah and the Flood, Part I                                                     |
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# *The* ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 27

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AUGUST 22nd, 1959



**WELCOME HOME SERVICE FOR PASTOR F. H. COLEMAN AT ISLINGTON**

(See page 428)

# The Pentecostal Movement

¶ Pastor R. B. Chapman concludes in this issue his challenging article delivered at a B.P.F. Fraternal

HAVING stated my solemn conviction in answer to the given question, I wonder if we can discover the causes of this seeming failure to fulfil our appointed purpose in this age and generation so far. Discovering the causes, we can thereby learn for the future that we may yet rise and fulfil our vision and calling. In this matter, as in all others, if we can diagnose the cause of the deficiency there is hope of gaining a remedy. It is easy to be *critical*, but my purpose is not to condemn the past but to construct for the present and future, should God tarry. I propose to suggest six possible causes and will only touch lightly on each one, so that they may form a basis for our discussion which may follow.

## 1. DEFICIENT LEADERSHIP

Here I am fully aware that I am treading dangerous ground, but I am firmly convinced that Pentecost could have achieved far more in this country if the early leaders had not failed God and had laid a better foundation for us to build upon. *Self* came in, *strife* came in, *splits* came in as a result of this deficient leadership, and the whole structure has sadly suffered. Somebody may say, "But Paul and Barnabas disagreed in the early Church." That may be so, but they agreed to differ, and no hurt or harm came to the Church as a whole because of it; there did not spring up a "Pauline" church and a "Barnabasite" church in each town.

This deficient leadership often comes down to our own level too, and frequently we must query the efficiency of our pastoral leadership and example. How true it is that we can never lift the *pew* higher than the *pulpit*, and sometimes, alas, the poor level of the pulpit has reduced the pew. Have we, as spiritual leaders, always been our best for God? Have we presented the glorious Gospel at its best? Was it not Spurgeon who said to his students that the Gospel should never be presented in rags if it could be pre-

sented in silken robes, or words to that effect? I am not making here a solitary plea for mere academism or scholarship—though I sincerely believe this has its rightful place; one almost needs a gift of interpretation to understand some people's "own" tongue, never mind their "other" tongue. I fully accept that Peter and John were "unlearned and ignorant fishermen," but when I read their words and their works given under the inspiration of the Holy Spirit I am forced to acknowledge that in *His* college they became literary geniuses and intellectual giants of the highest order—and, remember, we claim to have the same Holy Spirit, but we fail so often to come anywhere near the same calibre. There is a sense in which A. Saphir is correct when he says, "Some people are as proud of their ignorance as others are of their intelligence"—we must not fall into this trap. May we be wise, correct, capable and careful leaders who, through always being their best for God in every way, can be looked up to and respected.

## 2. DEFLATED LOVE

What was said by the glorified Saviour about the Ephesian church can sadly be said of many sections of the Pentecostal Church today, "Thou hast left thy first love" (Revelation 2:4). There is often not the same burning, passionate, irresistible and untractable love that once enhanced the early glory of our debut.

*There is often not the same love for the Saviour.* Once He filled the vision and claimed the whole affection, now other personal items like pleasure, business, comfort, friends, the cares of this life, prosperity and a multitude of other things deprive Him of the full adoration and He is no longer *first* in all things.

*There is often not the same love for the saints.* Jealousies, friction, feuds, judgments, criticisms and



suspicions have infiltrated until the great family spirit has tended to be lost and so love has waned and selfishness has taken its place.

*There is often not the same love for the sinners.* Once the raging passion of Pentecostal hearts was to *win others* for Christ, but now this has deteriorated in many cases and an attitude has developed which infers that as long as we are all right and can enjoy our personal glory times those around can go to perdition, and thus there has come a diminishing in the efforts of personal evangelism.

Oh that there may be a general return to the place where that first love was left and, being taken up again, may it be reinflated to the glory of God and His kingdom.

### 3. DEFEATED LIVES

How this serious calamity has defamed the lovely name of Pentecost! How often it has been true that our witness has been rendered worthless by the sheer depravity of unworthy and unholy testimony at home, at work and even at church. We have met folk who can pray like angels and live like devils; who are cherubs in church but churls in the chores; who can preach like Paul but who practise like Pilate. There is no doubt that in countless cases the hosts are outside the churches because of the hypocrites who are inside. What careful attention we need to pay to the consistency of pure, unchallengeable testimony in ourselves and in our flocks lest defeated and undisciplined lives turn many away.

### 4. DEFECTIVE LIBERTY

So often our glorious liberty has become so defective that it has degenerated to mere licence, fanaticism and puerile, excessive emotion. The grace of God has been debauched into a convenience for personal gratification and glory. The gifts of God, sacred and treasured jewels of inexpressible worth, have become abused or misused and made playthings by unworthy stewards until that which was meant to be a sacred oracle has become merely a spectacular omen. With wisdom and deep reverence we must handle these things as those who must one day give account to God. The Bible is our sure text book, and let us operate only within its prescribed dimensions as drawn by the Holy Spirit. Hundreds have been driven from the Pentecostal Church because indulgent and irresponsible clowns have not been willing to toe the line to God's infallible and instructive Word.

### 5. DEFLECTED LOYALTY

Personally, I have often been struck by the easy way in which some Pentecostal people's loyalty can

be deflected, and this also has proved a great detriment to the establishment and enhancement of the work. Oft-times we meet the Pentecostal parasites, gipsies and drifters who run around from place to place with no sense of loyalty, faithfulness or responsibility, truly blown about with every wind of doctrine and also by every fascinating face and plausible personality. Sometimes, too, the shepherds have not been above a little sheep-stealing escapade to add to their flocks, and have thereby deflected the honoured loyalty that should exist among God's servants. This deflected loyalty has also been responsible for many internal splits within the churches—two parties have a clash and so one sets up in opposition farther down the road. Some mistakenly rejoice and say that the work is thus spreading because there are now two churches instead of one, but I do not agree. A wrong foundation has been laid, and God does not finally bless these things; consequently strength is dissipated and the testimony divided, and the disgusted outsider looks on and says, "How can they put the world right when they cannot agree among themselves?"

### 6. DEFUNCT LIFE

In some cases we are like Sardis of old: "Thou hast a name that thou livest, and art dead" (Revelation 3:1). That real life and power that once was known has ceased and we tend to live on reputation. There remains only the lifeless form, the hollow pretence, the carnal make-believe, the empty shell, the mere profession, the copied appearance, the outward show. Once God shook us, now we must shake ourselves to make men believe God is still with us. Once there was *real* power, now with a shout and a flourish effort is made to suggest that the power is still there. Thus the glories of the past are, alas, sometimes mimicked and the vain mimicry is so obvious to sensible observers that they turn away in disgust. The real life is defunct and gone in so many cases, and even existence is only based on a memory of the past. In true, open frankness let this be recognised, and let there be a fresh turning back to God in profound honesty and holiness lest God should see fit to raise up another work to fulfil the vision He really intended for the Pentecostals in this day and age.

Some of these past mistakes are *irreparable* and cannot be altered, but some can be righted for the future. Let us, therefore, with a sacred and inspired diligence, face the facts, remedy the errors and step out even yet to fulfil the vision and accomplish the work that God originally intended for the Pentecostals of the twentieth century.

## THE ELIM EVANGEL

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## EDITORIAL

IT is good to be back in circulation again after our enforced silence of the past seven weeks. We are sorry you have been without your familiar ELIM EVANGEL for this the first sustained break in publication during the forty years of its existence. Increased production costs may bring problems in the days ahead, but we look to our readers to assist us by seeking to introduce new subscribers to the ELIM EVANGEL. Increased circulation will enable us not only to maintain but to improve our Elim magazine.

We should like to advise readers who receive the ELIM EVANGEL by post that the period of your subscription will be extended to compensate for the issues which have been missed owing to the dispute in the printing trade.

We would apologise to the churches and ministers whose notices of meetings have not appeared and to those who have sent in news reports and photographs. We hope to use some of these in the next few issues, but ask you to bear with us if they are abbreviated.

In this week's issue you will find the second and final instalment of Pastor Chapman's timely article on "The Pentecostal Movement." May we suggest that you look out your EVANGEL for June 20th and re-read the first part before reading the concluding portion?

For the future: we introduce this week a new series of brief, one-minute gospel sermons. Pastor Selwyn Hughes, who contributes these articles, suggests you may care to cut them out and use them as tracts. Then, in a few weeks' time, we hope to produce the first of the quarterly evangelistic numbers of the EVANGEL, so watch for a further announcement, and order extra copies for your unsaved friends. This can be *your* contribution to our evangelistic drive to win souls for Christ and bring them to the place of refreshing in the wilderness that Elim has meant for us.

Now for a personal note. By the time you receive this week's ELIM EVANGEL we shall be on holiday, though keeping in touch with essential editorial business, and our address from August 15th to 29th will be c/o 4 Park Avenue, Scarborough, Yorks. All correspondence should be directed to that address until August 29th. Thereafter, and for the next few weeks, our address will be c/o 3 Rosselyn, Bradford Road, Shipley, Yorks. We will advise you later of our new permanent address and the date from which it will be operative.

### NOTICE

THE Superintendent of the Elim work in Ireland, Pastor J. Smith, has decided to relinquish his position and return to Great Britain to engage in a teaching evangelistic ministry among our churches. Pastor T. W. Thomson, 42 Landscape Terrace, Crumlin Road, Belfast, minister of the Elim Church, Melbourne Street, has been elected to fill the vacancy. Pastor G. L. W. Ladlow, 112 Cregagh Road, Belfast, has been chosen to fill the office (formerly held by Pastor Thomson) of Missionary Secretary for Ireland. Both of these brethren take office as from September 1st, 1959; therefore after that date all correspondence relating to their respective offices should be sent to them at the addresses given.

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## ONE-MINUTE SERMON

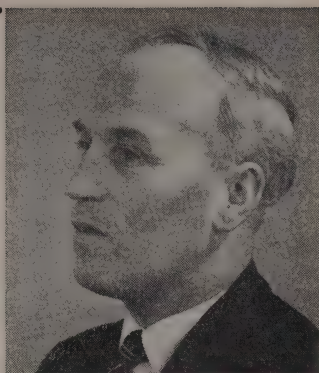
By Selwyn Hughes

THE other day I read about a man who brushed his teeth twice a day, and whose doctor examined him twice a year. When it rained he wore rubbers and he always slept with his window open. He stuck to a strict diet with plenty of fresh vegetables. When advised he relinquished his tonsils, and gave up to the surgeon's knife some worn-out glands. He played golf, but never more than eighteen holes at a time. He did not smoke, drink or lose his temper. He was all set to live to a hundred.

The funeral was held recently! He is survived by dozens of specialists, scores of health institutes, and numerous manufacturers of medicines. But he forgot God and his soul is now with those who say, "The harvest is past, the summer is ended, and we are not saved." How sad it is that so many fine people go through life enjoying much of its pleasures yet making the tragic mistake of forgetting God. If you have left God out of your life, then stop whatever you are doing and open your heart and soul to Him today. Wise people are those who are prepared to meet their God.



# From my Diary



By T. H. Stevenson

A BROTHER drew my attention to the difference of emphasis given by his newspaper and mine respectively on a certain court case. Mine, I confess, gave the story a much larger and more sensational headline, though one could name several national dailies that outdo my choice of newspaper by far in cheap and sensational headlines. And the bigger the title to such stories, the bigger the circulation of such papers. Their plea is that they cater for the public's taste. The truth is that they create the public's tastes, and then feed the appetites they have made. And how surprising it is that the most sensational dailies seem popular with numerous Christians.

☆ ☆ ☆

The *British Weekly's* prominent articles by B. G. Cooper on Pentecostals' World-wide Revival, particularly its growth in Great Britain, were very welcome; and their favourable reporting of the Elim churches. The press, religious and secular, has become more appreciative of the contribution being made by the Pentecostal movement today. Thinking of this favourable change, I recalled the time thirty or so years ago when the then owners of *John Bull* made a full-page, full-scale attack upon Elim. And Christian authors, like A. Pollock and G. Scroggie, have attacked our theology, but we have survived all forms of criticisms, and now I hope we will not suffer by a few compliments.

☆ ☆ ☆

On being asked what in his opinion is the most important happening among the world churches today and in the near future, a noted leader has expressed the greatest single factor as "The challenge of stewardship." Today, on an organised basis,

many denominations in the U.S.A., Canada and New Zealand are gaining staggering financial improvements by this new challenge. In our own country the Church of England has set up an organisation, Planned Giving Ltd., to advise its churches in this direction. If Elim members remain faithful in their giving to the local church, and the general needs of the work, we will continue to be an example in our faithfulness as well as in our faith; and that without coercion or canvassing.

☆ ☆ ☆

Standing before his congregation, a preacher noticed the very excellent dress of the people and their polished manners. Looking out of the window he also noticed their beautiful cars, and the lovely homes of some. Seeing all this he asked himself the question "Where are the poor?" Not long afterwards he was talking with the treasurer of the church about the amount of the offering that morning, and on hearing the amount he immediately asked "Where are the rich?" This is not very dissimilar from the vicar's remarks when he declared "This church is known for the welcome it gives to the poor, and judging by the offerings there are many such dear ones meeting with us."

☆ ☆ ☆

The glorious word Gospel is often used today to describe things far remote from its true meaning or association. Politicians, pamphleteers, and others pleading any cause, are not shy of referring to their policy as a gospel. And now Dr. Jeremiah, Nottinghamshire's Medical Officer, writes in his report: "It is difficult for us to preach the gospel of sensible footwear for girls when they can see their mothers and older sisters wearing shoes which I feel, on medical grounds, should be condemned." Paul certainly had other thoughts when he wrote "And your feet shod with the preparation of the gospel of peace."

☆ ☆ ☆

Reading that small fortunes have been made by Poles packing their suitcases with Bibles and going on smuggling holidays to Communist Bulgaria is interesting, even if the method and motive of this Bible distribution can hardly be recommended. In Bulgaria, where the Bible is no longer printed, these smuggled Bibles fetch sky-high prices. There are people everywhere hungering for the Word of God. When you pack your case, take at least your own Bible with you. Take it on holiday, don't give it a holiday.

# A FRAGRANT SACRIFICE

By E. C. W. Boulton

*"Your generosity is like a lovely fragrance, a sacrifice that pleases the very heart of God" (Philippians 4: 18, J. B. Phillips)*

**T**HIS generosity of these Philippian believers was born of something more than admiration of the life and work of the Apostle Paul—it was the outcome of a deep devotion to God. This is revealed in the apostle's reference to the large-heartedness of this Christian assembly at Philippi: "It was no mere gift to me," he writes, but "sweet-smelling incense . . . which rises up well-pleasing to God." When Christian giving is inspired by such an exalted motive it is lifted on to the highest possible level, and becomes a ministry of worship upon which the anointing of the Holy Spirit rests.

How true it is that though we may give without loving we can never love without giving. This is true of the Great Lover-Giver Himself. "He loved . . . He gave!" True love, be it human or divine, can never withhold. There is in the heart of the Eternal a passion to give, and when the soul is in union with Him, in some small measure, it partakes of that passion. Liberality and generosity are the surest proofs of real consecration to Christ. Whatever form it takes it is a beautiful evidence of fellowship with the One who ever lives to give.

At the very heart of the Christian Gospel is the grace of giving. The life of the believer thrives upon this. Yet we may give of our possessions, and still withhold ourselves, for not always does the heart of the giver go with his gift. Our offering may be nothing more than a substitute for the greater bestowal of ourselves. We may remove our hands from our substance, yet keep them tightly clinging to that which God wants more than all—ourselves! And should this be the case, then it is a savourless offering that we bring to the altar of the Almighty, an offering which yields Him no sweet fragrance of pleasure.

Paul refers to those Macedonian saints who "first gave their own selves to the Lord, and unto us by the will of God." This is the Divine order—first ourselves, and then our service and our substance. We must not attempt to revise or reverse God's order.

"There's so much we are willing to give,

Yet ourselves from the altar withhold,

'Tis the wealth of our hearts that God wants

Far more than our silver and gold."

What a rich reward in the shape of heart-joy there is for those who have learned the secret of giving to God. The writer recalls the account of a Swedish princess who sold her diamonds that she might erect a home for incurables. On one of her visits to the home she saw a godless woman to whom she spoke of Christ the Saviour. When leaving the hospital the princess asked the matron if she would give special attention to this particular case, for she was anxious that the woman should be led to the Lord before she died. One day when the princess called again at the hospital she found this Christless woman with the joy of redemption shining in her face. When the royal lady returned to her home, with tears in her eyes, she said to her husband, "I saw the glitter of my diamonds today in that dear woman's tears of repentance."

What a splendid example of love's selflessness you have in that poor woman in the temple, who gave all that she had. That gift was not measured or valued by the amount—compared with the other gifts that went into the temple treasury it was most insignificant. Yet the glory of this woman's gift lies in the fact that she gave all that she had, and thus her gift was the greatest of all. She left the sanctuary the richer and not the poorer. Her character had been enriched—her womanhood had been exalted and ennobled.

"Not that which is giv'n, but that which remains

After the offering's been made,

Proves the extent of the love in these hearts,

Whether all on the altar's laid."

Giving cannot be restricted to material wealth: there is the precious gold of lovingkindness, tender sympathy and of compassionate ministry. The poorest in this world's goods may have the most to give. To the helpless cripple at the temple gate, Peter spoke those memorable words of hope and healing. "Silver and gold have I none, but such as I have give I unto thee." The apostle was in possession of and able to bestow that which no money could purchase. And we may also give, and in giving bring gladness to the heart of the One who inspires



the gift. God has given Himself to His people that they may know the blessedness of giving themselves for others. He has shared Himself with them, that they may share themselves with others.

“It was Thyself Thou didst bestow,  
No less could meet this soul’s deep need,  
No more could from Thy heart outflow—  
O glorious Gift that love decreed!”

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# PENTECOST IN JERUSALEM—1961

*“He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost”*  
(Acts 20:16)

By Donald Gee

**B**EFORE the thousands of Pentecostal people separated who gathered in the great World Conference in Toronto in 1958 a strong desire was expressed that if it were possible the next triennial conference might be held in Jerusalem.

The advisory committee charged with the responsibility of making all necessary arrangements were very conscious of the difficult questions this might involve. Accordingly the chairman and secretary of the committee, Howard P. Courtney and Gayle F. Lewis respectively, made a special journey to Jerusalem to conduct exhaustive inquiries on the spot. They reported to a full meeting at Rome of all such members of the committee as could attend on May 12th and 13th, 1959. As a result, after long, careful and, above all, prayerful consideration the brethren present unanimously felt that they could come to no other decision but to arrange for the Sixth Pentecostal World Conference to be held in Jerusalem, if the Lord will, over Whitsuntide (Pentecost) 1961, the dates to be from Thursday evening, May 18th, over Pentecost Sunday, May 21st.

The actual days for the conference itself will be fewer than on previous occasions. This will allow ample time both before and after for visiting the many sites of deep interest in the Holy Land, but it is hoped and expected that those who make the journey to Jerusalem for the feast of Pentecost in 1961, if our Lord tarry, will spend the three full conference days in unbroken fellowship together with one accord in one place. There will be ministry of the Word from carefully chosen speakers, but there also will be special opportunity for united waiting upon God.

We are under no illusion that merely sentimental

associations with time or place guarantee a special blessing from God, but we do believe that there cannot but be a unique effect upon the hearts and minds of those who gather at such a time and in such a place as they reverently recall the first outpouring of the Holy Spirit given there from the Lord of glory. Surely it cannot have been for nothing that Paul hastened, in the midst of his apostolic labours, to be in Jerusalem for the day of Pentecost if it were at all possible. We have an impressive precedent for our call to “Pentecost in Jerusalem in 1961.”

The eyes of all sections of the Christian Church are being focused more and more upon this worldwide Pentecostal revival of the twentieth century. There is an increasing realisation in the churches that they are not sufficiently stressing the place and power of the Holy Spirit, and an official message released by the World Council of Churches admits that “it is possible that they (the Pentecostals) have a central truth of the Christian religion at the heart of their success story.” We do believe just that. The impact of the mere fact that the Pentecostal people plan to gather for such a conference in Jerusalem at such a time cannot but make a deep impression. We should appreciate its significance.

These words are penned amid surroundings filled with poignant early Christian history, and blessed today with renewed Pentecostal revival. From this ancient city of Rome leaders of the Pentecostal churches of the twentieth century send out an invitation for “Pentecost in Jerusalem—1961.”

Watch the various Pentecostal journals for full particulars. The secretary of the advisory committee for the 1961 world conference, to whom all inquiries should be addressed, is Rev. Gayle F. Lewis, 434 West Pacific Street, Springfield 1, Missouri, U.S.A.

The spirit of revival is the awareness of God—a consciousness of His holiness and power. When Moses turned aside to see the strange sight of a burning bush which blazed in the fierce heat of the eastern sun and yet remained unconsumed he became suddenly aware of the awful presence of the eternal God. Through his subsequent ministry there came to the whole nation of Israel as well as to the Egyptians an awakening sense of the living God. Elijah, standing face to face with guilty Ahab, could say, "As the Lord God liveth before whom I stand," and exercised a supernatural ministry which brought an idolatrous people on their faces before the Lord. God matched the materialism of the age with the display of the miraculous. On the Day of Pentecost God manifested His presence to the 120 disciples who met each day in the temple for worship and praise. There was a sound as of a rushing mighty wind; there was a sight of cloven tongues of fire:

*For the benefit of readers who could not go to L*  
*stirring address by the President given on the ope*

# OUR PENTIT WALK AND V

*"Ye are the temple of the living God ; as God dwelleth  
in them ; and I will be their God, and  
(2 Corinthians 6 : 16)*

**By H. Burton-Hay**

there was a sensation of heavenly ecstasy as they poured out their hearts in other tongues. Their whole being thrilled with the inner realisation of God's glorious presence. Through this inspired company of God-filled men and women revival blessing flowed out in all directions.

A church on fire with the holiness and power of God cannot fail to make its impact upon a godless, Christ-rejecting world. Holiness and power are the essential features of revival. And what God has joined together let no man put asunder. The early Church was glorious in holiness and power.

The secret of continuous revival blessing is contained in the words of our text. The believer or the assembly is the temple of God. Just as the tabernacle in the wilderness was God's dwelling place, so today the believer is the sanctuary, the shrine of God's Holy Spirit. God dwells in His people. He desires to walk in them.

Our text contains a great spiritual principle. God reveals what He is. Then He declares what we ought to be. Note the conjunction of God and His people. “*Ye* are the temple of the living God.” “I will dwell in *them*, and walk in *them*.” “I will be *their* God.” “*They* shall be *My* people.” God and His people are called to a walk which corresponds with His nature. “How can two walk together except they be agreed?”

## 1. GOD IS LIGHT, THEREFORE WE ARE TO WALK IN LIGHT

This truth is set forth in 1 John 1:5-7, "God is light . . . walk in the light."

When the world of old was shrouded in the impenetrable darkness of night, God opened the portals of eternity, and uttered the great fiat: "Let there be light." His word, like a beam of light, scattered the darkness and light dawned upon the chaos of a dead and deserted world. Similarly God has



*we print this week the  
of the conference*

# DISTAL TNESS

*will dwell in them, and  
be My people"*

dent of the Elim Church)



spoken His creative word in Christ and dispelled the darkness and death which once reigned in our hearts. There was a time when we saw no form or comeliness in Him to desire Him. We looked upon His pierced hands and side, but our eyes were holden, we could not see, we could not understand. We resembled Robert Murray MacCheyne, who penned his own experience in these lines:

"I oft read with pleasure, to soothe or engage,  
Isaiah's wild measure, and John's simple page,  
But e'en when they pictured the blood-sprinkled  
Tree,  
Jehovah Tsidkenu seem'd nothing to me."

But a word of authority came from God. God who commanded the light to shine in the darkness shone into our hearts, He scattered the clouds of the black night of sin, and lo, the day dawned, we saw the light of the Sun of righteousness, and now we are called to walk in that light all our pilgrim days.

Light has this quality—it reveals. The psalmist prayed that he might be cleansed from "secret faults" (Psalm 19:12), faults unknown to himself. The light of God's presence is so revealing that it will bring to our consciousness inconsistencies of life that may be marring our testimony. When Isaiah entered the temple he beheld the majesty of God's glory and in the blazing light of that throne he saw himself, and cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Calvary does not cover what we must uncover. There are certain sins that demand restitution. The sincerity of our confession before God is proved by our willingness to undo the wrong we may have done to another. Zacchæus admitted Christ into his heart, and immediately he went forth to put right

certain things in his life by restoring fourfold the moneys he had falsely exacted. The Gospel of the grace of God is not unrelated to righteousness, and our failure to make restitution is undoubtedly hindering and grieving the Spirit of God.

Light not only reveals, it also radiates. When Moses climbed the sacred hill he returned with a shining face, and whenever men and women get apart with God on the mountain of communion, and talk face to face with Him, touching His will, they come away changed. There are such men and women today and to meet them is to be blessed. Such Christians are possessed by an unconscious power of testimony which leaves the hall-mark of heaven wherever it goes.

Tertullian was converted by the godly life of another believer and he said: "It was not your Bible that converted me; it was not your apologetics that convinced me; it was your life—that was the argument which I could not answer." The argument of a holy life is as inescapable as it is unanswerable. God is light, and if we are walking with God our lives will radiate the glory of His holiness among men.

## 2. GOD IS LOVE, THEREFORE WE ARE TO WALK IN LOVE

(1 John 4:8)

There are depths in the Divine nature which our finite minds cannot plumb, but the deepest thing in the nature of God is His love. It is true that God is holy, God is righteous, God is just, God is merciful. But God could be all that and not be a God of love. A certain man may incur a debt. He cannot pay his benefactor, but the latter may show him mercy by cancelling the obligation, and at the same time despise him in his heart. You can show mercy without love. This is true also of the other attributes of God. But the God and Father of our Lord Jesus Christ is not only holy, righteous and just; His name and nature is love.

"O love of God, how strong and true;  
Eternal, and yet ever new;  
Uncomprehended and unbought,  
Beyond all knowledge and all thought."

God is love! We are exhorted to walk in love. "Be ye therefore followers of God, as dear children. And walk in love, as Christ also hath loved us" (Ephesians 5:1,2). We are to walk even as Christ walked! Love was seen in His eyes. He looked with compassion upon the multitude. Love was seen in His hands. He gathered the children to His heart and dispensed blessings to the needy and

distressed. Love was seen in His mouth. What gracious words proceeded from His lips. Love was seen in His feet. He never listened to scandal or gossip. Those ears were the private oratory of the voice of God and the confessions of men.

Our religion is real only when it is red-hot with the central fire of love. "God save us," cries a passionate heart, "from the glib tongue which sings the Te Deum in the sanctuary and employs the devil's logic all the remainder of the week." All the base things, like hatred, envy, impurity, censorious criticism, suspicion, jealousy, that may be in your heart and mine will disappear if we just throw them into the crucible of Christ's loving soul. I care not what office you hold, an overmastering love must be the supreme motive of all our service.

"Oh, grant that nothing in my soul  
May dwell but Thy pure love alone ;  
Oh, may Thy love possess me whole,  
My joy, my treasure, and my crown ;  
All coldness from my heart remove ;  
May ev'ry act, word, thought, be love."

### 3. GOD IS THE LIVING GOD, THEREFORE WE ARE TO WALK IN NEWNESS OF LIFE

Again and again in the Old Testament God is addressed as the living God. Jeremiah proclaimed to his contemporaries: "But the Lord is the true God, He is the living God, and an everlasting king." The psalmist also said: "My soul thirsteth . . . for the living God" (Psalm 42:2). And the apostle writes: "Ye are the temple of the living God." The living God raised His Son from the dead. Death could not hold the Saviour in its icy grip. He arose, having burst the bands of death asunder, and appeared on the third day quivering with newness of life. We are called to walk in newness of life. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Our praying should pulsate with life. Praying in the Holy Ghost can never be stereotyped or formal; it is instinct with life, with passion, with faith, with imagination; it ranges over the vast domain of Divine promise; it embraces the world, the Church, the individual; it soars to the throne in worship, it plumbs the depths of human need in intercession; it wrestles to prevail, it gently pleads for mercy, it hungers for holiness; it always seeks the glory of God and the advancement of His kingdom on earth.

Our preaching should be vibrant with life. God has entrusted to us the Gospel of Divine grace and

commissioned us to go into all the world and preach the Gospel to every creature. We may have to change our *methods* of approach to reach the Christless masses, but there is never any need for us to change our *message*. The Gospel is always applicable to mankind in all its whirling vicissitudes. The temptations of life are still the same, death is the same, eternity is the same. We preach the everlasting Gospel, old but ever new, not with enticing words of man's wisdom but in the power and demonstration of the Holy Ghost. Brethren, there should be life in our preaching, for God has made us able ministers of the new covenant, not of the letter, but of the Spirit which gives life. This dynamic is imparted to our preaching by the mysterious unction of the Holy Spirit which we receive in fellowship with the living God.

Our living should throb with new life. Life is made up of daily contacts. If we are in vital touch with the source of life, with God Himself, we shall quicken others into newness of life.

"It is *fire* we need," cried Dr. Macduff, a great preacher of the past, "not the fire of fitful impulse; not the flame of intemperate bigotry; not the kindlings of unregulated enthusiasm; not the *ignis fatuus* gleam of bewildering human reason, not the strange fire of deified intellect, but the living fire of burning words and burning deeds, lighted from the inner sanctuary." Men and women instinct with Divine, God-derived energy—who feel that they have obtained their high consecration from the living God. This alone is the true vestal flame of heaven, which burns pure and bright, and shall thus burn for ever.

We are living in the last days. We firmly believe the coming of the Lord draws nigh. As the day approaches the forces of darkness will marshal all their resources and hurl themselves against the bastions of righteousness and truth. On every hand we see the suppression of liberty as it is trodden down under foot by the ruthless heel of a militant and atheistic communism; we hear the fierce cries of nationalism and missionary enterprise is thwarted; we face the insolent aggression of materialism; we observe the bewilderment of science and social reform. But thank God there is an eternal message of hope and salvation—the glorious Gospel of the grace of God.

Let us rise to a true sense of our calling, of our dignity, of the grandeur of our destiny, and, filled with the Holy Ghost, let us go forth to walk with God and give the message of His redeeming love to all mankind. This is our high and solemn commission, and I pray God we may not fail of it.





## Calling Boys and Girls

By Bernard Norris

Hello again!

STEPHANOS

Part 4. *The end.*

Stephanos trembled as the Governor looked at him.

"You are a brave man to come here with your books. Don't you know that I have only to say the word and my people will kill you? Aren't you afraid?"

"My trust is in God," replied Stephanos.

"I love a brave man, and because you are brave I will give you my permission to sell your books. But beware that you do not anger my people."

Stephanos thanked the Governor, bowed himself out, and left the palace. He felt wonderfully happy. God had answered his prayers in a marvellous way. He at once began to sell his books, and soon he had sold them all just in the town of Sana'a.

Some time later, Stephanos was back again, with more books. He could not preach—that would have meant death. He had to sell his books as well as he could. Sometimes he joined the others selling in the market, sometimes he joined a camel caravan and sold his books through the villages as they journeyed.

But one day he tried a new method, more dangerous, but perhaps more worth while, for he would reach people who would not otherwise come to buy.

In the coffee houses the rougher men gathered from the desert with the merchants from the city, all devout Moslems, ready to attack and kill any Christian. There Stephanos sat and read aloud in the custom of the east. As he read of Abraham the men listened. He read on until all the men were listening. At last he turned to the Gospels. The interest of the men increased until several wanted to buy a copy of the book.

And so Stephanos courageously took the Gospel to the people of Arabia, daring to risk his life for the sake of the Gospel of our Lord Jesus Christ.

Cheerio for now, and God bless you.

BERNARD.

(This story was adapted from a chapter of the book *Yarns on the Book*, by A. M. Chirgwin.)



## Women's Column

By Gladys Gorton

A DIMMED VISION

ELDERLY Mrs. A—— slipped down a few steps outside her house. At the time it seemed that she had not received any injury as a consequence, but unfortunately some days later she noticed that she was losing the sight of one eye, so she visited the optician. After examining her eye he sent her to the hospital. It meant a delicate operation to save the sight of that eye.

For a fortnight before the operation her eyes were in perpetual darkness. They were thickly padded and Mrs. A—— had to lie flat on her back and keep as relaxed as possible. What an ordeal for anybody. We visited her. A lump came into my throat as I stood beside her bed. She put out her hands and said, "Let me touch you. I can just imagine how you are looking. Ah! It is lovely to feel you near." We tried, as best we could, to comfort and cheer her. Then she began to quote a verse of that lovely hymn "God holds the key of all unknown":

"The very dimness of my sight  
Makes me secure;

For, groping in my misty way,  
I feel His hand: I hear Him say,  
My help is sure."

It was a moving scene. With such absolute trust in her God she underwent the operation, which, happily, was successful. That actual mental and physical—and to her spiritual—experience illustrates the times in life when the soul is plunged in darkness. We do not know what to do: we grope helplessly. Mrs. A—— *had* to relax and trust. It was hard, but she managed it or she could never have undergone the operation. And that's *all* God wants you to do—"He that walketh in darkness and hath no light, let him trust in the name of Jehovah and rely upon his God" (Isaiah 59:10 R.V.). At one dark period in my life the Holy Spirit reiterated this verse in various ways: *this* is the *only* thing to do; this is *all* you can do—when you don't know what to do, don't do it.

God allows these dark times to get us beyond  
(Continued on page 430)

# CHURCH NEWS FLASH

## RYE PARK SUNDAY SCHOOL ANNIVERSARY

The anniversary services of the Rye Park Sunday school were led by the superintendent, Mr. F. Singleton, and the minister, Pastor G. H. Thomas, who told the Sunday evening congregation about his experiences while a missionary.

The prizegiving was on the Monday evening, when Pastor Thomas presented thirty-two awards for attendance, also certificates for bringing Bibles to school for fifty weeks or more.

Also presented were certificates to the five scholars who had entered the Elim scripture examination.

Much blessing accompanied these meetings, and as a result two parents requested that their children should be dedicated. This service took place on the following Sunday, when Pastor Thomas dedicated five children of one family and two children of another family.

This was a unique service, the youngest child being under two years and the eldest nine years of age.

The following week the mothers of these children expressed a desire to follow Christ.

R. HOLMWOOD.



*Unique dedication service at Rye Park.*

## ARMAGH

On Thursday evening, May 7th, seven believers, three brothers and four sisters, followed the Lord through the waters of baptism. The service was con-

ducted by Pastor F. S. Bristow, who arranged and carried it through so nicely that many favourable comments were made afterwards by older members of the assembly.

An innovation here was the giving of a beautiful signed certificate to each candidate. This gesture on the part of the pastor was greatly appreciated by the brothers and sisters concerned.

## WELCOME HOME SERVICE FOR PASTOR F. H. COLEMAN

As one of the speakers aptly described it, the welcome home service for Pastor Coleman at the Islington assembly was a great occasion for rejoicing that "the prodigal" had at last returned after his eleven months' tour of Canada and the United States.

Pastor W. G. Hathaway spoke of the great blessing of Pastor Coleman's ministry throughout his travels, during which many people came to know the Lord and others received the baptism in the Holy Ghost and were healed.

Pastor E. C. W. Boulton then expressed the joy felt by all the members and friends of the Islington church at their pastor's long-awaited return.

Welcoming Mr. Coleman on behalf of the church was one of the oldest members, Miss R. Stevens, and one of a number of new converts, Mrs. M. Willing.

Finally, Mr. Coleman himself recalled many varied experiences of his travels.

DOREEN BUNTING.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, AUGUST 26th, 1959, at 10.15 p.m.  
(Short wave : 19.7, 25.4 and 31.2 metres)

Speaker : John C. Smythe (London)

Subject : "What will you do with Jesus ?"

Music and songs by

Male Voice Chorus Marie Hamilton (soprano)  
and Doris Bailey (contralto)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

**SPECIAL NOTE**—Will listeners kindly note the change of wavelengths (as above) for the summer months?



Conducted by  
National Youth  
Secretary

# youth page



*According to some people's multiplication table*

## Twice Two often makes Five!

**H**AVE you at some time or other joined in the party game which involves everyone passing on a message by word of mouth from one to the other? The amusement that follows the last person's announcement of the message when compared with what the first person said supports the title of this week's page.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire . . ." We are usually much more careful of the words we write than of the words that rush out of our mouth. How much harm done, how much good work destroyed, how many lives ruined, just for the want of a bridle on the human tongue.

Very few people occupy the position of knowledge which would allow them to criticise another, yet it is one of the most common activities of the human race. It has the ability to break up homes, destroy friendships, defile the minds of innocent people. This evil thing has the doubly cruel knack of increasing as it moves. It enlarges itself, enveloping the person who harbours it, leaving a trail of bitterness and soured hearts. It is a sad reflection on the twentieth-century disciples to have to admit that many churches, youth groups and the like have become breeding grounds for this miserable pest. This causes confusion in the minds of our onlookers. The *outsider* looks to the Church and listens to its message, but is puzzled when he cannot relate the two to each other. In this same practical epistle of James we read, "Be ye doers of the word, and not hearers only, deceiving your own selves."

What the Church has to say to the world is really worth while. We have a message which is desperately desired by the whole world. Christ is truly the answer to all our problems between individuals and between nations. But when you advertise a product you must also be prepared to demonstrate it. So should we by showing to the world the value of Christianity through our behaviour to each other.

Let us not be a party to the unhealthy dispositions of those who failed to exercise Christian love and do not attempt to discipline their own members by refraining from the criticism of others. When all is said and done, we will be required to give an account of our own lives before God, and not of the lives of others.

To conclude, refrain from multiplying, but if you do, do it correctly.



*Pastors J. Hywel Davies and Douglas B. Gray at the Elim Conference, Llandudno.*



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, August 24th.** Acts 22 : 17-30.

Paul continues his defence before the people of Jerusalem. When he reminds them of his call to preach to the Gentiles they become infuriated, being unable to bear the idea of the Gentiles being admitted into the kingdom of God. It was a blow to their pride of exclusiveness. In your witness for Christ you need never be surprised if those to whom you witness reject the truth. It was so with Jesus, and with Paul. If they refuse to heed your witness, they do so because you are heralds of the truth of God. Be careful not to offend in your approach or presentation—the Gospel brings its own offence.

**Tuesday, August 25th.** Acts 23 : 1-15.

Paul is before the ecclesiastical court, the Sanhedrin. Corrupt ecclesiasticism snarls in fury at the apostle of God. Indeed, the court is divided on the doctrine of the resurrection and the guilt of the prisoner at the bar. Such is the uproar that the civil authorities have to rescue Paul from the hands of these dissenting overlords of Jewry. The harassed apostle is encouraged by a vision of the God for whom he suffers. God never forgets or forsakes, and comes to reassure at the right moment. The work of this man is not finished. As he has been an ardent witness in this metropolis of religion, so he must carry the message to the capital of heathenism. God plans for His work, and protects His workers.

**Wednesday, August 27th.** Acts 23 : 16-35.

Paul's vision of the night in yesterday's portion is to prepare him for the villainy of the following day. Over forty Jews band themselves together to rid the land of this pestilent fellow. Paul must stand still and see the salvation of God. God chooses the weak things of the world to confound the mighty, and Paul's nephew is instrumental in saving his life. Once more the Roman power is brought on the side of the Gospel, and Paul is escorted safely to Cæsarea. Man proposes and God disposes! He brings the devices of the wicked to naught. Over forty conspirators are matched by over 400 protectors, provided by Roman power. How true that "if God be for us, who can be against us?"

**Thursday, August 27th.** Acts 24 : 1-16.

Paul is now before Felix, the corrupt judge. His accusers are represented—Ananias the high priest, and their professional representative, Tertullus, chosen because of his voluble plausibility. He begins the case with flattery for Felix, falsehood hurled at Paul, and mockery flung at the Nazarene. Paul begins his own defence with the governor's permission, a defence simple and free from any abuse of his accusers. He is courteous, straightforward and fearless. Note the great confession (v. 16). There must be a due recognition of both Divine and human laws, and conduct must be regulated in view of both. When Plato was told that he had

many enemies who spoke ill of him, he replied: "It is no matter. I will so live that none will believe them." Let us exercise ourselves thus.

**Friday, August 28th.** Acts 24 : 17-27.

Paul continues his defence until Felix defers the case, holding him in custody, with a certain amount of liberty for converse with friends. He calls for Paul privately and desires to hear more about this message, and as Paul reasons with the governor, in the presence of an illicit lover, concerning righteousness (the divine aspect of life), temperance (the human aspect of life), and judgment (the eternal aspect), he trembles and procrastinates. The Bible never refers to such a convenient season for this ignoble ruler. He not only delays his decision, he debases himself in expecting a bribe from Paul, and subsequently leaves Paul in prison.

**Saturday, August 29th.** Acts 25 : 1-12.

Festus changes places with Felix, and Paul continues his defence in the same spirit as heretofore, extending due deference to the judge. God had said that he should bear witness in Rome, and is now prepared to stand by him and cut a way through Jewish craft and malice on the one hand and Roman indifference on the other. All these trials and privations reveal Paul's patience. He must labour till nightfall. We see too Paul's wisdom in maintaining the right to appeal to Cæsar, having respect to God's voice to him that he would witness at Rome. We see above all the guidance of God, which factor must have satisfied the heart of Paul en route to such an extent that when haled before the judges he sought not his own release but their conversion.

**Sunday, August 30th.** Acts 25 : 13-27.

Today we see Paul in the presence of Agrippa. Festus was not used to the questions of Jewish religion, and was glad to place it upon the shoulders of one who was. What a scene! Roman pomp coupled with authority. Moral impiety coupled with a knowledge of the prophets. Agrippa living in unchaste and unholy associations with his sister. Christian consecration coupled with courage! Paul's crime? Preaching the Gospel. Yet he would not change places with the Roman judge or those Jewish magnates. He rejoiced in that he was counted worthy to suffer for the cause of the kingdom. Indeed, he styled himself the prisoner of the Lord.

## Women's Column (continued)

confidence which is gained from the immediate, viz. people, books, blessings, until we are grounded in Him. "As soon as God becomes real, other people become shadows."

Our dog lives in a grey world, he only sees in black and white. He cannot see the cardinal colours which humans see. Neither can we see as God sees. I like the record of Beverley Shea singing,

"If we could see beyond today

As God can see . . .

If we could see, if we could know

We often say . . .

We cannot see what lies before,

And so we cling to Him the more,

He leads us till this life is o'er ;

Trust and obey."



# COMING EVENTS

(Please pray for these services)

**ABERYSTWYTH.** August 23. Little Theatre. Elim Crusader Camp. 6 and 7.30.

**EDINBURGH.** August 29. Gorgie Baptist Church (kindly loaned), Dalry Road. Scottish National Youth Rally. Speakers: David Ayling and Ronald Clarke. Convener: Richard Lighton. 3.30 and 6.30.

**KIDDERMINSTER.** August 22-27. Elim Church, Prospect Hill. Special visit of Idris Davies, Welsh evangelist. Sun. 11, 6.30 and 8, week-nights 7.30.

**LONDON.** September 19, 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

EVERYONE IS INVITED TO THIS EVENT  
but with a special emphasis on

## YOUTH

Bring the teenagers from your church  
your Bible classes  
your Junior Crusaders and the Seniors

**NATIONAL YOUTH RALLY**  
at the  
**FRIENDS MEETING HOUSE**  
**EUSTON**

(very near to underground stations)

**SATURDAY, SEPTEMBER 19th**

3.30 p.m. Teenagers Catch Fire  
6.30 p.m. Youth Evangelistic Rally

Speaker: **REV. P. S. BREWSTER**

Leader: **REV. J. HYWEL DAVIES**

Also taking part

**REV. H. W. GREENWAY, REV. T. W. WALKER,**

**REV. CHAS. BROOKES AND**  
**SOUTHAMPTON YOUTH CHOIR**

Theme for the day: **Elim Youth on Fire**

Elim members, old and young, come and  
support us

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

August 30, Canterbury and Dover prisons; September 6, Holloway prison and Romford; 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the Reading and District Presbytery during September as follows: Sept. 5, Reading (Rally); 6, Reading; 7, Oxford; 8, Banbury; 9, High Wycombe.

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

## ANONYMOUS GIFTS

We are grateful for the following anonymous gifts and desire to express our thanks to the donors:

### Elim Missionary Society

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F.L., £10.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

## BRITISH PENTECOSTAL FELLOWSHIP

Birmingham Area

**GREAT PUBLIC RALLY**

**SATURDAY, SEPTEMBER 12, 3 and 6.30 p.m.**

**ELIM CHURCH, GRAHAM STREET (Birmingham)**

Meeting for Ministers at 10.30 a.m.

# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**Cliftonville, Margate.** Christian home and fellowship. Apply Mrs. Every, 59 Fitzroy Avenue. C.150

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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**Isle of Wight.** "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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**Paignton, Devon.** Bed and breakfast, other meals if required; near Elim Church. Mrs. Newson, 2 Langridge Road. C.156

## MISCELLANEOUS

"101 Ideas for Young People's Meetings." Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks C.116

**Wanted,** "Elim Evangelists" "Christian Heralds," "Sunday Companions," etc. (preferably recent numbers) for free distribution in hospitals and institutions in this needy area. Please send to: Pastor F. S. Bristow, 40 Scotch Street, Armagh, N. Ireland.

**Christian** pen-friends wanted—denominations unimportant. Desire to exchange experiences of and conclusions drawn from life essential. Mr. G. Cawley, 3 Aston Somerville, near Broadway, Worces. C.155

## TRADE

Tape recordings available of Evangelist T. L. Osborn and Rev. W. M. Branham. Particulars from: L. Edwards, 16 Hurst Park Road, Blackheath, near Birmingham. C.161

## BIRTHS

**Knight.** On June 20th, to Alec and Dorothy Knight (née Brown), at 8 Tolcarne Road, Newquay; God's precious gift of a daughter, Alison; a sister for Sharon.

**Stait.** On May 28th, 1959, to Mr. and Mrs. Frank Stait, of Sparkbrook; God's gift of a son, Richard John Karl.

**Varney.** On July 2nd, to Dorothy and Roy, at Berstead Maternity Hospital, Hampton Court; God's precious gift of a son, Colin Michael; a brother for David. C.162

## MARRIAGES

**LeNoury : Bourgaize.** On June 11th, at Eldad Elim Church, Union Street, St. Peter Port, Guernsey; Roy John LeNoury to Rosemary Olive Bourgaize. Officiating minister: James F. Hardman.

**Skidmore : Shipley.** On June 13th, at Elim Church, West Bromwich; Derek John Skidmore to Rita Shipley; both Elim Crusaders. Officiating minister: H. Fisher.

**Stewart : Bell.** On June 27th, at Elim Church, Alexandra Park Avenue, Belfast; James Stewart to Margaret Ann Valerie Bell; both members of the church. Officiating minister: Joseph Smith.

**Black : Webb.** On June 27th, at Ulster Temple, Belfast; Cecil Black (eldest son of Mr. and Mrs. Norman Black) to Eleanor Webb. Officiating ministers: Reginald Taylor and Gerald L. W. Ladlow.

## WITH CHRIST

**Brown.** On June 23rd, Mary Brown, aged 72, mother of Nellie Johnson, of Elim Church, Nottingham. Officiating minister at funeral: G. Harpin. "With Christ, which is far better."

**Gallienne.** On June 12th, Cyril Adolphus Gallienne, member of Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister at funeral: James F. Hardman.

**Horne.** On June 20th, at North Staffs Royal Infirmary, Albert Horne, aged 88, a loyal member of Elim Church, Longton, passed into the presence of the Lord. Officiating minister at funeral: J. B. Coleman. "With Christ, which is far better."

**Jones.** On June 15th, at the City General Hospital, Newcastle, Stoke-on-Trent; Albert Jones, aged 54. Officiating minister at Carmountside Crematorium: J. B. Coleman (Longton).

**Limond.** On June 14th, Carlton Bertram Limond, aged 61. Funeral by cremation, at Sutton Cemetery, Southend-on-Sea. Officiating minister: J. A. Wright.

**Kitchen.** On June 15th Mrs. F. Kitchen, for many years a faithful member of Elim Church, Guildford, passed into the presence of her Lord.

**Lenihan.** On July 4th at his home, Arthur Lenihan, beloved brother and member of Elim Church, Truro, after long illness. "These all died in faith." Officiating minister at funeral: Ray Jobling.

**McLoughlin.** On July 14th, Hannah McLoughlin, aged 92, beloved member of Elim Church, Aberystwyth. Officiating minister at funeral: A. Birchall. C.159

**Bond.** On June 15th, Mrs. Bond, faithful member of Elim Church, Sheffield, passed into the presence of the Lord. Officiating minister at funeral: R. B. Chapman.

**Fawcett.** On July 12th, John Frederick Fawcett, aged 75, Scarborough, went home to be with the Lord. Sadly missed. Officiating minister at funeral: T. W. Walker.

**Priaulx.** On June 22nd, William John Priaulx, in his 92nd year. A beloved member of Elim Church, Delancey, Guernsey. Officiating minister at funeral: J. C. Mulyagh.





*The*

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 28

PRICE 5d.

AUGUST 29th, 1959



courtesy of the

**OPENING OF NEW ELIM CHURCH AT COVENTRY**  
(See page 438)

*Coventry Standard*



# GEORGE

whose Sunday services always feature two choirs, quartets, soloists, orchestra, theatre organ and what have you, writes on

# CANTY

# THE WINDJAMMERS' SONG

**A** BRETHREN friend (L.R.A.M. and F.R.C.O.) returns from his church, where he regards a piano as of the Devil, and with loving caresses upon the same instrument scatters showers of Chopin and Debussy from the keyboard to gladden his home.

My exasperation at this contradiction has never been mitigated by any argument offered me. Mark you, with a mental wriggle, I can get myself into position to see the same odd-angle view, but when I do I realise I am squinting.

Yet, to be fair, the rejection of music from worship does impinge on logic at one point, for it accords with the basic view of that group that Christianity is concerned just with a person's soul. If a man is a soul, and his body merely something he lives in, like a diver in a diving suit, then music filling the ear might distract from the voice of God to the soul. Even on this basis I think the argument is open to many objections, but Pentecostals do not accept the basis at all. We do not believe that Christianity is just for the soul, or even that man is only a soul.

Scripture teaches that our physical self is an essential part of human personality. The Pentecostal insistence on God's love for the body in Divine healing, and our emphasis on the physical aspect of the baptism in the Spirit, making our *bodies* the temples of the Holy Ghost, oblige us to restore the true doctrine of the nature of man. Evangelicals represent mankind as a lot of souls trapped in bodies on the earth for a time, and social gospel advocates at the other extreme treat mankind as soulless earth-creatures. Both views are met by Pentecost. We say Christ loved people; not souls only, not bodies only. He warned us about the destruction of both body and soul in hell, and brought immortality of the body to light in the resurrection.

God wants *me*. We worship God in the spirit and present our bodies to Him a living sacrifice, to glorify God both in our body and our spirit, which are the Lord's. To reach me, God does not send a secret radio message from the beyond to some inner ear, but He boards my vessel on the high seas of life. We offer the sacrifice of praise, the fruit of our *lips*. We believe in the heart and confess with the *mouth*. I can only come to God as the kind of

creature He made me. I must come body, soul and spirit. The best natural gift to enable man to come to God in body as well as spirit, the gift which touches our whole being, and fuses the approach of our every part into one adoring act, is the gift of music.

Spurgeon made one of his most acute comments when preaching on the text "Bring me a minstrel." He referred to Elisha not being able to prophesy when he liked because "the wind bloweth where it listeth." Then he added, "Elisha could not create the wind of the Spirit, but he could set his sail to receive it." The minstrel's song prepared Elisha to catch the heavenly breeze. It was the windjammers' song.

And, note well, Elisha sent for an instrumentalist. I have to confess I would find it less distracting to sit on half a dozen drawing pins than to endure the unaccompanied noises called singing perpetrated in my friend's assembly of ageing people. Even some Pentecostal churches make it a rule to have no instrument during prayer. But I have never found the alternate squeaking and groaning (as songs are pitched too high or too low) to be a devotional aid, nor the many other conspicuous musical deficiencies which become so apparent without instrumental assistance.

Let me reminisce. In 1926, when our Pentecostal church formed an orchestra, we were told they did not have such things "in the old days." I have saved my reply for thirty-three years, and here it is. They began quite a few mistakes in the old days, and that was one of them. In view of the failure of the early Pentecostal people to make the movement as strong as in other lands, we can no longer accept what they did as the criterion for our generation. In other lands, where Pentecost succeeded, they did have orchestras. One old Pentecostal recently said we ought to dance today because he remembers about forty-two years ago a whole chapel-full of people dancing. But for myself I question the rightness and wisdom of such things when all there is to show for them is a national prejudice against Pentecost.

I am saying in fact that one of the things our early leaders failed to see was that God meant to sweep through into the hearts of all on glorious surges of inspired song. Those who limit a church's



musical effort today to the solo of a mature saint (therefore usually no longer young) accompanied on a honky-tonk piano, and criticise serious efforts to "make His praise glorious," are opposing what was meant to be a powerful feature of the last-day revival.

Pentecostal praise is not any better for making the worst of every song. Rhythms are slithered through and tempos dropped until a spiritual piece becomes a formless contour of notes, and the pianist does

not let her right hand know what her left hand is doing. Others scorn most hymns written during the last fifty years, and consider the old doctrinal hymns as the ideal idiom for the twentieth century! Now we have a Pentecostal hymnary "to suit all tastes," we might concentrate on a second book to suit the age we live in.

My page is full, so "bring me a minstrel"; but be sure he tunes up first.



## Women's Column

By Gladys Gorton

### SCENTED SEA BREEZES

THIS summer a U.S. firm, Angelique Perfumes, of Wilton, Connecticut, is to dump £9,000 worth of perfume called "Red Satin" into the sea off Florida. The idea is to test the behaviour of the Gulf Stream as the perfume, mixed with 300 pounds of red marker, drifts eastwards towards our shores. There should be a new fragrance off parts of Britain's coastline some time near Christmas. How exciting for those who live near the sea to catch its fragrance. Sniff . . . sniff . . . the "Bisto Kids" will not be in it!

If this "angelique" fragrance drifts to our shores by mid-winter it will be most welcome. Winter's gaunt dreariness will be momentarily lifted because this magic perfume will cause the imagination of one's mind to switch right into the heart of a beautiful garden full of fragrant flowers; perhaps a garden of memories. Smells, surprisingly enough, have the habit of bringing to one's memory people, places and associations. Lavender water and eau-de-cologne always remind me of the sweetest of old ladies who has gone to glory long since.

Frequently, before the war, we travelled along the Great West Road and passed the Coty Perfumery. With the car windows open we would take deep breaths inhaling the rich, delightful odour. The air was laden with it. Arrived at our destination, invariably we were asked, "What perfume have you? You do smell nice." On the contrary, often when passing through a small town in the north-

west a strong, horrible smell pervaded the air—it came from a factory making sausage skins! We *always* kept the windows of the car closed and held our breath as long as we could. Ugh! I'm glad I don't live in that vicinity, though once we lived near a brewery. That was bad enough. The smell of good cooking is pleasant and appetising too, isn't it? But the obnoxious odours that go out on the air are distressing and disturbing. An offensive smell or a sweet scent, unrestrained, is bound to effect those within its radius. Unconsciously they become bearers of the smell. Influence is like this, it radiates from each one of us. Definitely or indefinitely our life influences those we contact day by day for good or bad. "None of us liveth unto himself" (Romans 14:7).

Belonging to Christ, the scripture tells us that we are unto God a sweet savour to Christ. Oswald Chambers says, "We are enwheeled with the odour of Jesus, and wherever we go we are a wonderful refreshment to God." Let me quote the Twentieth Century rendering of 2 Corinthians 2:14-16, which so suitably substantiates this "scented" subject. "All thanks to God who through our union with Christ leads us in one continual triumph, and uses us to spread the sweet odour of the knowledge of Him in every place. For we are the fragrance of Christ ascending to God—both among those who are in the path of salvation, and among those who are in the path to ruin."

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church  
WEDNESDAY, SEPTEMBER 2nd, 1959, at 10.15 p.m.

(Short wave: 19.7, 25.4 and 31.2 metres)

Speaker: W. J. Maybin (Worcester)

Subject: "The greatest verse in the Bible"

Massed choirs singing "The Winds of God"  
and strings of the orchestra playing much-loved hymns

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the IBRA Listeners' Federation. Write for full particulars. Meanwhile we ask for your prayers and your gifts towards the Elim radio work. Kindly send your gifts to the Elim Music Department at Headquarters.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## EDITORIAL

### THE POWER OF LIGHT

**R**ECENT years have seen great developments in the study of the breaking down of molecular structure, not by chemical reaction, but by the power of light. Substances normally stable can be made to give up part of their molecular formation for a brief period of time when a short flash of light of high intensity is played on them. While this research is still in its early stages, one wonders what the future may hold, and whether eventually this might be applied to organic matter and assist, for example, in the cure of such diseases as cancer.

The revealing power of light is a power with which we are all very familiar. The housewife realises it when the sun shines in and reveals the dust in a room previously considered clean. God's Word is a light that reveals the awfulness of sin, leading us to seek the continual cleansing of the precious blood of Christ.

How wonderful to realise too that God is Himself light; that, in keeping with His Divine nature, His first creative act when bringing order out of primeval chaos was to form light. "Let there be light" were the words of the Divine fiat. Throughout nature we see the transforming power of light—the flowers owe so much of their beauty to the power of sunlight, and we too cannot grow to full maturity without the beneficial rays of the sun. Even though those rays may not be seen at times, their life-giving effect still aids our growth, and maintains our well-being.

That light which is part of the very being of God has power to change not merely chemicals, nor even organic substances alone, but the whole course of human life. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). The life that is lived in the sunshine blaze of His love and power will daily be changed and put on new beauty, even the beauty of holiness. Paul tells us that as we behold we shall be changed into the same image. The very substance

of our being will be changed by that light, until, when we see Him, we shall be like Him, for we shall see Him as He is.

Scientists are trying to produce smaller and still smaller flashes of light, of greater and greater intensity, so as to produce these molecular changes—but none will be as bright as the brightness of His appearing, and no change as sudden as that which will be brought about by the shining of that effulgence of His glory at Jesus' return, when we shall be changed, quicker than molecules, in a moment, in the twinkling of an eye. Nor will the change be merely a momentary one, for the transformation then wrought will endure for all eternity. Meanwhile may it be our prayer that as we walk in the light of His presence, ever beholding our Lord, we may be

"Changed from glory into glory,  
Till in heaven we take our place;  
Till we cast our crowns before Him,  
Lost in wonder, love and praise."

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### ONE-MINUTE SERMON

By Selwyn Hughes

**S**OME years ago I spent an afternoon on Scarborough's beautiful Mere. Swans cruised across the lake and flowers girdled the sides. I remember thinking what an attractive spot it was, when a friend told me it was not always like that. The Mere, he said, was once a refuse heap. But the authorities had got to work and through scientific planning and hard work transformed the place into a scene of pleasure. The refuse heap became a rendezvous of beauty.

It is surprising to what extent things can be transformed. And if men can do all this what of God? God excels in transformation. It is His nature to want to change those who come in contact with Him. He changed Saul from a murderer into a man of dignity and Christlikeness. He changed Peter from a reed into a rock. Aye, and He has changed thousands since from wife beaters and bank robbers, and has in one glorious moment taken away all their sin and given His own life in its place. His change in some has been so thorough that only their names have been left unchanged. If you, friend, are dissatisfied with your life, distressed over your bias towards sin, then turn to Jesus and let Him change your life right now. Science, morality will not be able to do it, but let Christ into your heart and you will know such a change that the only way you will be able to express it will be in the words of an apostle of Christ—"a new creature in Christ Jesus."



# TENT DWELLERS FOR A FORTNIGHT

By Elim Missionary Archie Nicolson

**T**ENTS! What picturesque scenes flit across the mental screen at the mention of "tents." Scenes drawn from the distant days of ancient history: Abraham at the door of his tent; the tents of Israel, a comely sight; the tents of war, housing as they did many a brave heart; out in the lonely wastes of the desert, the tents of nomadic tribes, here today and gone tomorrow; romantic tents, that welcomed the Rebeccas of olden times to their new homes. Thus we tread gently down the highways of Old Testament days to the glorious dawn of His appearance upon earth. I wonder how many of those who listened to His words had come from the simplest of dwellings—a tent.

Today, the towns and cities of the world display a breath-taking scene of modern dwelling places. New materials, new designs and dream-world inventions capture the imagination of our architectural societies. Here in Africa, tall and stately buildings are changing the faces of its cities. Clusters of neat, modern homes fringe the outskirts of the bustling towns. In the midst of it all there remain tents and tent makers, a permanent link with the "old world."

For two weeks my wife and I have joined the company of "tent dwellers." In a beautiful spot, some miles beyond our Inyanga North mission station, we have been camping while visiting the various kraals in the district. On our arrival we had

*Pastor  
and  
Mrs.  
Archie  
Nicolson.*



a very hot reception—from the weather. It was not long before the stifling atmosphere gave place to rain and one thought filled our minds, would the tent leak? We need not have worried, for it stood up to its severe test and our beds remained dry.

Tents are strongly suggestive of improvisation; bucket baths, trunk tables and paraffin tin ovens. The back of the Land-Rover made a really good dispensary. Morning after morning when we emerged from our tent the first two or three patients would be waiting for treatment. By the time we were ready to begin there would be a crowd of hand-clapping (in greeting), chattering men and women. I was able to help my wife in this work and I could not help noticing the various "straws in the wind" which indicated something of the background of the patient. A woman comes from one of the kraals for medicine and she demonstrates her genuine need by giving a hearty series of coughs. Her dress is very dirty and torn and there are numerous charms on ankles, wrists and around the neck. The next patient brings a baby with her and its little chest is a veritable barrel organ of wheezes and rattles, not to mention the vocal ability of the infant. A metal cross dangles on a slim chain worn round the neck of the mother and it is most likely that the woman is an Anglican, as she comes from a kraal with strong Anglican influence. A schoolboy moves forward and it is not long before we learn that he is attending the Roman Catholic school some miles from here. Incidentally, one notices that there are quite a number of medallions of Roman Catholic origin.



*Mrs. Nicolson at her dispensary.*

Soon the number of waiting people is reduced until the last patient has received the necessary pills or taken the long-awaited drink of cough medicine.

At this time of the year the people are busy in their fields gathering in the mealie harvest and starting on the first ploughing. There are very few left in the kraals during the day, but we visit them each afternoon, talk to them a little and leave word for the headman that we would like to hold a meeting at his kraal in the evening. In this way we get a really good crowd, thus giving most of the people an opportunity to hear the Gospel.

Gramophone, filmstrip and flannelgraph are all given an opportunity to serve God in this endeavour to win souls for Christ. The size of the congregation varies. Sometimes it is large, as on the occasion when we visited Mutukamira, where over 200 gathered to hear the Word of God. At other times there are just twenty or thirty people present and the service seems more personal.

In this area the "menace of the road" is the road itself. There is a main road which is quite good by bush standards, but the roads leading to the different villages are a driver's nightmare. One afternoon we set off for a kraal some miles away. We climbed up the mountain and then took another road when we reached the top. It was nothing more than a broad track through the bush. Crawling speed is essential if you wish to avoid a first-class puncture or broken springs. There was a stream in which had been placed some logs of wood and we bumped our way across, glad to reach the other side.

The sun had set when we reached the kraal and fires glowed in the gathering darkness. Two young lads had lit a fire close to the Land-Rover and shortly afterwards the stillness of the night was punctuated by sharp reports as though someone was engaging in rifle practice. The lads were roasting their mealie cobs on the fire. They formed a beautiful and fascinating picture as they sat by their fire, faces illuminated by the dancing flames. There is something gripping about the African night: fire-light, fleeting figures, the sound of voices in the darkness and the thousand and one sounds of the African bush.

Two weeks in a tent, living in an area which is now being opened to the missionaries. The people here have been waiting a long time for the "doctor's mission" and they have been faithful to us. Roman Catholics want to get a foothold in this new area; the Anglicans are staking their claims and in our first week there the Watch Tower (Jehovah's Witnesses) had a European representative in the area, but the majority of the people want Elim.

Can our tent become a permanent building? Can our visit become a permanent residence? We are willing and ready to move, for we cannot, dare not, refuse this "Macedonian call," but we need *your help*. The need is for a mission station in the area, but there is a sound of scraping as the bottom of the financial barrel is reached.

You can make our tent a tabernacle and so raise a visible testimony in that area to the glory of God. Remember that if we fail there are those who stand ready to move in with their false teaching, ready to point the finger of scorn at our inability to take our opportunities. I repeat: *We must not, dare not, fail to go in and possess the land!*

### Opening of new Elim Church at Coventry

Coventry's new Elim Church was opened on Saturday in the presence of over 300 people who thronged the junction of St. Margaret Road and David Road.

The event was the climax of five months' work by the minister, Rev. Jack Newman, and members of his congregation, who transformed the building from a television servicing department.

After a hymn of thanksgiving, the door was unlocked by Rev. George Canty, minister of the Gloucester Elim Church and a former minister of the Coventry Elim Church, in Stoney Stanton Road.

Rev. J. J. Morgan, minister of the Elim Church at Sparkbrook, Birmingham, gave an address at the dedication service which followed inside the church.

At an evening service the preachers were Rev. John Dyke, district superintendent, and Rev. George Newsholme, minister of Much Park Street Full Gospel Church, Coventry.

*Coventry Evening Telegraph.*



(By courtesy of *Coventry Evening Telegraph*)  
**Pastor Newman and a member at work on the new church building.**



# Church News



*Sunday school march at Kidderminster.*

## NOTTINGHAM

After many weeks of hard work the new Crusader room was opened; everyone had helped and we were rewarded because the meeting was a great success. The room was full and we all felt the mighty power of God.

Pastor Don Evans gave the word and Pastor Alan Caple, our Crusader secretary's fiancé, sang.

We were all greatly blessed and we hope that many people, young and old, will find Jesus Christ in our new pink, blue and grey Crusader room.

PATRICIA WIDDOWSON.

PS. A sister of one of the Crusaders came back to the Lord at this meeting.

## ELIM PENTECOSTAL CHURCH, WESTCLIFF

Many people will remember with gratitude the festival given by the augmented choir of this enthusiastic church. The singers were under the conductorship of Mr. David Elliott. They gave a very creditable account of themselves. Among those taking part was Mr. Roland Cooper, who acted as organist and played an organ accompaniment to Mr. Harold Johnson, the trumpeter. The singing of Elaine Buxley was indeed worthy of special mention, because of the remarkable quality of her voice and the sincerity and passion she introduced into the solos she chose.

The festival was full of interest and the singing by the choir was quite artistic and reflected great credit on the choir and conductor. The guest speaker for the weekend was Rev. J. J. Morgan, who hails

from Ireland. He was supported by Rev. George Backhouse, who is Welsh, and the blending of the Celtic fire was very evident in the preaching power and the evangelical hymns.

W. S. PENYDRE MILES,  
Life Deacon, Leigh Baptist Church.

## SMETHWICK CHURCH ANNIVERSARY SERVICES

We have recently celebrated our twenty-eighth church anniversary services and were privileged to have as guest speaker Pastor Alfred Webb (A.O.G.), of Dagenham. Here is a man completely sold out for God, and his stirring messages were both a challenge and an inspiration.

Pastor Webb ministered the Word to large congregations night after night, and the blessing of God was evident in a very marked way. His messages on "Witnessing" were particularly arresting.

Visiting choirs from Sparkbrook, Kingstanding, Dudley and Blackheath brought the Gospel message in song, and mention must be made of the high standard and quality of their singing, which contributed greatly to the enrichment of these services.

Our minister, Pastor Jame Frame, convened all the meetings.

## AN ACT OF DEDICATION AT ILFORD

Work is now progressing on the new church at Ilford. Preceding this, members gathered on the site after a Sunday evening service to dedicate the work and themselves afresh to God, and to seek God's blessing on every stage of the task undertaken. The short service was a further impetus to all for greater effort in God's work. The accompanying photograph shows a section of the members, whose liberality and faithfulness are a constant encouragement to those bearing responsibility.



*Ground dedication service.*

THE Gospel of Christ can be summed up in two monosyllables—"Come" and "Go." In His use of these two words the Master was expressing the call and challenge of His message. They reveal its offer and demand, the invitation and the obligation. Men *come* to Christ in order that they might go for Christ; salvation results in service.

Many are the instances one could produce from the Scriptures to enforce this double emphasis.

God said to Moses, when planning to deliver Israel from the thralldom of Egypt: "Come, and I will send thee."

Isaiah faced a crisis in his life at the death of King Uzziah. In that crisis he had a revelation of a righteous, reigning God, which made him conscious of his own moral defects: "Woe is me! for I am undone." But the "woe" of the prophet's condition is followed by the "lo" of God's cleansing. Subsequent to the cleansing comes the challenge, "go."

Peter, the failing, faltering disciple, still a bit baffled after the events of that first Good Friday, decides to return to his nets. The others, equally incapable of grasping the significance of the empty tomb, go with him. After a night of complete failure they are met in the morning by the Master, whose interrogation but adds to their frustration: "Children, have ye any meat?" The failure of the night is followed by success as they launch out a second time as directed by Jesus. Returning, they are invited to dine. After the provision comes the probing: "Lovest thou Me?" The probing leads to confession and is quickly followed by the challenge: "Feed My sheep."

So the call leads to the challenge, the "coming" to the "going."

Let us take a look first at

### THE CALL OF CHRIST

Nowhere in the Gospels do we find it more suitably portrayed than in that classic passage: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). This He said to weary, tired sinners of that first century. The Gospel begins here.

"Come." It peals like evening bells from the Pentateuch to the Apocalypse. In the Old Testament we have the "come" of the Father to reason, expressed in that beautiful Isaian passage: "Come now, and let us reason together, saith the Lord . . ." (1:18). In the Gospels we have the "come" of the Son to rest, preserved for us in this account of the tax-gatherer that was. In the closing scenes of the

A message given at one of the public meetings

## THE CALL AND CHALLENGE

By W. J. Maybin

Revelation we meet the "come" of the Holy Spirit for refreshment. What a wonderful thought! The triune God requesting the pleasure of your company and mine! "Come."

"Come unto Me . . ." There is the *Person* of it. Not a church, or a creed, although both follow in their place, but a Person. The Person leads to the Church, and the Church has her creed, indeed her creed is Christ. Paul confidently affirmed: "I know whom I have believed . . ." Not "what," but "whom."

"Come unto Me, all ye that are weary and heavy laden . . ." There are the *people* of it. This twentieth century with its science, its social welfare and its scholastic attainments has its share of such needy souls. Modern society is littered with broken ties, broken faith, broken promises, broken hearts and broken hearths. The call of Christ is as relevant now as then. Social conditions may vary, the circumstances of the sinner change with the changing years, but the prime need of the human heart remains unchanging—man needs Christ.

"Come unto Me . . . and I will give you rest." There we have the *provision* of it. The unrest and agitation of this harassed world are really spiritual. Doctors' prescriptions and psychiatrists' probings are of little avail. The need is Jesus. Indeed many of our leading psychiatrists are directing their consultants to church.

May I give a Gospel illustration here of what Jesus meant by this rest? You remember the crossing over to Gadara, and the encounter with the demoniac. The encounter was costly for the inhabitants of that area, if it was gloriously beneficial for the maniac. Indeed they preferred their swine to the Saviour and asked Him to move on. But the picture on the other side is so different. We see the erstwhile madman "sitting at the feet of Jesus, clothed and in his right mind." As one great preacher commented: "He was tranquillised, civilised and intellectualised." Praise God! He found rest, raiment and reason, and so have we in finding Christ. If perchance some weary soul is listening to this message tonight, Jesus says to you: "Come unto Me, and I will give you rest." Accept the invitation and find that it works.



# CHALLENGE OF CHRIST

church, Worcester)

Now let us look for a time at

## THE CHALLENGE OF CHRIST

The agony of the Cross has been endured, the silence of the grave has been broken, and Jesus appears to the eleven as they sit at meat. Those who had heard His call and responded now face His challenge: "Go ye into all the world, and preach the Gospel to every creature." What a challenge! Eleven defeated men faced with the problem of world evangelisation. Could it be done? The truth is, they did it.

Channing Pollock tells us that he and Basil King were sitting in a restaurant one day when they overheard a woman at the next table say to her friend: "It's a disgraceful state of affairs, but what can one man do?" King looked at Pollock for a moment and asked: "Shall we tell her that everything of importance in the world was begun by one man—or one woman?"

"Go ye into all the world . . ." We might ask what eleven men could do. We know what they did do, or what God did through them. A big job, but they had a big God. And so have we.

Nine-tenths of our population have, to quote the familiar expression, "chucked the church." And the matter is much worse than churchlessness, there is godlessness. The great landslide from church and morality is accelerated by the gigantic increase in juvenile delinquency, gambling, divorce and unrest. The picture is dark, but the challenge is grand. It was George Dawson who used to pray: "Grant unto us, O Lord, that no splendour of ancient revelation may hide from us the glory of these present days." You will recall that during some of the darkest days of the last war, when things were really going against us, that indomitable leader Sir Winston Churchill referred to it as "our finest hour." The challenge of the difficult! For such a time as this we are put in trust with a Gospel that is guaranteed to meet every need of the human. Indeed, with that great veteran Paul, we are obliged to cry. "Woe is me if I preach not the Gospel."

Examining this challenge, let us think first of *The Message Proclaimed*: "The Gospel."

Paul, in writing to the Corinthians, reminds us that this Gospel proclaims a Christ on a cross, a corpse in a tomb, and a conqueror at large in the world. Pilate's wife is depicted in one of John Masefield's plays as asking the centurion in charge of the crucifixion: "Do you think Jesus is dead?" "No," he replies, "He is alive and abroad in all the world where neither Jew nor Roman can stop His truth."

Is it any wonder that Paul could say: "I am not ashamed of the Gospel of Christ . . ." This message can free men from sin, it can turn darkness into light, and change from bad to good. Politics, psychology and the rest are powerless, but the Gospel has an inherent dynamic to change those who accept it. Roman Catholicism promises all who accept its dogmas complete absolution if they will avail themselves of the confessional, but makes no provision for the adherent to overcome. The Gospel not only forgives, it forms man anew; it not only cancels the debt, it changes the debtor. The Gospel is "good news." The little girl who had attended church for the first time said she enjoyed the music better than the news. Perhaps her childish assessment of the sermon was a little unkind, yet the idea of the Gospel as news is beyond dispute. It is good news about God becoming a man among men; good news about God becoming sin for the sinner; good news about God raising Jesus from the dead; good news about immortality and heaven.

A man called at my door recently, replete with brief case and the usual camouflage of the so-called harbinger of the kingdom. He told me with a bland smile that he was calling on the people of my vicinity to spread the good news of the kingdom. Needless to say he was rather perturbed when I doubted his so-called "good news," reminding him that I thought his was a distorted gospel. I tried to tell him that the Gospel was God's power to change men, not merely to get them to study the Bible with a view to swallowing wholesale "Millennial Dawnism."

Further, let us take a look at *The Plan Authorised*. Jesus said: "All the world . . . every creature." The Gospel is global in its scope, and specific in its design; it includes the world and the "whosoever." God sees an entire world. He has a world vision.

Beloved, the task nearest to the heart of Christ is world evangelisation, and it should be His Church's supreme task too. God never told us to build elaborate churches with stained-glass windows, but we have done it, and I am not going to condemn those who have built them. He never said anything about colleges or universities, but they have been built, and thank God for many of them. The one thing

that Christ told us to do was to preach the Gospel to every creature, and we have been slow to do it. We believe and preach the second coming of Christ, but there are millions who have never yet heard of His first coming. We believe in a personal Pentecost for every believer, but so many have never yet heard of Bethlehem with its Saviour child.

Here is the Master's plan: "Ye shall receive power . . . and ye shall be witnesses . . ." Witnesses! Not all can be pastors, or teachers, or evangelists, but all can be witnesses: legal witnesses, telling clearly and simply what we have seen and know. "We speak that we do know, and testify that we have seen," living witnesses, bearing a consistent testimony in life; the vocal backed home by the vocational, the lip by the life, the talk by the walk.

But surely the function leads to the field. The particular inference of the words of Acts 1:8 cannot be misunderstood. They denote progress. Jerusalem, the hard place; Judæa, the home base; Samaria, the hated place; and then the whole world. A colossal task, but it can be done if we are faithful in the function.

I think of Edward Jenner, who in spite of fierce opposition completed his successful experiments in vaccination, hoping, as he put it, "to propagate it from one human being to another, till he had disseminated the practice all over the globe, to the total extinction of smallpox." The explorer Ripley said: "If you told a thing to another person and she and you each told it the next minute to someone else, and so on, believe it or not, everybody on earth would know it in twelve hours. Gossip is like that." On that assumption I make my plea, let us gossip the Gospel.

Someone has said: "A rocking-horse is capable of satisfying movement, but little progress." Does it not reflect the type of easy-going Christianity abroad today, when there are still more than 1,000 tribes who have not one missionary working with them? Outside a church a wayside pulpit carried the following words, attributed to David Livingstone: "I will go anywhere, if only it be forward."

"He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment-seat;

Be swift, my soul, to answer Him; be jubilant my feet!

Our God is marching on."

Finally, let us look at *The Power Promised*. "Ye shall receive power . . ." The word savours of dynamite and provides the ability to do: the function, the field, the force.

I need hardly remind you of the ignorance in many Christian circles regarding the person and power of the Holy Spirit; indeed the reticence with regard to His activity.

God said to Zerubbabel, governor of Jerusalem, as He says to us now: "Not by might, nor by power, but by My Spirit." The day of Zerubbabel was a "day of small things," the task of the reconstruction of Jerusalem and the temple was tremendous, the workers were few and dispirited. The word of God was to encourage him in the feebleness of his material resources. Beloved, our supreme need today is the power of Pentecost. The heavenly energy of the Holy Ghost is eternally indispensable.

Purchasing a first-class piano and practising until the keys are hollow will not make me a celebrated pianist. A perfect instrument or patient practice will not serve me if I lack the gift of music. On the other hand, genius can take the earthliest material and make it heavenly. A great violinist does not need a Strad to produce enchanting music.

So with the Holy Ghost. Apart from Him, the most pretentious efforts and material equipment fail. With Him, the most feebly endowed is almighty. The disciples were just ordinary men. Pentecost made them mighty men of God. Look, as God worked with them. Ranges of ignorance, prejudice and organised persecution were levelled. Saul of Tarsus, the wicked butcher of the Damascus road, became an apostle. Alps of difficulty melted and became highways for the conquering hosts of God. Threatening obstacles of seemingly insurmountable opposition were transformed into the media of triumphal progress. And the God of those early days is our God now. He is changeless and unchanging.

On this last night of our conference at Llandudno, may we feel afresh the winds of God and lift the sails. Said an old clergyman: "We have too many resolutions and too little action." How true! The name of one of the New Testament books is "The Acts of the Apostles," their resolutions have never been preserved, if they made any.

Can we then join our hearts in timely consecration to the great task of Christ for us, remembering that our call brings with it the challenge?

"March we forth in the strength of God with the banner of Christ unfurled.

That the light of the glorious Gospel of truth may shine throughout the world;

Fight we the fight with sorrow and sin, to set their captives free,

That the earth may be filled with the glory of God as the waters cover the sea."



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Rumanian Jews for Israel

Anxious months and years of waiting are over for some 10,000 Rumanian Jews who have passed through the Iron Curtain carrying exit papers for Israel.

It is reported that the exodus began quietly last September and has been carried on in a hushed movement which both sides seem anxious to minimise.

The emigrants are still arriving in Israel at the rate of 6,000 a month, and authorities estimate that 100,000 of the 250,000 Jews left in Rumania would, if allowed, join the exodus to Israel. Should this happen, the report states, the 3,000,000 Jews in Russia would be the only big Jewish community left in eastern Europe.

*The fig tree adds more and more leaves and is spreading out as foretold in so many scriptures. Whatever others say, the Word of God makes it abundantly clear that Israel is there to stay.*

## Hungary again

A new Communist name-giving rite intended to replace Christian baptism was inaugurated at Pecs in southern Hungary, according to *Nepszabadsag*, organ of the Hungarian Communist Party.

It said that the ceremony was held in a factory at the request of a worker named Mihaly Czirjanics, who wanted his baby "baptised by the Communist Party and not by a priest."

With other Communist officials gathered around, the local party secretary, a woman, acted as "godparent."

She announced "on behalf of all comrades" that the party would follow the physical and mental development of the child "with keen interest."

The audience drank a toast to the health of the baby and wound up by singing a "song of the working class."

"The baby is now known everywhere as a party child," *Nepszabadsag* reported. "Since the child was baptised by a party organisation, it has already started participating in the working-class movement."

*Just one more bit of evidence of the godlessness of Communism.*

## Gutenberg Bible

A Gutenberg Bible brought to Ottawa, Canada, nineteen years ago for safe keeping during World War II has been returned to a Polish museum. Over 500 years old, the Bible is valued at more than £165,000.

*The return of this interesting specimen to the museum from which it came was, of course, plainly a matter of honour, and not of politics.*

## Youth on the March

Contributions to the American Assemblies of God youth missionary project have passed the three million dollar mark.

Known as Speed-the-Light, the project

was begun in 1945 to assist missionaries with the purchase of transport and communication equipment. Contributing the three-millionth dollar was the youth group of the Gospel Tabernacle, Pine Island, Minn.

Since it was begun, the youth project has purchased 1,433 vehicles for missionaries in foreign lands, £35,250 has been invested in radio equipment; and £37,100 has been used for printing equipment. Besides equipment purchases, £13,500 has been invested in foreign evangelistic centres.

*A really worthy effort which marks a striking advance in their missionary programme.*

## Demon possession in Nicaragua

A remarkable incident is reported by Ellis Stone, Pentecostal missionary in Nicaragua. The national pastor was preaching in an open-air service in a small mountain town when a demon-possessed man came down the hill brandishing his machete. Mr. Stone says: "The man struck the benches with a resounding blow and made for the preacher to strike him down. The preacher stood his ground, rebuking the man in the name of the Lord. Suddenly Teresita, a newly saved girl, leapt to her feet, and speaking in other tongues rebuked the evil spirit. The would-be assassin dropped his machete in fear and fled back into the hills."

*Here is a case where no one could really claim that tongues is the last of the gifts. In this case undoubtedly it was used of God to defeat the power of Satan in this devil-possessed man.*

## Bishop's party

The following is taken from a recent Worcestershire press report:

Ancient Hartlebury Castle—home of the Bishop of Worcester, the Rt. Rev. L. Mervyn Charles-Edwards—took on a very different appearance from normal last night. The occasion was a party for 270 guests given by the bishop and his wife.

Practically the whole castle was brought into use for the event, which went on from 9 p.m. until 3 a.m. Two drawing rooms were cleared for dancing, and the great hall was used as a supper room and bar. A second bar was provided in the gallery, and the bishop's study was made into a cardroom.

*"Drawing rooms cleared for dancing . . . great hall used as a supper room and bar. A second bar in the gallery . . . bishop's study made into a cardroom." Surely here is a scene enough to make angels weep. Dancing, drinking and card playing in the bishop's palace. Words fail to express our horror at this changing scene. Lord send the day when the upper room will take the place of the supper room and prayer take the place of card playing, and the drinking be of the water of life, not the contents of the bottle.*

## "Pentecostal blessing"

The *British Weekly* recently reported that, according to the International Missionary Council, what are described as "Pentecostal blessings" are falling upon the missionaries in the Sudan, even to the extent of speaking with "tongues."

*Only one comment to make, and that is to say "Hallelujah!"*

## Africa is awaking!

All Africa is crying for self-government. Recent issues of East African newspapers carried the headline "*All Africa Free in 1963.*" War in Algeria continues unabated; the rebels killed the first American last month. Riots have occurred in Congo following that country's vote for autonomy. Each report of unrest in one part of Africa or another should be taken as a call to prayer.

*The open doors of Africa may not always be as wide open as they are today. The great call to witness to these nations in the power of Spirit-filled evangelism is still resounding, and there is not much time left to do all that waits to be done before Christ returns.*

## Miraculous healing in Korea

A remarkable story of a crippled woman being miraculously healed comes from Korea. Following the birth of her child, Mrs. Lee seemed destined to drag herself about for the rest of her life, for she was left a cripple. In her completely paralysed condition she often wished that someone might help her. There was no one to turn to. Her husband was a drunkard and often beat her cruelly, and her baby was dying from malnutrition.

Then the miracle happened. A Bible woman from the church in Seoul, where Harry J. Petersen is pastor, visited Mrs. Lee. Prayer was offered and she was instantly saved. Feeling began to come back to her paralysed limbs. Later on a Korean pastor prayed for her. During the night she cried to the Lord and was completely healed and filled with the Holy Spirit simultaneously. The next morning in her ecstasy Mrs. Lee proved her healing by lifting her baby high into the air, and in that moment God healed the child also.

*God is more willing to heal and transform people than they are generally to receive His power. If God can only get us into that attitude of utter and absolute dependence on Him there is no limit to what He can do for those who trust Him.*

## Churches closed in Spain

Conditions in Spain still make missionary work difficult in that land. Several Baptist and Methodist churches have been closed recently by Spanish police, including one at Celles Verdi (in Barcelona) that seats over 600 people. Hundreds of Protestants have no church in which to worship. The United Evangelical Seminary in Madrid is still closed after three years. Protestants are forbidden to import, print, or distribute the Scriptures. They are not allowed to print their own gospel literature. In the meantime the U.S. Government continues to pour billions of dollars into Spain to support indirectly a régime that shows very little tolerance toward Protestants.

*Sometimes political considerations and the need for bases for military or naval purposes outweigh in the minds of rulers the deeper and more lasting spiritual considerations. It would be more to her advantage if America backed the Protestants and not the Roman Catholic régime, or at least made it a condition of their support that there was freedom of worship!*

Conducted by  
National Youth  
Secretary

# youth page



## KING OF MY LIFE

By T. W. Walker (Elim Youth Committee)

"Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:17)

**W**HAT a staggering phrase—reign in life! So often we stress the aspect of Gospel truth that we are certain of heaven and this is a wonderful comfort as well as an inspiring truth. The fact of our being on a pilgrimage from earth to heaven transforms our thinking and transfigures earth's problems. We are none the less aware that those outside of Christ sometimes give vent to severe criticism of this viewpoint. They are wrong, of course, but we can expect such opinions since the god of this world blinds men's eyes. It is exhilarating to observe that the Bible shows that we not only have promise of the future but also of the life that now is.

Savour this tremendous statement—*reign in life*. It speaks of *authority*. As we imagine kingship we immediately think of one who rules. It is inherent in the very word. Weak princelings inspire nobody. Young people today sometimes react against the thought of discipline. We have heard so much loose jargon about repressions and the dangers of frustrations that we excuse excess and pardon discourtesy without careful thought as to the underlying reasons. The Christian life offers us the chance of being in the place where the fruit of the Spirit which is temperance or control is manifested. The evidence outwardly of the Spirit of Christ inwardly is a disciplined character. Circumstances and conditions may seem almost overwhelming, but Christ the Master can reign over them in our lives and give us the power to be able to see all things in our lives done decently and in order.

Coupled with authority there follows *power*. It is expected that an earthly potentate will have his position ensured by the might behind him. Pentecostal young folk are well blessed in respect of this great asset. We have constantly brought before us the breath-taking wonder of the power of the Holy Spirit. It is not enough to accept the baptism of the Holy Spirit as a tenet of our faith, nor is it sufficient

to refer to it in our messages; we must know it, live it, experience it to the full. Even the majestic gifts of the Spirit are not the complete answer, for the promise of Acts 1:8 is that we shall receive power after the Holy Ghost is come upon us that we might be witnesses to Christ. If we do not possess in practical experience such dynamic then we need to go back again to God for a fresh and a new infilling. It is a tough assignment trying to be a real Christian today. Opposition is great, subtle and disarming. "Couldn't care less" can soon infect and affect us. We need power to enable us to reign in life and God is not at fault if we do not possess this power. He is a Father who delights to give good gifts. Have *you* received the Holy Ghost since you believed?

Here it comes—we often want to dodge this one! A sovereign has *responsibility*. Think of every promise you can from the Word of God. A few moments pondering will lead you to the conclusion that every promise is conditional. Children dwell with great glee upon the wealth, the many palaces, the jewels, the power, the beautiful clothes, the glittering uniforms—and all these aspects of royalty are correct and have their spiritual parallels—but the grown-up realises that royalty can be burdensome. Royal children seldom attend the same schools as really ordinary children and their parents live a life divorced from the average life of the community. They only visit poorer districts rarely and partake of a meal at a boys' club or in an ordinary home only as an act of condescension.

Our queen is a young woman in her thirties, but the strain of public life can sometimes be seen upon her features when she is seen in repose on television. She is rarely off duty and her holidays are haunted by dispatch boxes and visits from governmental ministers. Rarely can she just go where and when she likes and do what she likes.



In the spiritual life we are free, but we are in control. We have great liberties but heavy responsibilities. We are the stewards of the grace of God, the salt of the earth, the public conscience in many things. Look at this poignant scripture: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy" (Hebrews 13:17). There are things we feel we could do without any apparent harm to our conscience or to our spirituality, but part of the responsibility of being a child of God is that we have first to consider others and the effect upon them of our actions and words. We must sometimes deny ourselves what we may feel to be legitimate pleasures because other young people might follow our example and make shipwreck of their lives (see Romans 14).

We hold a heavy responsibility, too, for reaching

the lost. We must regard every man, woman and child as a potential convert, whether they are rich, poor, black, white, learned, simple, religious, pagan, near, far—"whosoever" and "all the world" are the Gospel expressions. We have the blood of those within our sphere resting upon our shoulders. It would do us good to meditate often upon Ezekiel 3:15-21. Christ has ennobled us with such a holy and heavenly calling. We praise God for all the benefits and blessings; let us also accept the privilege of service and responsibility. A tough job? Yes! But look at the salient words in our text, "much more," "abundance of grace," "gift of righteousness" and "by one, Jesus Christ." What a supply of glorious power, ability, enabling! It is for every truly born again believer. You can do it—through Christ!



## Calling Boys and Girls

By Bernard Norris

Hello again!

I have enjoyed travelling around and meeting some of my readers, for I have been to speak at several Sunday school anniversaries.

Joy, my wife, came with me on my first trip to Wood Green in North London. We trundled over there in my old car—a 1937 Ford. The poor old thing is older than you! But now I am afraid it has broken. The front spring broke in half last Sunday morning as we were on our way to Sunday school (we have ours at 10 a.m. at Brixton). At Wood Green we had a fine time, with a meeting in the afternoon, a smashing tea at the church, an open-air meeting and then the evening meeting, when we saw a grand number of people present. I thoroughly enjoyed my visit.

The next visit was to the church at Holland Park, again in North London, and once more our valiant car chugged over there from our home in Streatham, South London. Here I was to speak at the evening meeting, and what a crowd there was! The church was just about full with around 100 adults and seventy children. I had a special pulpit all to myself in one corner!

Once more we got in our little old car and made the journey to Southend. Joy stayed at a small village on the way. There was a wonderful morning service here, where I spoke. It was simply wonderful, and such singing! Pastor Wright entertained me for the day and I had a grand time. The afternoon meeting was good, but the evening was better still, and the church was just about full with about 150 adults and forty children. The folk were wonderful and I had a great time.

My last trip was to Oxford, and this time I left Joy at home and went by train. At the station I was met by our good friend Iris Tunnicliffe and her friend, who conducted me to the church. The afternoon meeting went very well, and after it was over I joined the coach and went out into the lovely country. I was handsomely entertained for tea—and given two helpings of cream (ooh, I do love cream!). Back we came for the evening meeting, and my, what a crush! I suppose about 250 or more adults and many children were squashed in the church. It was great to see it so full. And did we have a great time! It was grand. I did enjoy myself. Then after the meeting a dash to the station, on the train, and home just before midnight.

Well, there's one thing I'd like to say. I've been given a right royal welcome wherever I've been, and in every church there has been a wonderfully happy family atmosphere.

Elim folk are a grand company of Christians.  
Cheerio for now, and God bless you.

BERNARD.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, August 31st.** Acts 26 : 1-18.

Here we follow apostolic defence in the presence of Festus and Agrippa. Note the bearing of the prisoner: his dignity, gentleness and courtesy—a true Christian gentleman. His appeal to the facts of experience—once an arch-persecutor, now an ardent preacher. His testimony bears incontrovertible evidence to the truth he now proclaims. Note also his certainty as to the Divine commission (vv. 16-18). What a mission! To open their eyes (man is blind), to turn them from the power of Satan unto God (man is bound) . . . and inheritance among them that are sanctified (man is beggared). The secret of the great change—"faith in Me." Indeed man is shut up to faith.

**Tuesday, September 1st.** Acts 26 : 19-32.

The events of the Damascus road comprise "the heavenly vision." There Paul was apprehended by Christ Jesus that he might in turn lay hold of others. That vision revolutionised all his life, his plans and hopes. Festus interrupts the defence to decry the apostle. He quickly deprecates the suggestion of madness and directs his clinching question to the judge: "Believest thou the prophets?" The king descends to admit: "Almost thou persuadest me to be a Christian." To Festus, the Gentile, the Gospel is madness. To Agrippa, an apostate Jew, it is the voice of God to a slumbering conscience—a voice rejected. Our part is to plead.

**Wednesday, September 2nd.** Acts 27 : 1-17.

Paul's appeal to Caesar necessitated the journey to Rome, so under the care of Julius, a centurion, he, with other prisoners, set sail for Italy. It was a journey with much peril, but without loss of life. Paul was on board and bound for Rome in the will of God. Compare this journey with that of Jonah, out of the will of God. The safest place on this earth is right in the centre of God's will. Note, too, that the man of God was wiser than those responsible for the navigation of the vessel. He advised caution in the journey, but they did not heed this prisoner. Paul would not run a risk. Faith is not foolishness, it is common sense.

**Thursday, September 3rd.** Acts 27 : 18-26.

Tempest and gale have reduced the boat to a leaky, dismantled hulk, swept from stem to stern by dashing spray. Gloomy apathy has settled upon the crew of frightened souls as they anticipate certain death. Yet in the situation one man is calm and unperturbed, and he speaks in reproof and assurance (vv. 21 and 25). He has faith and uplifts others. Faith in God is good for morale. One missionary of my acquaintance said to a congregation: "Meet the devil with your tail up and his will go down." Such optimism shown by Paul had its secret in seeing and hearing God. We too can be optimistic in a pessimistic world if we can say with Paul: "I believe God."

**Friday, September 4th.** Acts 27 : 27-44.

Through sunless days and starless nights hope burned unquenched in Paul's breast. The great thing for us is to be intent upon our work and witness; then comes a sense of

security, the faith that nothing can harm us until our task is finished. Luke succeeds in presenting a very vivid description of the final landing, when he says: ". . . and the rest [non-swimmers], some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." God not only saw Paul safe, but gave him the entire crew. They all owed their deliverance (under God) to Paul. May God give us all those who sail with us!

**Saturday, September 5th.** Acts 28 : 1-15.

Paul and others find their strange land, Malta. The barbarous islanders are kind to them, and crude in their interpretation of God and His dealings with men. But Paul, confident in God, shakes the viper off his arm and continues to live. Suddenly the islanders change their minds and create him a god. It is simply the fulfilment of Luke 10 : 19. Paul, delivered, begins a ministry of deliverance on the island. After three months they sail for Rome, receiving necessities for the journey from the Maltese. For Paul his life goal is now reached. A homeless stranger, yet surrounded by friends; a prisoner in chains, yet a burning message in his heart, ready to plant the banner of the Cross in the soil of heathendom. May God help us to finish our life's work!

**Sunday, September 6th.** Acts 28 : 16-31.

Paul is now in Rome, a prisoner for Christ's sake. Here was "the household of Caesar" and the household troops attached to the palace. Paul was under the scrutiny of one soldier, and with the constant changing of the guard many military personnel would come under his influence. Indeed, some of them found Christ as a result (Philippians 4 : 22). Finally Paul gathers the chief of the Jews together and expounds to them the kingdom and the King. Some believe and some reject. Even in Rome Paul is faithful to the principle "to the Jew first." When they reject he states his intentions clearly (v. 28). The scene closes with Paul in a hired house, under guard, expounding the Gospel to all who care to call. So the Gospel wins its triumph by simple methods.

## AN IRISH DEACON JOINS THE CHURCH TRIUMPHANT

IT was with very real sorrow that headquarters staff learned of the sudden home-call of Mr. Willie H. Jack, of Ballymena. From boyhood he had known and loved the Saviour, and faithfully witnessed by life and song to his Lord. He had been associated with Elim in Ireland from its early days, but he also numbered many friends in other evangelical circles, and his musical talents were readily available to help in soul-saving efforts. His sunny and genial personality and his keen interest in worthy causes, especially the St. John Ambulance Brigade, of which he was a divisional superintendent, will be long remembered and sorely missed.

During the early days of Elim headquarters in London our brother joined the office staff as accountant for a few years, and served in that capacity with efficiency and zeal despite some ill health.

A few months ago Mr. Jack had been elected a deacon of the Ballymena church, and among all the members his loss is deeply felt. We ask our readers' prayers for his wife and three little daughters that the God of all comfort will sustain them, and his brother Mr. David Jack, in their time of sorrow.

The funeral service was conducted by Revs. W. J. Martin and Desmond Shaw on August 3rd. So widely esteemed and loved was Mr. Willie Jack that between 400 and 500 men followed the cortege.

Our brother is with Christ, whom he so radiantly served. The finest tribute we can pay his memory is to consecrate our lives more wholeheartedly to furthering the kingdom of our Lord and Saviour.—E.J.P.



# COMING EVENTS

(Please pray for these services)

**EDINBURGH.** August 29. Gorgie Baptist Church (kindly loaned), Dalry Road. Scottish National Youth Rally. Speakers: David Ayling and Ronald Clarke. Convener: Richard Lighton. 3.30 and 6.30.

**LONDON.** September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

**WESTCLIFF.** September 5-7. Elim Church, Westborough Road (near Chalkwell Park). Annual Convention. Speakers: Elisha Thompson (Kenley A.O.G.) and Thomas Stevenson (Ilford). Convener: George Backhouse. Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 20 and 22. Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the Reading and District Presbytery during September as follows: Sept. 5, Reading (Rally); 6, Reading; 7, Oxford; 8, Banbury; 9, High Wycombe.

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

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Leader: **REV. J. HYWEL DAVIES**

Also taking part  
**REV. H. W. GREENWAY, REV. T. W. WALKER,**  
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Photo by

C. Bean

**SUNDAY SCHOOL ANNIVERSARY DEMONSTRATION AT YORK**

(See page 458)

# THE RISE OF NATIONALISM

By Aubrey D. Hathaway, B.A.

ONE of the predominant features of this mid-twentieth century is the gradual ending of colonial rule in Asia and Africa and the emergence of new nations which, after long years of subordination, are now taking their place in the councils of the world alongside the older powers.

This transition, on the whole, has been a difficult one, and in many cases has been accompanied by violence and bloodshed. In India, partition and the ending of British rule were followed by the slaughter of something like 1,000,000 people and the uprooting of about 10,000,000 people from their homes through fear of persecution—a fear not without cause. In Indonesia, Burma, Malaya and Cyprus, in North Africa and Kenya, in Israel and Egypt, nationalism has attained its goal only at the cost of many lives and serious damage to property.

## What is the background of this great worldwide movement ?

The eighteenth and nineteenth centuries were the great age of empire building and colonisation. Let us not imagine that colonisation was always an evil thing—though today it is a bad word to the majority. “The alternative,” says Stephen Neill in *The Unfinished Task*, “was not liberty or subjection, but extortion or protection.” Though trade follows the flag, frequently and generally trade preceded the flag—and what a trade: the slave traffic which so stirred the heart and mind of men like Sir William Wilberforce, and generally the extraction of wealth in raw materials in exchange for worthless baubles, beads and finery. Moreover, the territories in which the colonising powers now sought a stakehold were not enjoying primeval bliss (if such a thing has ever existed since the fall), but misery, poverty, inter-racial warfare, and the rule of the witch doctor. In India infanticide, the burning alive of widows, the exploitation of the outcastes, a great army, by the caste Hindu, and a multitude of other crimes against humanity, were the lot of its people. Colonisation was a benevolent despotism, eradicating the errors of both western trader and eastern tyrant and inaugurating a rule of law and justice, with the benefits of unification and peace. Education now

flourished, and prosperity hitherto unknown came to ruled as well as rulers.

There were black spots—the protection of Indian maharajas who made treaties with the British Government; the unscrupulous who made large fortunes through near-slave labour. But on the whole colonisation helped and benefited the national as well as the foreigner. Recently in West Africa a Liberian spokesman referred to the benefits Ghana enjoyed as a result of its years of colonial government. Many Indians too have acknowledged this.

## Whence then comes the desire for self-government ?

It is the outcome of a benevolent colonialism and the education it has brought. The natural corollary of education is the desire for entire freedom and self-rule on the pattern of the enlightened colonising power. What is good for the ruler must be good for the ruled. Note how in the majority of cases the constitutions of the new nations embody the basic principles of parliamentary democracy borrowed from their erstwhile rulers. Hence nationalism is the natural product of benevolent colonialism.

## What are the dangers in the rise of nationalism ?

First a lethargic approach by the administering power. Many are convinced of the need of surrender of power, but always after their own time. They feel that much more education is needed. Undue lethargy, unfulfilled promises, a too-slow tempo of transfer of power to national hands—these are the root causes of strife and bloodshed. Colonialism, benevolent or otherwise, can only be a passing phase in the developments of free nations. Of course, there is also danger in too speedy a transfer, or too hasty a withdrawal. Undoubtedly this was disastrous in India; decades of slow, too slow, movement—followed by a hasty, ill-considered withdrawal. The lesson has been learned, but at what a cost!

Secondly, there is a danger that nationalism which is justified may be linked with reversion to the old ways of barbarism as in the Mau Mau movement in Kenya. Here it is clear that education must precede surrender of power in the interest of the majority.



Democracy cannot work without education. Democracy had its home in Greece, but when it came into being in Athens Greece already had a culture going back many hundreds of years. Today events move much faster, but still universal education must pave the way for universal participation in government as in western democracy.

Thirdly, there is the very real danger that nationalism may mean only the exchange of a benevolent colonialism for a despotic form, of which the clearest example is communism. See what has happened in China. Communism today will back every nationalistic move, supply its supporters with arms, not for their good, but simply to foment trouble and gain a foothold. Here again education is the answer.

### **Now let us consider the Christian part in this move**

Christians are involved, missionaries especially, because they are usually first in the field of education. Many national leaders have been trained in mission schools. Here we may note the danger of education which is purely secular. Civilisation kills the tiger, but breeds the fox. What an opportunity is ours to train and teach nationals in the ways of the Lord.

Because they are better educated, Christians will often rise to higher positions—as for example Dr. Nkrumah in Ghana. The story is told of a Christian who was cautioned by a local British administrator against going to a nationalistic meeting. “Where will you be after *swaraj* [self-government]?” he said. The man went, and was elected to the chair at the meeting. Afterwards he met the administrator and said: “Now I know the answer to your question. When *swaraj* comes I shall be in the chair.”

There are great possibilities for Christians to occupy places of authority. This is happening in parts of Africa. They are respected as men who can be trusted. Remember too that Christians form a good proportion of the population in some parts—fifty per cent in Uganda and nearly twenty-five per cent in Belgian Congo (though many of these are Roman Catholic). In India, unfortunately, they are only two per cent and in Pakistan less than one per cent.

### **What then should be our attitude to nationalism ?**

(a) We need to realise that over-emphasis on political matters is dangerous to spiritual growth. We are strangers and pilgrims. In South Africa the work of the churches is hindered by nationalistic feeling and undue interference in politics.

(b) There is a danger too in Christians becoming

too identified with the ruling class, especially if this is foreign. What will happen when the foreigners leave? The Christian may be at a considerable disadvantage. Here is one of the perils of the mission station complex. More of this later.

(c) We may have to stand by and watch and refrain from criticism as, for instance, in China, where Christians often co-operate with the government. Before we criticise unduly let us ask ourselves what we would do. Remember too how Jesus Himself paid His taxes and never counselled revolt against a tyrannical power. Remember how Paul used the benefits of Roman citizenship, and how the scripture enjoins obedience to the powers that be, though Rome was tyrannical and in opposition to the Church, and is even denounced mystically in Revelation under figures readily understood by its readers. Let us remember it is easy to criticise the attitude of others—of believers in other lands—when we ourselves are not so involved.

### **Let us sum up**

We need to realise that the pattern of nationalism is not a new one—it has happened before in Europe and America. Maybe now it is accelerated, but this is the result of the spread of education and to some extent too of Christian ideals. The motto of the American colonies inscribed on the famous liberty bell was taken from Scripture. “Proclaim liberty throughout all the land, to all the inhabitants thereof.” How can we wonder that men still desire freedom however ideal the conditions of bondage may be? Let us take great care in our approach to this problem to avoid (a) undue identification with nationalism, realising that this world is not our home, that we are pilgrims and strangers, and (b) an undue aloofness which may suggest that Christianity is a foreign religion and inseparably linked with colonialism.

Provided that nationalism is not merely a cloak for communism or the revival of heathenism, the Christian Church has nothing to fear, and in fact may even gain from recognition that it has no link with colonialism and exploitation, but can find its true place in a free and independent country.

We are grieved to hear, as we go to press, of the sudden passing of our dear brother, Pastor V. J. Walker, of Worthing. We extend, on behalf of our readers, our deepest sympathy to his dear wife and family and assure them of our prayers.

# EDITORIAL—

**R**ENEWED outbreaks of violence at Little Rock, Arkansas bring the thorny problem of racial integration and the colour bar again to the fore. For years now this problem has divided people, in South Africa and America especially, where there are large communities of differing colour living in close proximity. Until recently the question for us in this country has been somewhat of an academic nature, but now, with an increasing number of coloured people in our midst, we too are facing problems.

Naturally these tend to be exaggerated in the popular press. For every incident of racial discrimination there must be a hundred cases where relations are exemplary, but these problems do appear.

The visit of Dr. Nkrumah to this country and his visit to the Queen and the Royal Family at Balmoral reveal that at the higher level colour proves no barrier. However, it is rather ironic that the Queen's honoured guest was once turned away from a boarding house because of his colour.

"If you dislike me because I am ignorant, I will learn," a dark-skinned man is reported to have said. "If you dislike me because my living standards are low, I will work to raise them. But if you dislike me because I am of a different colour, then you are

unjust in your judgment, for God has given me that, and I cannot change it."

How strange that this summer many will have travelled far, spent many hours in the sunshine, coated themselves with various preparations, all in the hope of making themselves darker, and then returned to show hatred towards those who have achieved this hue without any chemical assistance!

What has Scripture to say about this problem? God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." And do not let any of our South African brethren quote the "bounds of their habitation" as signifying a justification for the policy of apartheid, or we may ask just when the bounds were made—before the white man came to Africa or after! Or we may also ask who uprooted the African and carried him off to the slave markets of the new world! Remember, it was Simon of Cyrene, a black man (called Niger, the black), who carried the Cross for Jesus—the only man who bore His burden (though He bore a far heavier one for Simon, and for us all). Philip preached the Gospel to the Ethiopian eunuch, and did not ask to ride in a separate compartment in the chariot! Solomon's beloved was "black, but comely"—and above all, Jesus Himself, living under the eastern sky, would scarcely have had the white complexion of an Englishman.

May we, as Christians, reveal the spirit of Christ in our dealing with those of different races with whom we may come increasingly into contact in the coming days, remembering that in Christ there is neither Jew nor Gentile, neither bond nor free—and, we may well add, neither black nor white—but all are one in Christ Jesus.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, SEPTEMBER 9th, 1959, at 10.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: W. J. Maybin (Worcester)

Subject: "Christ on the threshold of the human heart"

The London Crusader Choir and Radio Orchestra play and sing some of the great hymns.

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

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# From my Diary



By T. H. Stevenson

COMMENTING on the appointment of a speech-training master by Hatfield Grammar School, an editorial wisely said, "The ability to speak plainly and distinctly is a worthwhile asset. But it is what you say, not the way you say it, that matters." And yet I remember words of a ditty, "It's not what you say, it's the way that you say it." Accent, diction, vocabulary are all important, but speech can reveal more than one's country or culture. Our manner of speech may reveal our character, which is most important of all.

☆ ☆ ☆

Paul wrote: "You have become a sort of sounding board from which the word of the Lord has rung out" (1 Thessalonians 1:8, Phillips). He also wrote of "sounding brass." We might well ponder the contrast and discover just what sound rings from our speech and life.

☆ ☆ ☆

Opposite the Science Museum, Kensington, a temple costing £300,000 is being erected by Mormons. Four elders from America took their stainless steel spades to dig the soil at a dedication. The soil, after the long dry summer, was too hard to make any impression. As a last resort they gathered a heap of dust, and without effort created quite a dust-up as they turned it over with their spades. Which thing is a parable. The ground is certainly hard in this country, and to get results superficial stunts may be used to make believe. Better to acknowledge the hard condition and trust God for refreshing showers of blessing to soften the ground on which we labour.

☆ ☆ ☆

A group of youthful communists were conversing outside their local committee room on a Sunday

evening as I passed on my way to church. Distinctly I heard a young man say "We must spread it abroad." "Yes, get it among the young people," added an equally zealous female. What their plot was I don't know, but I coveted the communist zeal and astuteness, features often lacking among Christians. Are we as ambitious and adventurous to spread abroad the Gospel, and to capture the young for Christ?

☆ ☆ ☆

The lovely Selby Abbey in Yorkshire has been saved from becoming the repository for Sir Jacob Epstein's eleven-foot-high statue of Christ. Epstein offered this statue, showing Christ crowned with thorns, as a gift to the abbey, but over 430 parishioners objected to this monstrosity, which has remained in the sculptor's studio since 1935 when the work was executed. At that time one critic wrote, "A turnip is more like a rose than this primitive object is like the Divine face." We do not know what the face of Jesus looked like, but we know what it was not like; certainly not as Epstein's crude interpretation.

☆ ☆ ☆

Should Christians attend theatre? The answer may be found in a new book, *The Psychology of the Actor*, written by Yoti Lane, a woman producer, with the help of the editor of *The Stage* and a Harley Street psychiatrist. One young actor, questioned by Miss Lane, said: "When I go into a company, I find it safest to assume that every male there is a homosexual until I have found proof that he is not. I count myself lucky if there is one normal man among them." Another, an out-of-work actor, said: "As far as I can see, it is the only way to get ahead in the theatre." And one such homosexual actor declared: "We are more artistic, sensitive and perceptive than the ordinary male and that makes us better actors." Well, should a Christian attend the theatre?

☆ ☆ ☆

Contemplating the meetings between Eisenhower and Khrushchev, a commentator writes: "There can only be one way to world peace: world law," and suggests: "Set us a conference to plan a world authority backed by a world judiciary and a world police force." Without even any such design, that is the way that great and small nations are moving today, but its end will not be world peace. Man needs not only the sceptre of peace, but the rod of iron. And each can only be effective in the hand of Christ in His reign over this earth.



# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

## JOSEPH HAYDN (1732-1809)

**A**MONG musical dates that are being remembered this year is the 150th anniversary of the death of the great composer Joseph Haydn. There are many who would consider Haydn to be among the six greatest composers who ever lived. He was known lovingly as "Papa Haydn." This nickname was given him by his great contemporary, Mozart.

The music of Haydn finds a limited space in the *Redemption Hymnal*. It is to be hoped that revisionists of some future decade will remedy this lack. The three grand tunes, however, that have found a place are, of course, Salzburg (No. 447), Foundation (No. 679) and Austria (No. 734).

Why not make use of these tunes on some occasion? And maybe some of your congregation might be more than interested in knowing something about the man whose music millions still cherish.

Haydn was born in 1732 at Rohrau, Austria, of a poor, though musical family. At a tender age he was taken to a choir school in Hainburg. These were days of early discipline and hard work that in after life meant so much for so many. Haydn said, "I shall be grateful to that man [the master of Hainburg school] as long as I live for keeping me so hard at work, though I used to get more flogging than food." Haydn spoke modestly in later life of his musical prowess in these early days. "Almighty God, to whom I render thanks for His unnumbered mercies, gave me such facility in music, that by the time I was six I stood up like a man and sang in the church choir, and could play a little on the clavier and violin."

To singers, Haydn's best known compositions are the two oratorios *The Creation* and *The Seasons*. At one time *The Creation* ranked with *Messiah* and *Elijah*. How many of us have enjoyed at some time singing the great chorus "The heavens are telling the glory of God." A hymn tune named *Creation* has been adapted from this master-work and has been well sung by many Elim choirs and published in *Evangelical Songster*, No. 5. Haydn was rightly described as the "father of the symphony." He also cared much for minuets and wrote many lovely examples. A story is told that once, while out walk-

ing, the young musician and a friend heard one of these being played in a little wayside inn by a wayside violinist. "Whose minuet is that you are playing?" asked the composer. "Haydn's," answered the fiddler. "It's a very bad minuet," remarked Haydn, whereupon the angry performer rushed upon him and might have broken his head with the fiddle if he and his companion had not beaten a very hasty retreat.

Haydn was a kindly man, and his music reflects his bright, happy nature. When he was in London, he heard three young musicians play one of his trios and one of the players unfortunately momentarily lost her place. After the rendering she went to the composer and apologised. Haydn looked at her kindly and said, "Any of us can lose our place, but we are not all so clever at getting in again quickly as you did."

This great man made one last appearance in public about a year before he died, on the occasion of a very special performance of *The Creation* at the University in Vienna. As the great choral recitative telling of the birth of light began—"And God said, Let there be light, and there was light"—the composer was much overcome and, pointing upwards, exclaimed, "It came from there." As he was carried home, exhausted, the audience crowded to take leave of him, and the young musician Beethoven bent to kiss his hand and forehead. Haydn looked on his talent quite simply, recognising all that its responsibility entailed, as a gift from God to be used for His service. Throughout his life he employed the same inscription for his compositions; as a heading he would write *In nomine Dei* ("In the name of God"), and at the end inscribe the words *Laus Deo* ("Praise to God"). In composition, when he felt his inspiration flagging, he would often rise from his instrument and kneel in prayer, after which he said his ideas would come again freely. The final words in a closing speech he made to the Vienna Cathedral choristers in the latter days of his life were, "Be good and industrious boys, and serve God continually." His music is as loved now as it was 200 years ago. This is a true test of greatness.



# “Be thou wise, likewise”

By Hugh Sawyer

*“The fear of the Lord is the beginning of wisdom” (Psalm 111:10)*

THIS must certainly be a thorn in the flesh to materially minded intellectuals who dispute and deny the existence of Almighty God: to be aware that despite their greatness they still lack the ability which made Solomon great.

Knowledge is not wisdom; but Solomon possessed both. He faithfully worshipped Him whom the intellectuals would deny and God honoured him for it. “Ask what I shall give thee” was the invitation God gave Solomon, and in reply to his request for knowledge and wisdom he got this assurance: “Because . . . thou hast not asked for riches, wealth or honour . . . wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.”

Denying the Fount of all wisdom, how can worldly intellectuals be endowed from on high? God’s greatest gift to mankind, salvation through the shed blood of a crucified Christ, is not reckoned in degrees of education, but is freely given to all who believe that Jesus Christ is the Son of God who gave His life as an atonement for the sins of mankind.

The religious intellectuals of Jesus’ day denied His divinity and scornfully refused to accept Him. On the other hand, the common people heard Him gladly with beneficial results to themselves.

“The fool hath said in his heart, There is no God.” That is God’s classification of all who would deny Him. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Surely spiritual bankruptcy indeed!

On the other hand, the contempt of God for the worldly wise is expressed in 1 Corinthians 3:19: “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” It is also written that God has chosen the foolish things of this world to confound the wise.

Jesus spoke as One having authority. Was He not able to look deep into the hearts and read the scheming minds of His intellectual critics? Did He not decipher their very thoughts before they could find words to express them, and with cool and calm assurance did He not rebuke and confound their subtle efforts to discomfit Him?

This same Jesus, now the resurrected Christ, has a message of vital importance today for all who will heed it. He reveals the will and knowledge of God to all who will receive it! He makes us wise regarding salvation! He offers us a life of eternal bliss with Him in His heavenly kingdom! “Greater love hath no man than this, that he lay down his life for his friend.” Jesus did that! He died for you and me! With His life He paid the price of our sins that we might go free!

Learned intellectuals, stiff-necked in their worldly wisdom but spiritually blind to the things of God, turn a deaf ear to the appeals of a loving Saviour, content to wrap themselves around with the cloak of humanism and bask in the delights of literary culture.

Despite the cultured mind, the Word of God says that the heart of man is desperately wicked and full of deceit. Worldly culture is a garden full of delicate blooms, very beautiful to behold, but so fragile and at the mercy of every temperamental breeze which may arise. And they who tend them, what of them? Their days are as grass, as flowers that flourish, and the wind passes over them and they are gone! Gone where? Not to where Christ abides; because in the words of John 3:18 we are told: “He that believeth on Him is not condemned; but he that believeth not is condemned already.”

The Word of God speaks not as the wisdom of the world but the wisdom of Him who created the world. Paul declares to Timothy that the “scriptures . . . are able to make thee wise.” More precious than rubies; he who would possess this wonderful gift must first seek the Lord; “for the Lord giveth wisdom: out of His mouth cometh knowledge and understanding.”



# Praying and

By Alexander Tee (Member of the E

TEXT: "But as his part is that goeth down to  
tarrieth by the stuff: they sh

off the chain! Let the Lord prove it to the critic.  
"And beholding the man which was healed standing  
with them, they could say nothing against it". (Acts  
4: 14).

Elim, like an army, is on the move. Since the war  
literally tens of thousands of converts have been won  
for Christ, and a host of new Elim churches have  
been opened, but soon we are to see a new thing.  
Three pioneer campaigns are to be launched in the  
month of September. Elim's policy is progress. Three  
towns have been selected, and here they are. Derby  
is to be campaigned by our veteran campaigner  
Pastor Brewster, Middlesbrough is to be campaigned  
by Pastor David Hathaway and Paisley is to be cam-  
paigne by myself. Derby lies in the heart of Eng-  
land with 141,250 population. Middlesbrough lies in  
the north of England with 147,250 population and  
Paisley is the biggest town in Scotland with no Elim  
church—it has a population of 97,000. What a chal-  
lenge our movement issues to every Elim member.  
We must pray as never before. Literally hundreds of  
thousands are going to see the advertisements of  
these Elim crusades. Hundreds and hundreds are  
going to hear the message we have to offer. There-  
fore, beloved, we ask you desperately to pray. Pray  
as you have never prayed before. September offers  
an event we have never seen in our movement before.  
We have often heard that Elim is a family. Well,  
now we are going all out to see three new Elim  
churches born in September. Triplets indeed! Can  
God still do signs and wonders? Can God still open  
the windows of heaven and pour out floods upon the  
thirsty land? Can three Elim churches be born in  
September? Bless God, I say yes!

ELIM is a movement born of God under the  
ministry of pioneer men who believed the mighty  
Foursquare Gospel. Like Paul, we are proud of the  
Gospel, for it is the power of God unto salvation.  
The Foursquare Gospel is being denied by multitudes  
in these perilous days, but Elim is a glorious oasis  
in the desert. The healing waters still flow, bringing  
blessing, power, deliverance and victory to those who  
will stoop down and drink. Bless God that today we  
still are enjoying the fulness of the Foursquare  
Gospel! One of our campaigners often used to say  
"It is our privilege to contend for the faith once  
delivered to the saints."

However, there is something better than being on  
the defensive. We do not need to defend omnipo-  
tence. Some time ago a man reared a lion cub in  
his home. When it was fairly well grown he used to  
take it for a walk, chained to his hand of course.  
Lots of tiny yelping pups and dogs used to come up  
to the young lion, tormenting it. The owner said to  
a friend, "Whatever can I do to get rid of these  
barking nuisances?" The man calmly replied, "Let  
the lion off the chain." That is all we need to do  
with the mighty Foursquare Gospel. Some want to  
question Divine healing. On one of my own cam-  
paigns three students from an infirmary in Liverpool  
came to one of the services, and when the time came  
for us to pray for the sick they moved right from  
the back to the second front row to watch. At the  
close of the service I spoke to them. They had come  
to inquire about Thelma Smith, whose blind eye had  
been opened earlier in the campaign. They had seen  
the X-ray plates and knew that it was impossible for  
this eye ever to see again. However, there was  
Thelma; her eye was perfectly restored. Two of the  
students gave their lives to Christ before they left,  
the other was hard and did not respond. Let the lion

In the month of September three pioneer camp  
challenging article is a call to prayer that three  
soon as Zion travailed [in pr



# Pioneering

ic Committee)

, so shall his part be that  
like."

When you look into the Acts of the Apostles you will find that the early Church sent forth Paul and Barnabas with prayer and fasting (Acts 13:3). Prayer and pioneering must ever go together. In an army and also in a family each member must play his or her part. One great Englishman once said on the eve of a vital battle: "England expects every man to do his duty." May I alter it to read "Elim expects all its members to do their duty." It is surely your duty to uphold these pioneer campaigns before the Lord—not just once or maybe twice in a passing sentence in your general prayers; I ask you sincerely to spend special times of prayer specifically for these campaigns. Pray for the Holy Spirit to have His way. Pray for deep, deep conviction to fall upon the listeners. Pray for the singer and the song leader. Pray for the sermons that they will be like polished arrows. Pray for the health of the members of the teams. Pray for healings and miracles. Pray for the men at the door. Pray for the money to come in to meet the ever-rising cost of things. It will shock you when I say that although Paisley is the smallest of the three cities we are right now committed to pay £197 for the hire of the hall for three weeks without Saturdays. What a fortune of money! No doubt you will find that the other buildings are equally expensive. Advertising today is a ridiculous price, and now with the increase in wages and conditions of the printers following their dispute it will simply mean that things will be even more expensive. However, Elim is an evangelical and pentecostal movement. We mean to go forward. We mean to face the almost impossible situation of godlessness, and even though at such great cost we believe that every Elim mem-

to be launched by the Elim movement, and this  
new Elim churches will be brought to birth. "As  
brought forth" (Isaiah 66:8).

ber will rise to the occasion and see the work which we all love driving forward again.

What about your giving a little gift towards these campaigns? Write to our head office assuring us of your definite prayer support. Stand right behind the men who are out in the front line. Listen again to this unique verse: "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff" (1 Samuel 30:24). The front line soldiers of David had won a great victory. David here said that the folk who behind the scenes had played their part were to have an equal share of the spoil even though they were not in the front line of the battle. Dear reader, you might not be the one who is to preach the sermons or sing the solos on these campaigns, but in the end I do believe that God will reward you as much as the preacher if you will prayerfully intercede and support these coming efforts. Pioneering needs prayer. "You in your small corner and I in mine."

## ONE-MINUTE SERMON

By Selwyn Hughes

THE Californian State Senate Judiciary Committee reports some alarming developments in electronic eavesdropping and wire-tapping. One of these is the new wireless unit which, concealed in a car, can pick up conversation as well as record and transmit signals to another car, following perhaps a good distance behind. How interesting are the inventions of modern science! Yet God has been doing this for years. The Bible claims that not only is our conversation known to Him, but also our behaviour and our thoughts. Would you like anyone to hear at times your most secret thoughts? God knows every one of them. But not only has He the power to record them; He can also obliterate them. It is surprising to learn how many thousands of people each year throng the waiting rooms of the psychologists and psychiatrists longing to rid themselves of fears, complexes and troublesome thoughts. Before you see anyone else, for inward rest and satisfaction let me tell you about Jesus, the mighty Son of God. By one stroke of His omnipotent hand He can cleanse your soul from every secret and evil thought. It is His royal prerogative to undertake to forget every sin, thought and deed of the past. But you too must do something: ask Him into your heart today, seek His forgiveness this very moment, and into your heart will come the pardon He so freely loves to bestow.

# NEWS from the FIELD

## YORK SUNDAY SCHOOL ANNIVERSARY

The children presented a song service entitled "The Old Ship Zion." We are glad to be able to report a record attendance at that service, and many declared that the children's song service was the best ever.

A. LAWRENCE.

## WOOLWICH

Great blessing and a deepening of spiritual life has been the result of our campaign at Woolwich under the ministry of Pastor A. K. Phillipose, of India. Souls found Christ and the sick were healed. On the last night of the campaign Pastor A. Whittall baptised seven recent converts in water.

A. WHITTALL.

## BARKING SUNDAY SCHOOL ANNIVERSARY

On a recent Sunday forty of our scholars took part in a demonstration entitled *The Light of the World*. It gave us great joy to see many parents present.

On Monday evening Mr. Terry O'Neill, from Bethel Church, Dagenham, passed on a challenging message to both parents and children, and presented fifty-five prizes and certificates to the children who had passed the national scripture examination.

The Lord is indeed blessing our school and increasing our numbers.

C. SPURGE.



*Barking scholars take part in a demonstration.*

## BARNESLEY BRANCH SUNDAY SCHOOL

It is approximately eighteen months since we obtained permission to use one of the newly erected day schools to open up a Sunday school on the



*Barnesley branch Sunday school.*

largest estate in the town. The response from the children was really thrilling: we have had numbers up to 200, and at present have 165 kiddies who attend regularly. We are endeavouring to raise funds for the purchase of a piece of ground upon which we could erect a church and Sunday school.

H. BENFELL.

## WE WON'T GIVE UP THE BIBLE

These words, in song, were voiced by the Sunday school scholars of Covenant Hall at their anniversary services. On Saturday evening the whole time was taken by the Junior Crusaders. On Sunday afternoon and evening the Sunday school scholars continued with the theme of the Gospel message in song and recitation. On the Monday evening the scholars rendered their favourite items from the programme. An address was given by the guest speaker, Rev. Jackson, Vicar of Christ Church, Stone.

MRS. E. JONES.

## RUGBY

Henry Shave the evangelist held a very successful nine-day campaign at Rugby. A number of people raised their hands during the campaign to signify that they had taken Christ as their Saviour. Those who had hands laid upon them for sickness testified, too, to the healing power of the Lord. The visit of Henry Shave coincided with the Sunday school anniversary.

JOHN GAMBLE.

## HASTINGS

It was with full hearts that we welcomed our President at a recent Saturday evening rally. There was not a dull moment in the programme as we listened to solos, duets, recitations and the singing of the choir. We were privileged to hear him sing and then read the Scriptures, this being followed by his message on the singular love of God in making us His sons. Thank you, Pastor Burton-Haynes. We shall long remember with joy your fellowship with us.

GRACE COATES.



NORWICH

After a year of Elim's work for God in Norwich perhaps this is a good time in which to assess the progress that has been made.

The spiritual tone of the services is excellent, and to hear the young converts pray is a revelation. One dear sister, once completely paralysed, now attends the services without even a stick.

In spite of very heavy commitments our weekly needs are covered, and about £1,500 has been donated to the building fund. Hymn books, chorus books and a beautiful communion set have all been supplied by gifts.

Our recent first anniversary service was a tremendous blessing, and 500 people attended the first evening service.

The Council has offered us an excellent plot of



*Rev. L. Reeves with Communion set given to the Norwich church.*

ground, quite near the centre of the city, and we hope to begin building in the near future.

A. GANDY.



# Women's Column

By Gladys Gorton

## A NEW TECHNIQUE

THE coach we hired for our Sisterhood outing was certainly the last word in luxury. The seating arrangements of the driver and passengers were combined. Our driver was such a pleasant man and now and again he commented through the microphone on the places of interest and scenery through which we passed. Going through a small picturesque Dorset village, he said, "You will notice the church on your left. A strange story is told about the vicar [we were all ears]. He refuses to bury anybody living in his parish." (The penny did not drop for some seconds!)

Altogether we had a most enjoyable day, passing through some of beautiful Britain's best scenery. We were all somewhat taken by surprise to hear the driver say, on our return journey, "And now, ladies and gentlemen [we had one brother with us], thank you for a very happy day which has given me great pleasure. I have enjoyed your genial company and trust you have enjoyed the drive in this modern

coach and my service. Thank you, too, for the one who has organised everything so well [that wasn't me!] and for your generous tip." With this we gave him a hearty clap and murmured "How nice," "What a difference," "Never had this happen before," "Must be a new idea, like the telephone."

Undoubtedly this is a new technique, or a revived one; not old-fashioned humbug but good old-fashioned courtesy in new clothes. Let's hope it will be adopted and practised in other directions. What about ourselves? Do we say unkind words or do we bustle along irritated and disturbed when things don't go "our way"? Words once spoken are irrevocable and some folk never forget either. They tenaciously "hang on" and "harp on" when they think the occasion demands, whereas a little courtesy given smooths away the harshness and criticism and helps to foster unity.

The motto of the transport department of a big British city is: "There's always time for courtesy." Instead of dashing off letters of complaint people have been on the look-out for something nice to write about. This has amazed the employees.

Whatever our station in life is let us strive to be "gentlewomen." The Holy Spirit working through a yielded life will mould and make it Christlike. After all, a Christian is Christ's-one. As He was gracious and courteous, so must we be, not giving way to our feelings, nor speaking our minds, but exercising the fruit of the Spirit, self-control.

Text: "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).



Elim minister W. J. Maybin asks you to consider :

## *The Limit of Your Vision*

**I** ALWAYS feel intrigued by the horizon. What lies beyond that line where earth and sky appear to meet? It is that which lures us on. There is always something beyond.

What if you and I lived only within the limits of the horizon that bounds us? How very limited we should be in our educational activities, our business pursuits and our Christian witness. Indeed, as far as the latter is concerned, Jesus removed the horizon when He said to His disciples: "Go ye into all the world, and preach the gospel."

Columbus felt the call of that which lay beyond his sky-line, and sailed out into the unknown and discovered the new world. Livingstone pioneered beyond the horizon of parochial interests, and opened up Africa to the Gospel.

### **WE NEED VISION !**

"Without a vision the people perish." Lack of vision within the Church means loss of souls. Christians suffer with varying degrees of myopia, congregations are bereft of outside support, and worst of all, hell gains!

Paul had a vision of Macedonian need, and took up the challenge with the result that a church was founded in Philippi. He pioneered beyond the limits of Judaism and transplanted the Gospel into Europe.

Abraham saw the invisible. The world around his feet was not the limit of his vision. Indeed, he saw Christ's day, and seeing Christ he saw His Church, you and me: Abraham's children by faith.

Dean Inge once told the Worshipful Company of Spectacle Makers: "We clergy are spectacle makers, whose job is to help people with every degree of myopia to see the invisible—a difficult job."

Said an attendant at a petrol filling station to a minister who had called for service: "I wouldn't like your job, padre. You deal with intangibles." And how true! "The things that are unseen are eternal." "Whom having not seen we love." Paul's

argument was with those with restricted vision, those whose hopes and aspirations were bound up with this world. He wrote to the Philippians (3:18): "This world is the limit of their horizon" (J. B. Phillips). What is the limit of your horizon? I should sincerely hope that your vision leads on beyond the horizon of time and sense. Paul writes in 1 Corinthians 15:19: "If our faith in Christ were limited to this life only, we should of all mankind be the most to be pitied" (J. B. Phillips). But because our faith is in Christ it is not limited to this world, for He not only died and rose again, He ascended, assuring us: "Because I live, ye shall live also."

I am plodding my way at present through a book entitled *Why I am not a Christian*, by Bertrand Russell, that modern prophet of blatant, atheistical rationalism: a very morbid exegesis of the secularist creed. He says: "I believe that when I die I shall rot, and nothing of my ego will survive." With the first part of his statement we heartily concur. Earth-worms are not in the least particular, and rot he will once he "shuffles off this mortal coil." But with the latter part of his assumption we cannot agree. Bertrand Russell's ego, whatever we may think about it, however he himself views it, will, in spite of his literary attempts to persuade himself or his readers to the contrary, survive. I think it was Shakespeare who said "The evil that men do lives after them," and the influence of this very versatile humanist will outlive him in the soul-damaging words he has put in print. "No man dieth to himself," and Russell will be no exception. He will survive as to his influence here, and consciously in eternity.

But the melancholy of this volume I have just referred to stands out in contradistinction to the music of countless other writers who were and are fully persuaded that beyond this brief span of life there is a land of fadeless day for those who know Christ. You, like me, might find it very laborious to



follow Russell around the many tortuous bends in the exposition of his so-called logic, but "God has hidden these things from the wise and prudent, and revealed them unto babes." In your heart and mine is the music of heaven, and we are sure that in a day still to be we shall share in the song of the "home-comers."

### IS YOUR VISION LIMITED ?

We read of Lot lifting up his eyes to behold the well-watered plains of Jordan. His vision was no higher than the things of time and sense. He chose the plains and lost his all, even his testimony, and got out eventually with his life.

Young reader, live for God and eternity. If you hanker after the things of the world, they will distract, degrade and destroy. Like Abraham, get to the hills with God, and you will hear Him say in reassurance: "All things are yours." Let the carnal and earth-bound grovel where the serpent has cast his slime, but you lift up your eyes to the eternal hills, where God will fill your soul with hope.

In contrast to Lot we read of Moses, who "endured as seeing Him who is invisible." Moses'

vision penetrated the veil that divides this brief life from the eternal, and by faith "looked steadily at the ultimate, not the immediate." Oh that we could develop that fixed gaze at the ultimate, and forget the present with its attractions and privations. "At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face" (1 Corinthians 13:12, J. B. Phillips).

The ultimate! God is working to that end, and will work in you till the day of Christ. God has created you in His Son to inhabit spheres yet uncreated. Don't let the fleeting things of life rob you of this hope. Don't let a little discouragement drive you into by-paths of bitterness. Don't allow an unruly boy or girl in your Sunday school class to make you stop the fight. This world is not the limit of your vision. For you and me "the best is yet to be." With George Eliot we are content with the thought of the "choir invisible." Indeed, "eye hath not seen nor ear heard, the things that God hath prepared for them that love Him."

"Toil on, and in thy toil rejoice."



## Calling Boys and Girls

By Bernard Norris

Hello again!

After last week's adventures you will be glad to know that the old car has had another spring fitted, and is chugging along once again.

We trundled down to our church early in the morning for our Sunday school outing to Hove. We prayed for a safe journey, no accidents, and good weather, and the Lord was very good to us and gave all we asked for.

At the end of our day we went for tea, and when we had eaten all we could the cafe owners put all the cakes and sandwiches in bags and gave them to us to eat on the way home!

Our coach driver was ever so pleasant, and took us the nicest way there and back—two different routes.

We all enjoyed ourselves very much.

Then, on the Sunday, we had our Sunday school anniversary. One of our young girls played a violin

solo, and her young brother, who is only five, played his accordion! There were recitations and singing of course. Everyone seemed to enjoy the service, so we had a fine week-end.

Our pastor told us the story of Mephibosheth (hope you can say that), which you can read for yourself in the ninth chapter of the second book of Samuel.

Do you remember David's great friend? That's right, he was Saul's son Jonathan. Now Jonathan had a son, and he was called Mephibosheth. He had something wrong with his feet, and was lame.

When David heard of him, he demanded that Mephibosheth be brought to him, and because of David's love for Jonathan he said he would take care of Mephibosheth for the rest of his life. He had done nothing to deserve it, yet David would feed him at his own table—Mephibosheth would feed with the king!

Then our pastor, John Fry, told us that we did not deserve God's love because we had sinned against God, but because of God's love for His Son, and because of what Jesus had done for us, we could be saved and would one day feast at the table of the King of kings.

I wonder, will you be there?

Cheerio for now, and God bless you.

BERNARD.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by W. J. Maybin**  
(Minister of Elim Church, Worcester)

**Monday, September 7th.** Psalm 116 : 1-16.

This psalm contains an underlying reference to the deliverance from Egypt and also to the deliverance from Babylonian captivity. The writer passes from national deliverance to his personal experience of redemption and sings his song of thanksgiving. It begins with prayer—answered prayer. Such ever incites to love and gratitude. It ends with thanksgiving. Indeed “praise is comely.” How can we withhold from God that which is His due? Thanksgiving and praise are linked together inseparably by Paul (Philippians 4 : 6). Prayer changes things, and so does praise. “Whoso offereth praise glorifieth Me” can be translated thus : “Whoso offereth praise maketh a way whereby I can work.”

**Tuesday, September 8th.** Psalm 117; Psalm 118 : 1-14.

The first of these two psalms, is the shortest in the Bible, and its centre. Small as it is, it is full of world-wide spirit, beseeching the nations to praise the Lord. Indeed it gives us a foregleam of the inception of Gentiledom into God's covenant mercy. The second psalm bespeaks the chastening of God and is believed to be that sung by Jesus and His disciples before they went to Gethsemane. Luther says of this psalm : “This is my psalm, the one which I love.” We should read it with the thought of Jesus and His followers in mind the night He instituted the Lord's Supper. He was able, even then, to give thanks. We too should be able to praise the Lord at all times.

**Wednesday, September 9th.** Psalm 118 : 15-29.

Still in this psalm of chastening, bearing in mind its Messianic relationship, note the unmistakable allusion to the resurrection in verse 17. Indeed, He was the stone refused by man, destined by God to be the head-stone of the corner (v. 22). See Matthew 21 : 42; Acts 4 : 11; 1 Peter 2 : 4-7. Turning to verse 26, we see the words which were chanted by the crowd just a few days before the crucifixion. These same words will probably be on the nation's lips when Zechariah 14 is fulfilled. In verse 28 we see how the psalmist weaves two great truths together. New light demands devoted service.

**Thursday, September 10th.** Psalm 119 : 1-16.

This lengthy psalm is chiefly devoted to extolling the Word of God, which it mentions in almost every verse under one designation or another. It is a wonderful aid to meditation. It is broken into twenty-two short sections to make it easier to commit to memory. Our portion today includes the first two sections, and they deal respectively with the undefiled and their blessednesses, and the sanctifying influence of the Word. We cannot fail to note the connection between the two. Jesus taught sanctification through the truth of God's Word (John 17 : 17). Bunyan said of the Bible : “This Book will keep me from sin, or sin will keep me from this Book.”

**Friday, September 11th.** Psalm 119 : 17-32.

These two sections of this great psalm deal respectively

with the aspirations of the godly life and a cry for revival. We see the inwardness of the Christian in his experience (verse 20). May the Lord bring us there! We see too the destitution of his experience and his supplication (v. 25). We want a revival according to the Word of God. Much has been passed off as revival which has not reflected well on the character of God's Word. The Holy Ghost is the great Revivalist and He will revive according to the Book. May the Lord grant us a Holy Ghost, Holy Bible revival.

**Saturday, September 12th.** Isaiah 40 : 1-17.

Today we enter the closing section of Isaian prophecy—a great Messianic poem. Isaiah's prophecy is a miniature Bible, consisting of two divisions of thirty-nine and twenty-seven books respectively. This latter section, commencing at chapter 40, introduces a new note—comfort. These seventeen verses reveal the cry of the prophet (taken up years later by John the Baptist), the message of good tidings : “Behold your God.” Here we see Jesus in His incarnation, not only the Son of God but God the Son. Here we trace an interweaving of His greatness and gentleness. Compare them with the Christ of the Gospels and how they fit.

**Sunday, September 13th.** Isaiah 40 : 18-31.

Twice over the prophet interrogates : “To whom then will ye liken God?” (vv. 18, 25). Following upon the first inquiry he very ably outlines the puerility of idol worship. “A man can never make a god bigger than himself” (Parker). God cannot be worshipped with men's hands, but through their spirits directed by the Holy Spirit. The second inquiry is followed by a lurid description of the titanic vastitude of God's universe, and the overwhelming suggestion that such a God should give us His attention. “He giveth power to the faint.” This can be the portion of the humblest if we fulfil the condition (v. 31).

**EVERYONE IS INVITED TO THIS EVENT**  
but with a special emphasis on

## YOUTH

Bring the teenagers from your church  
your Bible classes  
your Junior Crusaders and the Seniors

**NATIONAL YOUTH RALLY**  
at the  
**FRIENDS MEETING HOUSE**  
**EUSTON**

(very near to underground stations)

**SATURDAY, SEPTEMBER 19th**

3.30 p.m. Teenagers Catch Fire

6.30 p.m. Youth Evangelistic Rally

Speaker : **REV. P. S. BREWSTER**

Leader : **REV. J. HYWEL DAVIES**

Also taking part

**REV. H. W. GREENWAY, REV. T. W. WALKER,**  
**REV. CHAS. BROOKES AND**  
**SOUTHAMPTON YOUTH CHOIR**

Theme for the day : **Elim Youth on Fire**

**Elim members, old and young, come and**  
**support us**



# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** September 5. Elim Church, Graham Street. Great combined Youth Rally and Ordination Service. Speaker: H. W. Greenway. Massed Birmingham Youth Choir. Special tape feature. Gospel songs by Alan Caple. Convener: J. J. Morgan. Plan to come to this outstanding service. 7 p.m.

**BIRMINGHAM.** September 12. Elim Church, Graham Street. British Pentecostal Fellowship Rallies. Speakers: J. J. Morgan, L. Mantle, G. Newsholme, K. Rowlands, J. Templeton. Conveners: John Dyke and V. Wellings. 10.30 ministers' meeting. 3 and 6.30 public rallies.

**COULSDON.** September 12. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Elim). Leader: R. W. Down (A.O.G.). Singing party from Croydon Elim Church. 7.

**GATESHEAD.** Commencing September 5. The Big Tent, West Street. Revival and Divine Healing Campaign conducted by David J. Ayling and party. 7.30. Continuing Suns. 8.15, week-nights 7.30.

**LONDON.** September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

**PONTARDULAI.** September 12-14. Beulah Elim Church, Twyniogo. Sisterhood Week-end. Speaker: Mrs. E. F. Cole (Swansea). Convener: Mrs. Eileen Smith. Sat. 7, Sun. 6, Mon. 7.15, Women's Rally.

**SOUTH LONDON** District Presbytery Children's Rally. September 26. Elim Church, Clapham. Children's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

**WESTCLIFF.** September 5-7. Elim Church, Westborough Road (near Chalkwell Park). Annual Convention. Speakers: Elisha Thompson (Kenley A.O.G.) and Thomas Stevenson (Ilford). Convener: George Backhouse. Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 20 and 22. Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the Reading and District Presbytery during September as follows: Sept. 5, Reading (Rally); 6, Reading; 7, Oxford; 8, Banbury; 9, High Wycombe.

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

September 6, Holloway prison and Romford; 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

## Scottish Pioneer Campaign

### PAISLEY TOWN HALL

Seating 1,350

Commencing Sunday, September 6th, at 8 p.m.

Every night (except Saturday) at 7.30 p.m.

Conducted by

**REV. ALEXANDER TEE AND HIS PARTY**

(Paisley is Scotland's largest town with no Elim Church. Please pray much for us.—A.T.)

Preliminary announcement

## SYMPHONY OF PRAISE

Kingsway Hall, London

Saturday, October 3rd, 1959, at 7 p.m.

presented by the

**LONDON CRUSADER CHOIR**

with

**RENE ROBERT** (Swiss Gospel Radio singer)  
and the

**UPPER NORWOOD** (Crystal Palace) BAND

Reserved seat tickets now available 2/6 each from Headquarters. Special rate for parties of ten or more.

BOOK EARLY PLAN TO COME PREPARE BY PRAYER

## PIONEER CAMPAIGN

We are launching out in the town of  
**DERBY**

## REVIVAL AND DIVINE HEALING CAMPAIGN

Conducted by

**Rev. P. S. Brewster and party**

in

**THE CENTRAL HALL  
EXCHANGE STREET, DERBY**

Opening night

**Sunday, September 6th, at 8 p.m.**

Every weeknight at 7.30 p.m.

**WILL ALL ELIM MEMBERS PLEASE PRAY**

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Isle of Wight.** "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

### HOUSES, FLATS, ETC. FOR SALE, TO LET AND WANTED

**Large Family House** wanted to rent or buy for National Evangelist; country or coast preferred, any district. Box No. 352, c/o J. E. May, 19 Ludgate Hill, London, E.C.4. C.164

### FOR SALE

**500 Shares** in the Elim Publishing Company for sale. Replies to Box 21, "Elim Evangel" Office. C.165

**"Steek"** pianola almost as new; suit church or hall, £50; sound projector, "Gebescope," 16mm., accessories, spares, £40; portable organ, "Faber," four octaves, £7/10/-; Newberry Bible, unused, 6in. x 9in. x 1½in., £2/10/-. 14 Hove Park Way, Hove. 54918. C.167

### BIRTH

**Smith.** On August 10th, to Doreen (only daughter of Mr. and Mrs. Brown, Crosbie Hall Christian Hotel, Florence Road, Boscombe) and Peter; God's precious gift of a daughter, Gillian Frances. C.166

## SAVE MONEY . . . . . if you buy now! WONDERFUL VALUE

All Silvertone and Golden Chords records reduced to 3/4 each (plus 2/6 per order for postage and packing)

### GOLDEN CHORDS

**John Runge (tenor)  
and his guitar**

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My soul is a witness

GC105  
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**Westminster  
Male Voice Quartet**

GC107  
King Jesus reigns

**Charles Smart (organ)  
Dennis Nesbitt (cello)  
Eric Ball (piano)**

GC108  
The Lord's my Shepherd

GC109  
Saviour, again to Thy dear Name

**Nella Coomer (soprano)**

GC110  
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**The Berkeley Brass  
Quartet**

GC110  
Tunes you will remember. No. 1

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**Elsie Annetts (contralto)  
with the Berkeley Brass  
Trio and Organ**

GC107  
One wonderful day

**Brian Winter and  
Bryan Gilbert with  
their guitars**

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Do unto others

GC109  
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**The Woodlands Trio**

GC102  
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Are you discouraged?

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GC111  
Walk in Jerusalem

From your church bookstall or direct from

**ELIM PUBLISHING CO. LTD., Clapham Crescent, London, S.W.4**



*The*

# *Elim Evangel*

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL No. 30

PRICE 5d.

SEPTEMBER 12TH, 1959

## CHRIST IS RISEN



BRISTOL SUNDAY SCHOOL PRESENTS THE DEMONSTRATION  
"HIDDEN WORDS."

# HOW BIG IS YOUR GOD?

By Derek Green (Minister of Elim Church, Weymouth)

I WAS recently asked to speak on our fundamental beliefs at a Men's Fellowship in one of the local Church of England churches, and after speaking I faced the fire of questions. One question about the non-use of prayer books and "set prayers" led to a very interesting question which set me thinking. "Do you not find that the prayers tend to get self-centred?" This has set me thinking! No, I am not going to advocate the use of prayer books in Elim, but it may be time to ask ourselves a few questions. Is our prayer a small, weak repetition of the one we prayed last week—and the week before—and the week before, etc. This opens up the question, do we limit God by the smallness of our prayers? Are you limited *by* your circumstances? You can't help that. Are you limited *to* your circumstances? It is time you prayed for a big vision.

Remember,

## 1. WE HAVE A BIG GOD

In Ephesians 3:19 Paul prayed that the Ephesian Christians might be "filled with all the fulness of God." Think of that for a moment.

Filled—with God—the fulness of God—all the fulness of God.

The immensity of this prayer has overwhelmed me.

Consider the heavens: we have to sing "How great Thou art." Now think of Ephesians 3:19 again. My capacity seems so small, and God seems so big.

When God sees how little we appropriate the resources that are at our disposal, He must be bitterly disappointed with this generation to say the least.

Are we really eager for God? The psalmist David said, "a day in Thy courts is better than a thousand," and again, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." When David went to church he did not simply fill a seat—he went with a purpose. He played, he sang, he spoke, he gave. I would rather spend one hour in a service where the Holy Ghost is moving and people are eager for Him than a week in the pursuit of pleasure.

The next verse (20) is one we frequently love to quote: He "is able to do exceeding abundantly above all that we ask or think," and it certainly is a wonderful verse. But what about the last part of the verse? We expect God to fulfil His promise but limit Him by not fulfilling our part "according to the power that worketh in us." J. B. Phillips translates it "by His power within us."

Are we so "filled with all the fulness of God" that His working in us can even confound us and do more than we can ask or even think? Do not cramp God into the narrow limits of your mind; try exploring the greatness of God's mind and "let this mind be in you that was in Christ." Self-centred prayers? Let's face it, they often are! Start exploring the possibilities of God's limitless resources.

## 2. WE NEED A BIG VISION

The Pentecostal movement has developed rapidly as a whole during the last half-century and is about the fastest growing movement in the world, but we must face the fact that this is largely due to tremendous missionary efforts and local efforts of our brethren in Scandinavia and America. We in this country, although among the first to receive God's blessing in the early years of this century, have been among the slowest to develop. Why? Our vision is small, our faith is small, and because of this we limit God. We continue to go around in little pessimistic circles—we have no money, therefore we cannot do this or that, therefore we will not get more people, therefore we have no money, etc. We must in all spheres endeavour to face the other way and start proving God. That is a Divine principle: "Give, and it shall be given unto you," and also "to him that hath shall be given"; therefore if we want God's best we must extend our vision.

I recently read an article on Acts 13:36 which stirred me to renewed effort for Christ. "David . . . served his own generation"—others did also: Noah, Joseph, Moses, Esther, John the Baptist, Jesus Christ, Martin Luther, the Wesleys, Charles Finney, D. L. Moody, etc. Are we serving our generation?

In the early days of Pentecost in this country, little groups of people used to gather in small up-



stairs rooms sitting on hard forms or poor chairs, but received the blessing just the same. Their opportunities were few, but they grasped them all, and today the result is a healthy and strong movement. Many of our churches are on the main roads of our cities and towns. Our opportunities are far better, but do we make use of them? With increased opportunity comes increased responsibility. We must beware that we do not become like the Laodicean church—lukewarm: “I am rich, and increased with goods, and have need of nothing.” Christ counts this type of prosperity as useless: “Thou art wretched, and miserable, and poor, and blind, and naked.” God trusts us with golden opportunities and expects us to turn them into great victories for Him. We do not simply need all the material advantages, although these are a great help; we must have the continued power of God resting upon us through prayer—real prayer. It has been said: “We do not simply need equipment—we need enduement; we must not be content with action—we must feel the unction of God.”

It is recorded that a church in the U.S.A. in 1955 had fifty members and contributed £75 to missionary work; in 1956, with increased effort, it contributed £1,300; in 1957, with continued effort, it contributed £1,500. In the meantime its own needs were fully supplied. It needed new song-books—these were given. The site next to the church was purchased, a building fund was commenced and plans were made for an extension to accommodate the increasing numbers. God always honours faith and faithfulness.

We must realise we have a big God, and must have a big vision. Our vision should penetrate the world. It is said of William Carey that he made a map of the world and hung it on the wall of his humble home—this was his vision. He it was who said those well-known words “Expect great things from God; attempt great things for God.” We should be men of faith. After Pentecost the disciples fulfilled their obligations—“ye shall be witnesses to me in Jerusalem . . . and to the uttermost part of the earth.” Yet today, even after we have had a similar experience in our lives, we still remain limited to our circumstances.

We must see farther than our doorsteps.

We must pray big prayers.

We must realise we have a big God.

We must expect big answers.

We must have a big vision.

We must “be filled with all the fulness of God,” and then God can do “exceeding abundantly above all that we ask or think”—through His power in us.

## ***London Crusader Choir***

**R**ECENT weeks have found the London Crusader Choir awheel in many counties. Visits to H.M. prisons continue as vigorous as ever. The twenty-sixth anniversary of Elim prison evangelism was recently recorded when the choir received a rousing welcome from hundreds of men in the spacious and beautiful chapel of Wormwood Scrubs prison. It was twenty-six years to the day (June 1933) when this choir first conducted a prison service. The grand total now goes well beyond the 800 mark. At Maidstone and Brixton prisons, too, similar scenes of great expectancy were witnessed. A completely free hand is given to Pastor Douglas Gray in his presentation and oft-times pointed challenge at each service: a ministry so satisfying and worth while. Following the visit to Maidstone prison the choir shared a time of rich fellowship both in the homes and at the evening service in the Assembly of God (Pastor T. S. Parfitt). The university city of Cambridge was next visited and two great festivals were presented. Many undergraduates were present and a real spiritual and musical impact was made. The week-end at Southampton was another high-light. Saturday night in the Central Hall was a thrilling time of musical and spiritual uplift. With Shirley Salvation Army Songsters, Portsmouth Male Voice Choir, the fine local Elim Choir and the London Crusader Choir, a programme of high standard and challenging effect was enjoyed by a very large congregation. On the Sunday afternoon following, the London Crusader Choir was invited to present a programme of Christian music and song at the famous Beaulieu Abbey. This was another new and grand experience for this choir whose ministry and character of musical evangelism are widely acclaimed and much appreciated. Many holiday-makers and others listened and expressed appreciation. The final meeting in the Elim Church, Southampton, was a great “round up” of a grand week-end resulting in decisions for Christ. Pastor Chas. Brookes and his fine band of workers and singers left no stone unturned to make this unique week-end the blessing and success it truly was. Wedged in between all this activity have been considerable “back-room” work and more recording sessions. Have you heard the latest and fine recordings by the London Crusader Choir now on long play (33 r.p.m.) and extended play (45 r.p.m.) records? New releases will shortly be available. Write to the music department for details.

# EDITORIAL

**T**HE first arrests and sentences under the new anti-vice laws have taken place, and the immediate result has certainly been a salutary one. We read of a great diminution in the number of prosecutions in spite of more stringent laws, while some of those charged have declared their intention of turning to a more honourable way of life. We are encouraged, and trust that this will continue, and this disgrace to the streets of our cities be permanently removed.

A leading member of the House of Commons, however, has warned that we cannot expect that this new law will end the evil of prostitution. He said that history has shown that this evil will persist, however great the efforts that are made to deal effectively with it. We would add, of course, that not only does history reveal this, but the Word of God makes it clear that law cannot deal effectively with sin. What better code of law was ever bestowed upon a race than the law of God through Moses? If perfection could have come by the law it would surely have come through this Divine code which has been made the basis of the laws of so many nations from that time onwards. Yet Israel could not keep the law, and one who was steeped in its lore, Paul the apostle, reveals clearly its total inadequacy. It was good, but could only reveal more clearly the depravity of the human heart. "Deceitful above all things, and desperately wicked" is the scriptural verdict on the human heart.

Like a fire which extinguished in one corner of a building breaks out in another; like the tide which children with their sand barriers seek to hold back, only to find it has driven in behind their backs—so is the tide of evil and iniquity in the human heart.

Banish it and it will only rear its ugly head elsewhere. Law may banish vice from the streets, but it will not banish vice.

Do not mistake us—we applaud every endeavour to clean up our streets, to deal with these abominable blots on our cities. But the real answer must go much deeper than that. Many of those engaged in this disgraceful traffic come from broken homes, where there has been no real family life, where Christ is not named, where the Bible is never read, where Christian standards are ridiculed. In Dr. Moody's day revival and evangelism cleaned up the city of Chicago, notorious for its crime, until the saloons were closed, the courts almost went out of business, and the churches and chapels were filled. An outpouring of the Spirit, bringing men and women to repentance and cleansing in the blood that flowed from Calvary, is the only answer to the problem of vice and sin. Harlots entered into the kingdom in Jesus' day, as the Gospel was proclaimed in power, showing them the horror of their sin and the only way of deliverance.

The sin and corruption around us, seemingly increasing in intensity, may on the one hand be an evidence that we are living in the end times. Let us beware, however, that we do not make this an excuse for complacency and gathering around us the skirts of our imputed righteousness. The Gospel still has power to change men's lives, even in this age—provided it is let loose. It is the power of God unto salvation, and *can* deal effectively with the sin problem. Parts of Belgian Congo, where once head-hunting was rife, are now safer than the streets of many a western city. And what the Gospel can do to clean up the vice of witchcraft and sorcery it can do to clean the streets of our cities.

Reader, *you* are called to be a missionary, and there is no exemption from this call-up. Your field of service begins next door.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, SEPTEMBER 16th, 1959, at 10.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: F. A. Coleman (Islington)

Readings on the theme "The Cross"

illustrated by music and song as recorded in the United States and Canada.

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Readers are asked to pray much for these world-wide broadcasts. Support us all you can by your gifts. Send your donations to the Elim Radio and Music Department at Headquarters. Listeners are also invited to join the IBRA Listeners' Federation.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Canada and Sunday

The Supreme Court of Canada, in a four-to-three vote, ruled that the Canadian Broadcasting Corporation cannot be prosecuted under the Lord's Day Act for broadcasting on Sunday. The decision overruled earlier ones by Ontario courts which held that the C.B.C., though owned by the Crown, was subject to the Sunday law which says it is unlawful for any person in Canada "to carry on or transact the business of his ordinary calling on the Lord's day."

*None of us would object to any Canadian or British broadcasting corporation broadcasting on Sunday provided they cut out their plays and comedies and shows and kept to the things that would edify man and glorify God. Sunday is God's day, anyway, and we maintain it should be spent with Him and for Him.*

## Outpouring of the Spirit in Ghana

God is pouring out His Spirit in many places. Evangelist Lorne Fox recently concluded some very successful meetings in Accra and Kumasi, Ghana. Many were converted and over 400 were filled with the Holy Ghost. He is now conducting revival meetings in Nigeria. He has been preaching to tremendous crowds.

*Surely now is the time of reaping and we rejoice with every servant of God who is conscientiously and consistently proclaiming the message of Christ. We give thanks to God for all who meet Him as a result of evangelistic effort.*

## Philippines visited by revival

"It is the same power that fell on the early Church that we are experiencing in these islands." So writes Pentecostal missionary Leslie E. Bedell, of Cebu City, concerning the recent revival meetings there. These Pentecostal meetings were held in the north-west section of the island of Mindanao. The churches gathered in the mountain village of Bangko. An eyewitness said, "The Holy Spirit swept through the congregation much as on the Day of Pentecost. Many Filipinos received the baptism in the Holy Spirit. This occurred in every service and continued for several days. The missionaries were overwhelmed at the mighty blessing of God in their midst."

A similar outpouring took place in the town of Guindulman on the island of Bohol. The report reads, "Many were delivered from sicknesses and diseases and others were saved from sin." The convention closed with a remarkable baptismal service in which new believers bore public testimony to their conversion.

*How our hearts rejoice to read of these gracious visitations of the Spirit of God.*

## Revival in the Union of South Africa

Great revivals are breaking out in this

area. At Middleburg, about twenty miles from Witbank, tent meetings were begun recently with evangelist Nicholas Bhengu. The tent was packed and hundreds responded to the gospel appeal. The meetings are continuing with steadily increasing crowds. Many have found salvation and many testify to healing.

Whole townships have been moved to God under brother Bhengu's ministry. A few weeks ago he opened meetings at Standerton. Now the people there are raising money to build their own church.

Another national preacher who is being mightily used of God is Charles Chakela. This prominent African leader in Basutoland had a marvellous conversion from Catholicism and now has an outstanding ministry of healing. Miracles take place each day. From all over Basutoland the people come, two or three hundred people daily waiting outside his home. God has given him a great compassion and he never refuses to pray for a sick person.

*If Africa is awaking to nationalism and self-assertion and self-government, how glad we are to know she is also being awakened by Spirit-filled men who are rousing Africa for God. May the tide of revival under the influence of such men sweep higher than all the clamourings for expression of nationalism, so that a balance of sanity and spirituality may save Africa from the bloodshed which seems to threaten.*

## Billy Graham in Australia

In Australia, despite wet weather, the final meetings of the Sydney crusade saw total congregations of 150,000 in two locations. It was an amazing sight when at the final appeal 5,683 responded to the altar call. In the four weeks of the crusade there were total attendances of 983,000 and the number of decisions reached 56,163.

*What an amazing response to his plain, straightforward Gospel preaching. Thank God for this great Australian crusade. Africa next. It is announced that Billy Graham and his team hope to be in Africa for a series of evangelistic crusades from January to April 1960.*

## Church attacks Jehovah's Witnesses

The Jehovah's Witnesses are strongly attacked in a leaflet bearing the signatures of the rural dean of Taunton, all the town's clergy and ministers, and the Salvation Army officer, which is being distributed this week-end throughout the town.

The leaflet accuses the Witnesses, who have recently opened headquarters in converted garage premises in the town, of "perverting and twisting the Gospel" and urges churchpeople to have nothing to do with them. It is being distributed by members of Anglican and nonconformist churches and in parish magazines.

## Religion suppressed in North Korea

All organised Protestant and Roman Catholic activity has been completely suppressed in Communist North Korea, according to a former Communist newspaperman who defected from the party and sought refuge in Seoul, South Korea.

The informant was Lee Dong Joon, who served for three years as North Korean correspondent for *Pravda*, leading organ of the Communist Party in the U.S.S.R. He said that although religious freedom was officially guaranteed in North Korea he had not seen a single minister or priest at work there in the past four years.

## Homeward bound to Israel

*The government of Israel expected 40,000 new immigrants to enter the country during the present year. These incomers were to be received mostly from eastern Europe. There has been such a stepping up in the immigration figures, however, that the total is likely to be in the region of the 80,000 to 100,000 mark for the present year—the highest since 1951. These figures would bring to Israel over 1,000,000 immigrants in ten years—a remarkable fulfilment of biblical prophecy.*

## Antichristian activity

A campaign to wipe out all vestiges of Christianity in Red China and North Korea is now under way. This information is given by five church leaders who formerly lived in those areas. Torture, death and breaking up of families are some of the means used by the Communists. Religious organisations have been completely subverted, so that there are no truly Christian churches in Red China today.

*The dark shadow is already falling on this part of Asia. How we need to pray for a penetration of the dark shadow by the Word of God broadcast from the many powerful radio stations on the edge of the Pacific nearest the China coast. Already new stations are opening up for this purpose.*

## Protestant marriage

A report from Rome states that a court in Sicily has ruled that a Protestant pastor who is authorised by Italian law to perform marriages may do so in any part of the country without limitation. This decision upheld the marriage in 1956 of a Pentecostal couple which the public prosecutor had declared illegal as the pastor performing it came from a village other than their own. The court cited a decree of 1930 concerning non-Catholic marriages.

*How refreshing to know that gradually the civil law in Italy is veering away from its slavish subjection to the Roman Catholic Church, and Pentecostals and other Protestants are getting into freedom. Hallelujah!*

## Billy Graham and New Zealand

Final reports of the brief campaign in the "Britain of the South Seas" show a great work of the Spirit. On the first two nights in Auckland 110,000 heard Dr. Graham, and 6,280 decisions were recorded. At one time in windy Wellington nearly 40,000 stood in the open air to hear this world-famous evangelist. In Christchurch it is estimated that 90,000 heard the message and almost 4,000 responded to the appeal. On the total of six days for the brief visit to New Zealand it is reckoned that nearly 250,000 people heard Billy Graham speak, and in addition multitudes heard him throughout the land by land-wire relays and radio broadcasts.

# GEORGE CANTY

writes about

## "A FORCED DRAUGHT"

I AM persuaded that you do not prepare the way for a mighty revival by pounding with both fists upon the door of the hymn-book cupboard.

I am baffled. Why do people make such a labour of getting into blessing?

My God is the God of Elijah, and I do not find it at all necessary to shout, leap and dance like the priests of Baal to get the fire. They had one of the liveliest meetings in history, but it was because they had *not* got the fire.

But people are sure to be confused. If you combine a couple of hours of vigorous singing with much physical exertion, marching, hands-up, clapping, dancing, shouting and general noise and excitement, some emotion must be produced. Whether in a church or a pub, two hours of continuous vocal and muscular high pressure activity would have a pronounced effect on the feelings. And obviously it would be false to attribute such sensations to the Holy Ghost. Oxygen in the blood-stream is not the same thing as the breath of God.

Confronted then with the purely natural result of that type of meeting, how can one tell whether the fire is falling or folk are just warming themselves up?

There could be blessing there of course. But it would be there despite the row and rumpus, not because of it. Provided that the element of faith is present God could do all that it is claimed He does in these fanatical affairs. God will save and heal and baptise however curious the methods used to create the faith which alone brings these blessings. But there are better methods than drumming belief into people's psychology with a crude song at 120 beats per minute for an hour at a stretch. God will confirm *His Word* with signs following.

We are in the days of the latter rain and the preliminaries for a shower are simple. "Ask, and ye shall receive."

The winds of God are blowing, but there is such a forced draught in some meetings that you cannot tell which breeze is which. It would be impossible to meet the "spiritual" demands of certain folk without a resonant voice, a gymnastic physique and a browbeating exuberance. Paul, whose bodily presence was weak, would soon have a few mem-

bers running off to find an Apollos—or a Stentor!

Today, into my heart, like a crowd of angels holding concert, a searing conviction, a thrilling, flashing, blazing, glory-on-top-of-glory revelation has come leaping, turning grey discouragement to a coronation day, tearing away despondency in a rushing, turbulent, mill-race flood of wild hopes come true. *God is with us!* I, even I, perhaps deterred by my temperamental inability to produce an atmosphere of extravagant excitement, still possess all that is needed to wield the mighty promises of God on my own and a frantic world's behalf. Jesus said "Only believe." He demands less of His servants than His people demand.

I want to spear-thrust this glorious fact into the belly of every believer—the most glittering spiritual prizes are in our grasp. They are not the awards for those who can leap the highest or call the loudest or sing the longest. They are not reserved for men and women who perform exploits of emotional endurance. The condition for receiving them is not to cast off all restraints in services dominated by persistent chorus singing. In our day and hour the Spirit waits to overflow the lives of all who will only believe.

It goes without saying that faith cannot operate in bonds. "Freedom" is a slogan which goes deep with Pentecostals. But you can call little Johnnie "free" as he gives his version of it on the piano at eighteen months. There are circles where if you do not do whatever you like you will be *compelled* to do it. The snail will be forced out of his shell. If he refuses on the grounds that nature made him that way, well, of course, he is more sluggish than the slugs.

Admittedly shock tactics are really called for to release the many in Pentecostal churches who have submitted to conventionalism. Chain breaking calls for an extra effort. Remaining free, however, calls for vigilance, not dynamite. The riot can end when the prisoners are freed. There are churches that need a riot. But no church need be all riot all the time.

I heard a tape recently which at first I really took to be a recording from a cheap dive. The voice—sorry, I should have written *The Voice*—a teenage fan assured me was that of "a great bloke," a Pentecostal evangelist. The "music," I did not want to be



told, was an adaptation to religious words of Beat, that rhythmless, tuneless noise which even irreligious and unconverted people often deplore as decadent and evil.

Thanks be to God, to be a Pentecostal and to know the fulness of the Spirit one does not need to throw good taste to one side and to acquire an appetite for the culture of the Teddy boys. We can keep the glorious company of the apostles who might cease not to warn every man with tears; or we can say Amen to brother John Wesley, who believed in a "good preaching sweat," but we need not accept that Pentecost begins with pandemonium, for God is not the unwilling Giver which the frenzy of some suggests. Only believe.

### 1960 ELIM CONFERENCE

Next year's Elim Conference will be held in the Royal Hall, Harrogate, from May 23rd to 27th.  
Book these dates NOW.



## Women's Column

By Gladys Gorton

### PERSEVERANCE

I WAS sitting at my desk writing for this column when a voice called outside the door, "Are you there?" "Yes, come in," I invited, and turning to her asked, "Have you enjoyed it?" "Had a lovely time," she said. "Here's something which should be of interest for your column. The four of us sitting on the beach were amazed to see a tiny crab pushing its way to get under a rock. It tightened its pincers around a stone as big as itself and endeavoured again and again until it shifted it out of the way, and when it came against another one it did the same. We were watching it for about an hour. It was a lesson to me on perseverance in one's Christian life. Never give up when you fail and fall, but try again and persevere."

"That's a good idea," I said. "It goes with the story I've just heard about granny in London who took her small grandson, who was staying with her for a week or two, to see Buckingham Palace. They

## BOOK REVIEW

*George Fox and the Quakers*, by Henry Van Etten  
(published by Longmans, 6/-).

This book is much more a defence and proclamation of Quaker history and thought than a detailed biography of Fox. His story is secondary to the main theme. The first chapter (on the history of England in Fox's time) is the key to the book. The work suffers from too many quotations and the anthology bears little upon Fox's life. The author, a leading French Quaker later to emigrate to U.S.A., reveals that there are about 174,000 Friends today, including about 21,000 in Great Britain. Pentecostal folk will find many points of disagreement on doctrinal issues, but all must admire the courage and good works of the Friends. The considerable Quaker influence upon American thought is clearly shown. The book is profusely illustrated.

T. W. WALKER.

travelled by tube. At Piccadilly Circus they left the train hand in hand and hurried along the platform, but when they came to the escalators young Tommy let go his granny's hand and started to climb the escalator which was coming down. Granny went on the one moving upwards. They arrived at the top more or less together. Taking his hand, Granny demanded, 'What did you want to go up that way for?' He replied with a touch of dignity. 'Oh, anybody can go up a stair going up, but it takes a man to go up a stair going down!'" We laughed together.

And it takes a live fish to swim against the tide. Any dead fish can float down with it. Every failure teaches one something if one will only learn it. Do not dwell on your failures and mistakes, build from them. If at first you don't succeed, try, try again.

You will, perhaps, recall a fable which we heard in our schooldays concerning the hare and tortoise about to run a race. The hare, depending upon his fast running, delayed in starting and lost the race, whereas the tortoise, though slow in moving, plodded on doggedly and determinedly, reached the goal and won the prize.

Demas forsook Christ for the world, but Paul, mastered by Christ's great love, persevered until the end (2 Timothy 4:7, 8). Christmas Evans, the Welsh preacher, travelled for years over the Welsh mountains on his little white pony. When he lay dying, unconscious of those around him, he was still in thought riding on his pony and, with quivering lip and dying breath, he said, "Drive on! Drive on!"

**T**HIS subject is firmly linked with the preceding for this reason, that the rise of nationalism has made the creating of an indigenous church an urgent necessity. No longer is it a matter for theory, a vague ideal, but a pressing need.

### Let us trace briefly the history of missions

As colonial empires developed, new territories were opened up year by year where heathenism had held undisputed sway for centuries. David Livingstone, the great missionary explorer, spoke of seeing the smoke of a thousand villages. Multitudes in such lands as India and Burma had never heard the Gospel or even of the existence of the Lord Jesus Christ. What a field—what a challenge! Many were fired by this—men like William Carey, Adoniram Judson, Hudson Taylor, John G. Paton, and a multitude more. Societies were formed, and after the long dark ages when missionary vision had languished hearts were filled with a desire to reach the regions beyond. Great chains of mission stations were built. In India our missionaries currently occupy one such station, originally part of a chain built by the London Missionary Society, some of them, like Dudhi, almost in virgin jungle at that time, with a few villages around. Built in uncertain times (the Indian Mutiny and the Black Hole of Calcutta date to about this time), they often resembled great fortresses, with vast rooms and extensive grounds in which would also be built a church and possibly schools and quarters for evangelists. The graves of many who died in early youth of the malaria and blackwater fever scourges in those days before the discovery of quinine and paludrin reveal the cost of such missionary enterprise.

Converts were won, some readily, in other parts not without great difficulty. Invariably, for protection against the evil wiles of witch doctor and priest, they came and built their homes in the shadow of the great Mission House, and many found their employment there, either in spiritual or secular work. The attitude of their families made this a necessity in many cases. However, there tended thus to grow up a community utterly divorced from their surroundings.

**There were exceptions. Mass movements** in certain parts of India, for example that in the Telegu country, avoided this mission station approach, for here whole communities turned over to Christianity and were baptised in their thousands. The weakness of this movement was that often it was confined to one caste, never to the higher castes, and that it did not touch the cities or towns. Of course, questions

must arise as to the nature of the experience of people brought in in this way. Was it because of the “loaves and fishes”—was it to gain a higher social status? One thing is good, if nothing else: today it is far easier to preach to these people who are nominal Christians (and very nominal too!) than to caste Hindus, because their conversion does not antagonise the other communities who already consider them Christians.

**So we have the growth of missions**—mission stations and mission churches—all little colonies of the foreign church, preserving their own particular doctrines, creeds, ceremonies, liturgy, even vestments (imagine gaiters in India!), and sometimes even the shape of their buildings. Gothic buildings look most out of place in the Orient! To the majority Christianity was looked upon, as indeed it still is in many

¶ *The second part of an address given at the*

# The Indige

By Aub

places, as a foreign religion, a concomitant of western culture and civilisation.

**Then a few decades back** the missionary world was stirred by two remarkable books by Roland Allen: *Missionary Methods, St. Paul's or ours?* and *The Spontaneous Expansion of the Church*. In these books Allen sought to show that the mission station approach was wrong—doomed to failure as far as reaching the greater part of the population, and in any case contrary to Scripture. He cited Paul's method of labouring for a period of months or even a year or two in a city, and then ordaining local elders as at Ephesus (Acts 20:17-end) and commending them to the Lord and to the power of the Holy Spirit. He pointed out that error and dissension would follow, as it did in Paul's day (compare Corinth for example), but that nevertheless the work would expand as Paul reveals in his letter to the Thessalonians (1 Thessalonians 1:8). In any case, he pointed out, the Church in the west is divided—error and heresy have crept in, and so strict mission



control, which perpetuates all these divisions and divergences of doctrine, has nothing to commend it over the Pauline method.

I think we should realise that the matter is not quite as simple as it seems. We must remember that in most of the places where Paul preached there were considerable Jewish communities. Though many of the Jews rejected the message, Paul invariably commenced in the synagogue, and some at least followed him. Thus there was a nucleus with some scriptural background. Hence the types and shadows find their substance in Christ, and Paul in his epistles makes frequent reference to the Old Testament.

**Secondly**, the people to whom Paul preached were not illiterate, but generally possessed of a good standard of education. Perusal of his epistles makes this point clear.

Church, Incorporated, Conference by the Editor

# ous Church

way, B.A.

However, the principle of indigenous expansion cannot lightly be dismissed—or indeed dismissed at all. Today, with the rise of nationalism and the increasing demand for self-government, the Church is being forced to keep in step, and thus again the wrath of man is made to praise Him, for so the Church is being led along scriptural lines. That these are essential ways of development has been proved by the fact that in China, when foreign missionaries had to leave because of the Boxer rising and, later, Japanese invasion, the churches which survived and even increased were those founded on indigenous lines, including the great work of the C.I.M., while other mission-based work was seriously affected. When missionaries returned, many were amazed to find that the Church instead of decreasing had increased. In some territories (such as Japan), after the last war the national church made it clear that missionaries were no longer required to work as co-partners. Even the term missionary is no longer acceptable to some, and some denominations are

now using the term fraternal workers. Let brotherly love continue!

We arrive at the conclusion that

(a) The indigenous principle was that by which the early Church expanded. It could have done no other, for there was no large body with generations of Christian experience.

(b) The early Church did in fact expand. Paul could say that he had fully preached the Gospel. The Gospel did in fact reach the uttermost confines of the Roman empire within a few decades—a rate of expansion never known since that day.

(c) The indigenous expansion of the Church is being forced on us because rising nationalism will not recognise foreign overlordship.

(d) Surely if men can govern their country they can undertake the spreading of the Gospel. Other wise, what are Christians, and where is the power of the Holy Spirit?

(e) Already, side by side with missionary work, there are great indigenous movements, completely autonomous, with as many churches as Elim at home, or more, with annual conventions attended by tens of thousands (not just one-day meetings either, but conventions with full feeding and sleeping accommodation arranged!). Some of these people are developing a vernacular hymnology—a break from the translated hymns, which do not have the same meaning to the national. For example, India uses traditionally the pentatonic scale, and does not fully appreciate music based on the octave. Some are building churches—no longer in Gothic but in oriental architecture. There is nothing sacrosanct about Gothic (as some of my ministerial friends will agree), nor about Anglicised forms of worship. “God is a Spirit, and they that worship Him must worship in spirit and in truth.” I am not partial to swaying, hand-clapping singers, but many Africans may be. God will meet with us just where we are—even as we must come—just as we are. What is needed is a hunger for God, and I have seen that nowhere in greater measure than in an indigenous convention in Madras, where prayer and tarrying meetings went on through the night, where services were almost continuous throughout the day and not just at 11, 3 and 6.30, where people hungered for the Word, and were satisfied with nothing else. These people could teach us something. Maybe we are *too indigenous*. Often, certainly, we are indigent!

**How then are we to arrive at the indigenous Church?**

**1. We must lay the right foundation. Here now**

are six points in the plan of the highly successful Bishop Azariah of Dornakal.

- (a) A strong central control.
- (b) Numerous and able missionary staff.
- (c) Generous support in foreign money—mainly to build schools and churches and provide teaching.
- (d) Training from the start in Christian giving on biblical lines. He used to have a rice collection in the villages. All could give a handful of rice.
- (e) As soon as possible village workers were ordained, but the standard was gradually raised as the work proceeded.
- (f) Strong teaching on the truth that every Christian is a witness and the use of lay evangelists for village preaching.

Note that at first strong, well-financed foreign help is essential. But from the beginning, at the earliest possible stage, national workers are appointed and the people trained in the principle of supporting them. This is a self-supporting, self-propagating work.

## **2. The training of national workers**

(a) This is the most important work. Bible schools are of the utmost value, and are best sited in the local community, not in a large city, far less in the west. Otherwise workers will be spoiled for the village work.

(b) It is vital that men of the highest spiritual quality are selected and trained for leadership, for they will generally set the standard for the future. Like priest, like people.

(c) Sometimes, where the work is hard and suitable men are not readily forthcoming, it may be necessary to use workers from other Bible schools, or from other missions. This has been necessary on the Indian fields.

## **3. Church, not mission**

Our aim from the start must be the establishment of the Church—of churches which are from the beginning self-propagating, increasingly self-supporting, and finally, and not in the distant future, self-governing. Our aim must be to evangelise to a finish, and that means to the point where we evangelise ourselves out of a job, and leave them to the care of the Holy Ghost. We shall soon find ourselves a job elsewhere!

## **4. How then should we hand over control ?**

(a) There can be no hard-and-fast rule. As mentioned above, the position in Paul's day was very

different. In similar circumstances we could adopt similar methods. Maybe there is a parallel in Roman Catholic countries. But on the other hand, in some remote areas, where people have to be trained even to read and write, it may take thirty years of building up in Christian knowledge and character if they have come from raw heathenism. They may have a new heart, but need to learn a new language, to relearn everything over again. This takes time. The greatest hope there is with the young, and they may well be the future leaders. However, even here, from the very beginning the foundation can be laid as shown above.

(b) However, in present circumstances we may not have thirty years, so that we must always be working towards the end of full indigenous work, remembering that only this is likely to survive if we have to leave. It is a pity that so often scriptural principles must be forced on us by events!

(c) We must not overlook the danger of undue haste. There is danger in the choice of ill-qualified leaders. We saw an evidence of this in Bombay, through hasty selection of a man who was not spiritually mature. There is the danger that when foreign aid is withdrawn the Church may lose its evangelistic drive and settle down. There is danger too in handing over buildings and institutions which the local church cannot maintain. Many missions have built too early and too much, and have been tied down in unproductive fields because of this. Mobility is essential, and the minimum of buildings which will not embarrass the local church.

## **Let us sum up**

(a) Our aim is the establishment of national churches which are self-supporting, self-propagating and self-governing. All must be subservient to this chief aim.

(b) In this, the first priority must be given to the training of national workers, and the education of churches in the practice of Christian giving.

(c) While institutional work may be necessary, and often the only way of obtaining an open door for evangelism, this must always be subservient to the main policy—the establishment of the Church.

(d) We must be willing when the time comes to see the mission give place to the church and ourselves take our place as co-partners in the work, until finally our work is complete and we can move on elsewhere, catching the vision of the regions beyond, where still the Gospel has not reached. Then, with Paul, we shall be able to say "I have fully preached the Gospel."



# Church News

## INDUCTION SERVICE AT DUNDEE

To a well-filled church, Pastor Walter Kelly gave us the word of God, with fire and forthrightness. Pastor Hilliard, District Superintendent of the Scottish Presbytery, gave the charges, and introduced our new minister, Pastor Frank Frost; and Mr. Robertson, our church treasurer, and chairman in the absence of Mr. William Morrison, the church secretary, paid tribute to the magnificent work done by Pastor James C. Quinn during some of the darkest days our church has known.

Finally, our new pastor spoke to the assembly. He is unquestionably a man dedicated to extending the kingdom of God in the hearts of men, and this zeal will endear Pastor Frost to his people in Dundee.

SAM CAMERON.

## MEN ON PARADE

During the month of July at the City Temple, Oxford, the Sunday evening services were given over to men, under the chairmanship of the minister, Rev. E. Scrivens.

The slogan "Every brother win another" was the watchword, to encourage members to invite others to the services.

W. MAZDA.

## PONTARDULAIS

Despite local holidays and a heat wave, members of Beulah Elim Church faithfully attended the annual convention. The speakers were Pastors F. C. N. Newcombe of Pontyclun and D. W. Cartwright of Andover. The constant exhortations of brother Newcombe and the scriptural expositions of brother Cartwright brought much blessing and challenge to the assembly.

D. L. BELL.



*Pastor and Mrs. Gull at Leyton.*



*Cutting the anniversary cake at Delancey.*

## ELIM 25th ANNIVERSARY CELEBRATIONS

Over 100 members and friends of Delancey Elim Church gathered for tea in the church hall on a recent Saturday.

The service which followed was attended by friends from other churches as well as Delancey and the chapel was packed to capacity.

The Channel Islands Elim Superintendent, Rev. James F. Hardman, spoke of the reopening of the church in 1934 when the Ebenezer Chapel was nearly sold as a furniture repository.

The present pastor, Rev. J. C. Mulvagh, then read letters of greeting from former ministers, including Rev. W. F. South, who had opened the church in 1934 for Elim. Mr. Mulvagh then introduced Rev. L. Reeves.

On the Sunday Mr. Reeves spoke at four services.

## LEYTON SUNDAY SCHOOL

On a recent Sunday we had a visit from Pastor and Mrs. R. Gull. We adopted these missionaries over four years ago, therefore the children looked forward to seeing them in person.

The school had purchased an Optimus double-burner camping stove complete with spares to present to Pastor Gull at the afternoon services, also the children brought bandages, lint, pins, cotton wool and many other items to help in the practical side of mission life.

The afternoon offering, together with a little we had in hand, amounted to the grand sum of £5/11/-. Mrs. Gull gave the afternoon address, while her husband drew sketches of African life.

J. R. BRITTON.

Announcing . . .

## ‘‘OPERATION EXTENSION’’

our 1959 autumn offensive to win another 500 young people for Christ and Senior Crusaders

### THE ELIM YOUTH COMMITTEE

invites every Elim Senior Crusader to join in this great drive under the slogan “Every Crusader must win another” before the end of 1959. If we realise this ambitious target we will pass the 500 mark several times. This was the method which the early Church used and many believe it was God-given.

Plans have been made, and every Senior Crusader secretary, through Elim Ministers and church leaders, has been informed of the committee’s recommendations. Material for the “operation” has been sent to every church which can boast of a Crusader branch. Other churches may participate in the “operation” if the young people will accept the responsibilities it brings with it. We have a great message for modern youth—let us take it to them.



## Calling Boys and Girls

By Bernard Norris

Hello again!

It’s good to be seeing the EVANGEL each week again, isn’t it? It seemed so queer without it, and I have missed writing to you each week.

I have a lot to tell you, too, for since the EVANGEL stopped and started again many things have happened. For one thing, I am now working at the Elim Publishing Company instead of Elim Headquarters (that’s why some of you have had to wait for a reply when you have written to me—I have not yet sorted out all my papers after the move).

Now if you like books, and reading, this is just like a wonderland here. There are books, books everywhere. Bright shiny covers, smashing pictures and exciting stories, books that just ask to be read. Some books are full of words, others have pictures as well, and some have nothing but pictures.

There are four great big painting books—and they are only 6d. each.

Then there are the fascinating flannelgraphs—they love them at our church—as well as records.

But I must stop, or the Editor will think I have become a salesman!

Anyway, if ever you are in London be sure to come and pay me a visit, and I will show you round.

Do you know we send out over a quarter of a million gospel books every year? Isn’t that terrific?

Don’t you think it’s a grand work for the Lord Jesus?

Oh, and there’s a Linotype machine here that you would love to see. There are parts that twist round, lumps of lead that melt, keys to touch, big plates to put on, rollers that keep turning, and the whole thing makes a jolly row! I think it can do anything but make the tea—at least it looks like it. When it’s working, which is almost all the time, it makes a noise as though it’s all falling to pieces!

But there, that’s all for now, and I haven’t told you half!

Next week I’ll have a story for you, and the following week a competition.

Cheerio for now, and God bless you.

BERNARD.

PS. When you go out to work, I hope you manage to work for a Christian firm, helping to spread the Gospel.

### SOUTH LONDON CHILDREN’S RALLY

The first rally of this kind to be held in  
South London

Saturday, September 26th, at 4 p.m.  
at the

**ELIM CENTRAL CHURCH, CLAPHAM**  
(Ground floor reserved for Sunday  
school scholars)

Programme includes:

United S.S. choir conducted by Rev. Douglas  
B. Gray.

Special items by Chelmsford Elim S.S. primary  
department.

Musical and other items from London Sunday  
schools.

Presentation of examination prizes by Rev. J.  
Hywel Davies (National Youth Director).

Rally conducted by Rev. F. Jas. Slemming  
(South London Youth Commissioner).

The rally is open to everyone—come early and  
occupy a grand view balcony seat.



Conducted by  
National Youth  
Secretary

# youth page



One of Elim's young ministers, **John Matts** (City Temple Cardiff), challenges Elim Crusaders to answer the question :

## HAVE YOU CAUGHT THE FLAME?



**I**S the flame of our EYM badge merely a symbol, or is it a mighty supernatural experience?

Too often in our Crusader services we say, or sign our name to, words and experiences of which we know nothing. Of course, the flame stands for the Holy Spirit, the power of Pentecost. "Let us burn out for thee dear Lord" is a chorus we often find ourselves singing, but how many young people reading this article are really on fire for God? We cannot all be bonfires, but we can all have the "burning bush" experience in our preaching, in our singing, in our giving and in our worship; in the pew and in the pulpit!

Just recently in Cardiff we were honoured by a visit from our esteemed National Youth Director. He challenged our hearts on David the shepherd-king being a man after God's own heart. This reminded me of the story of Oswald Smith, the world-renowned writer and evangelist, who on his thirty-eighth birthday paced backwards and forwards in his study. At that moment of time his whole life came before his eyes, and he realised for the first time in his life that the most important things were not the books he was writing, the sermons he was preaching, the crowds that gathered, or the success achieved, and he prayed this prayer: "Lord, make me a man after Thine own heart." Such a man I believe has three great qualities—He is *bold*, he has a *burden* and he *burns*. We too must burn with a holy love and zeal for the lost and God's work. All around us on every hand and side our civilisation is crumbling and coming apart morally. It is time for Jesus to come and for Christians to catch the flame.

How easy it is for some people to lose their zeal and inspiration for the things of God. Someone throws a bucket of despondency and discouragement over the blaze of their consecration, and how soon they are put out. Methinks that Satan's fire

brigade is working overtime to dampen the enthusiasm of our young people. Burning coals are soon reduced to smouldering embers if the fire is not fed with prayer, Bible-reading and witnessing. In this experience, we have the comfort of the promise "a smoking flax He will not quench", but will fan it back to life again. We should be as the fire on the brazen altar—always burning, never going out. The warning of Jesus to the Ephesian church was *revive* or be *removed*, because they had lost the glow of their first love.

If I remember correctly the words of my science master at grammar school, he said: "When anything burns it gives out three things—light, heat and energy." We are in the Christian life not for what we can get out of it but for what we can give out of it! Are you radiating light, heat and energy to a dark, cold and weak world around us that needs Christ? We long for a nation-wide revival as it was in the days of Elijah, but before the fire could fall on the altar on Mount Carmel it had to fall on the altar of Elijah's heart.

It costs something to be on fire for God in these days. Our forefathers who caught the flame of Christ's presence often died in the flame as martyrs. Men like Finney, Moody and Whitfield caught the flame and we must catch it too. The words of the hymn of Salvationist George Jackson should be the expression of our hearts:

"I want dear Lord a soul on fire for Thee,  
A soul baptised with heavenly energy,  
A ready mind, a willing hand to do whate'er I  
know

To spread Thy light wherever I may go."

Let me close on a solemn note. If we do not catch the Holy Ghost flame, others will have to endure the hell-fire flame. The phrase of Evan Roberts in the 1904 revival was: "Remember the blood and catch the flame." Crusader, have you caught the flame?



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by W. J. Maybin**  
(Minister of Elim Church, Worcester)

**Monday, September 14th.** Isaiah 41 : 8-20

Today's section is important as the first introduction of the servant of the Lord, so prominent throughout the rest of the book. The servant referred to here allows of three interpretations: (1) the seed of Abraham according to the flesh—earthly Israel; (2) the true seed, who are heirs of the faith of Abraham—spiritual Israel, the Church; (3) the seed, which is Christ, Israel, according to the flesh, failed. The Church is conscious of her failings and imperfections, but Jesus never fails. "He shall not fail." He is unfailing in His power, in His love and in His forgiveness.

**Tuesday, September 15th.** Isaiah 42 : 1-12.

The allusion to Christ is unmistakable in these verses, and what inspiring reading they make. Jesus was the "servant" par excellence." He came not to be ministered unto, but to minister." Again, we hear Him say: "I am among you as one that serveth." For such a mission He was endued with the Spirit (v. 1). We see also His restraint and self-control (v. 2), His concern for the weak and frail (v. 3), His hopefulness (v. 4), His mission (vv. 6, 7), and His name (v. 8): LORD—the One that was and is and ever shall be. He can suffer no rival; He must have the pre-eminence in all things.

**Wednesday, September 16th.** Isaiah 43 : 1-13.

It is difficult to select one promise above another from this marvellous array. Perhaps we should look in particular at the first. Three very precious and important truths emerge from these words. (1) The Lord is our Creator. We have been created by Him and for Him. This is man's chief end. (2) The Lord is our Redeemer. That which He created was sold under sin. The great Creator had to become our Saviour. Now we are doubly His—by creation and redemption. (3) He is Sovereign. "Thou art mine." He died that He might take possession of our lives. "Ye are not your own." Let us never deny the "crown rights" of our Redeemer.

**Thursday, September 17th.** Isaiah 43 : 14-28

The prophet herein declares Babylon's destruction and his people's deliverance. Such would be the destruction of Babylonian authority that it would be as if it never had been (v. 18). In the place of the former God would do something new (v. 19). Compare 2 Corinthians 5 : 17. He did the same for Israel when in Egypt. The arm that delivered them destroyed the Egyptians. The power that slew the firstborn in one home protected him in another. God has done the same for us. Satan's dominion has been destroyed, old things have passed away and all things have been renewed. To us comes this wonderful promise of verse 25. Our sins are not only removed, they are remembered no more.

**Friday, September 18th.** Isaiah 44 : 1-13.

Here we have Pentecost anticipated (v. 3). Compare John 7 : 37-39. In verse 5 we have a faint hint of the Gentiles coming to know the God of Israel. Following the outpouring of the Spirit, the Gospel spreads rapidly, moving beyond the pale of Jewry to include the Gentile nations. Reaching verse 8 we see the practical results of this Pentecostal outpouring: "Ye are My witnesses." Compare Acts 1 : 8. Pentecostal experience involves us in responsibility, that of witnessing: beginning where we are and widening as our sphere

of influence and activity widens; witness of the great, eternal and only God. Beside Him all graven images are vanity.

**Saturday, September 19th.** Isaiah 44 : 14-28.

Isaiah continues to describe and decry the vanity of idolatry. All this is the outcome of a darkened mind (v. 19). And how dissatisfying to the spirit: "He feedeth on ashes." Idol worship is futile, leaving a void. Man was made by and for God, and his spirit is restless until it rests in God. Man is a religious creature and must of necessity worship something or someone. True worshippers worship God in spirit and in truth. Who are these worshippers? Those to whom the words of verses 22 and 23 apply. Pardon and forgiveness are on the basis of redemption. Singing and shouting are the outcome of redemption. Salvation and song go together.

**Sunday, September 20th.** Isaiah 45 : 1-6, 15-25.

In the first six verses God asserts His own omnipotence. The Divine egoism (verse 5). The opening verse of the latter section unveils to us the fact that perhaps we may not always understand the ways and works of God. Often His ways are hidden from us and we have to trust where we cannot trace. It was so with our Lord and His disciples. "What I do thou knowest not now . . ." Several times we meet this Divine egoism in the remaining verses (18, 21). Then in one great stroke we are directed to the Saviour (v. 22). This verse led Spurgeon to Christ, and countless others. There is still life for a look.

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your Junior Crusaders and the Seniors

**NATIONAL YOUTH RALLY**

at the

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**SATURDAY, SEPTEMBER 19th**

3.30 p.m. Teenagers Catch Fire

6.30 p.m. Youth Evangelistic Rally

Speaker : REV. P. S. BREWSTER

Leader : REV. J. HYWEL DAVIES

Also taking part

REV. H. W. GREENWAY, REV. T. W. WALKER,

REV. CHAS. BROOKES AND

SOUTHAMPTON YOUTH CHOIR

Theme for the day : **Elim Youth on Fire**

**Elim members, old and young, come and  
support us**

**NEXT WEEK :**

**SPECIAL EVANGELISTIC NUMBER**

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# COMING EVENTS

(Please pray for these services)

**BIRMINGHAM.** September 12. Elim Church, Graham Street, British Pentecostal Fellowship Rallies. Speakers: J. J. Morgan, L. Mantle, G. Newsholme, K. Rowlands, J. Templeton. Conveners: John Dyke and V. Wellings. 10.30 Ministers' Meeting. 3 and 6.30 Public Rallies.

**COULSDON.** September 12. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Elim). Leader: R. W. Down (A.O.G.). Singing party from Croydon Elim Church. 7.

**FINCHLEY.** September 26 and 27. Elim Church, King Street, off Church Lane. "Mainly for Women." Speaker: Gladys Gorton. Supporting programme by ladies only. Saturday 7. Also Sunday: Women's Fellowship Anniversary. Speaker: Gladys Gorton. 11 and 6.30.

**LONDON.** September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

**PALMERS GREEN.** September 26 and 27. Elim Church, Russell Road, N.13. Harvest Thanksgiving services. Speaker: H. W. Greenway. Sat. 7, Sun. 6.30.

**PONTARDULAIS.** September 12-14. Beulah Elim Church, Twyniogo. Sisterhood Week-end. Speaker: Mrs. E. F. Cole (Swansea). Convener: Mrs. Eileen Smith. Sat. 7, Sun. 6, Mon. 7.15, Women's Rally.

## REVIVAL—DIVINE HEALING CRUSADE

commencing  
**SUNDAY, SEPTEMBER 20th, 6.30 p.m.**  
in the  
**TOWN HALL, MIDDLESBROUGH**  
conducted by  
**DAVID G. HATHAWAY AND TEAM**  
*Your prayer support earnestly requested*

Preliminary announcement

## SYMPHONY OF PRAISE

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**Saturday, October 3rd, 1959, at 7 p.m.**

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**LONDON CRUSADER CHOIR**  
with

**RENE ROBERT** (Swiss Gospel Radio singer)  
and the

**UPPER NORWOOD** (Crystal Palace) BAND

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ten or more.

BOOK EARLY PLAN TO COME PREPARE BY PRAYER

**SOUTH LONDON** District Presbytery Children's Rally. September 26. Elim Church, Clapham. Childrea's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

**WESTCLIFF.** September 20 and 22. Elim Church, Westborough Road (near Chalkwell Park). Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

September 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

## MISS E. WRIGLESWORTH'S MISSIONARY ITINERARY

September 12, Selby; 13, York; 14, Ripon; 15, Bishop Auckland; 16, Sunderland; 17, Newcastle; 19, Scarborough; 20, Hull (City Temple); 21, Mason Street; 22, Driffeld; 23, Malton; 24, Harrogate; 26, Grimsby; 27, Scunthorpe.

## MR. F. B. PHILLIPS'S TOUR OF LANCASHIRE PRESBYTERY

September 12, 13, Southport; 14 Blackpool; 16, Nelson; 17, Salford; 19, Chorlton-cum-Hardy; 20, Blackburn; 22, Oldham; 23, Ellesmere Port; 24, Chester; 26, 27, Holyhead; 29, Crewe; 30, Macclesfield; October 1, Glossop; 2, Liverpool; 3, Stockport; 4, Wigan.

## PIONEER CAMPAIGN

We are launching out in the town of  
**DERBY**

## REVIVAL AND DIVINE HEALING CAMPAIGN

Conducted by  
**Rev. P. S. Brewster and party**  
in  
**THE CENTRAL HALL  
EXCHANGE STREET, DERBY**

Opening night  
**Sunday, September 6th, at 8 p.m.**

Every weeknight at 7.30 p.m.  
**WILL ALL ELIM MEMBERS PLEASE PRAY**

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

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**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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By F. Paul Peterson



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### TRADE

**Duplicating.** Best quality ink, paper, workmanship—and reasonable cost. Samples free. The Bookroom, 92 The Avenue, Bournemouth. C.92

### WITH CHRIST

**Beverley.** On August 21st, Amy Jane Ethel Beverley, aged 77, founder-member of the Elim Church, Barnsley, passed peacefully into the Lord's presence. Officiating minister at funeral: L. W. Tranter. "Till the day dawn and the shadows flee away."

**Eldridge.** On August 18th, Mrs. Ada Mary Eldridge, aged 89, of Portsmouth. "She hath done what she could." Officiating ministers at funeral: James McAvoyn and Ivor D. Thomas.

**Greening.** On August 7th, at Selly Oak Hospital, Frances Eva Greening, aged 85, loyal and beloved member of Elim Church, Selly Oak, went home to be with the Lord. Officiating minister at funeral: J. Osman.

**Hatton.** On August 17th, Elsie Hatton, of Elim Church, Nottingham. Officiating minister at Wilford Hill Crematorium: G. Harpin.

**Wicks.** Mrs. Eileen Denise Wicks, aged 50, of Hove. (Sister of Mrs. Mary Mullan, South Africa.) Officiating minister at funeral: J. J. Way.

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 31

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Photo by

W. Olivier

**"IN THE CROSS OF CHRIST I GLORY, TOWERING O'ER THE WRECKS OF TIME"**

**SPECIAL EVANGELISTIC NUMBER**

ONE of the most important things about missiles is the firing. We call it the *count-down*. Usually we try to get this vital phase of a missile testing into a few hours and *everything* must be right.

The last few minutes of a count-down are like walking the maternity ward when your first child is born. You wonder if everything is all right. The minutes seem like hours, and you wait, and wait, and wait. It seems like years.

A modern satellite missile or rocket is about sixty feet high, weighs from two to twenty tons, and probably has two or three engines. The second part contains the brain. At about seventy miles up, the brain tells the first part to blow itself off. It is travelling at about 12,000 miles an hour at the time. Another engine is now started, and that continues to rise until it gets about 300 miles up. Then the end pieces and other excess baggage are blown off until only a comparatively small ball or projectile is left. This is what orbits from 500 to 2,500 miles out, at about 18,000 miles an hour, and we expect it to stay up there for any time from five months to 200 years. From these orbiting spheres or projectiles we accumulate scientific information.

Some have said that the man-made satellite proves there is no God. To me it proves the exact opposite. The only reason we can orbit a satellite is that God has set up some regulations and laws. The same force that keeps the stars going keeps the satellite going when it is set in its right orbit. Only when it picks up a lot of dust and develops a draw and slows itself down does it come back to earth again.

This proves one thing: that God in the beginning created the heaven and the earth, and He did it by the word of His power. And as we have a count-down in the missile business, God also has had many count-downs in this world. Let us consider two or three of them.

In Genesis we read how God gave Abraham a son in his old age. And then one day God said to him, "Take your son to Mount Moriah and offer him to Me for a sacrifice." This truly began a count-down for Abraham.

We lost our only child, a son, at nine years of age. If God had ever said to me, "Now look, Tom, take this boy of yours and go out and offer him as a sacrifice," I am afraid I would have had to turn around and say, "I don't understand this, God. What are you saying?" But we read that Abraham took his son and started for Mount Moriah.

As they came to the last few miles, the last few minutes, the count-down was just about over. Abraham was wondering, and tense, and perhaps

# THE LAST

bothered—as we would be today. He did not realise that God was going to intervene as He did, but he had faith. And God met him.

As those last few seconds ticked off, Abraham raised his hand to slay his son, and then a voice from heaven said, "Stay now thine hand." Abraham had met the count-down of faith successfully. There are also times of testing in our lives, times when God is counting down for us. Let us be faithful.

Pharaoh faced a count-down because he would not let the children of Israel leave Egypt. God had dealt with him severely, but Pharaoh refused to change. Finally God said to Moses, "Tell the children of Israel to put blood on the lintels and on the doorposts of their homes. Tonight the death angel is coming over." And every firstborn child in Egypt was slain that night, even to the crown prince in the royal palace, because Pharaoh had refused to listen to God; that is, every firstborn except in those families that had sprinkled the blood on their doorposts.

God had moved in on Pharaoh. There always comes a time when God moves in on Christ-rejecting nations and governments. We have seen it in the past and we will see it again. I believe that eventually God will move in on our own country unless we give heed to His Word. God is counting down.

In Daniel we read that King Belshazzar sat in his banqueting house having a wonderful party—wine, women and song. Then suddenly the king saw a hand writing on the wall. He became frightened. None of the wise men could tell him what it said. Finally Daniel was called in to read the writing for him.

"Belshazzar," he said, "you did not heed the warning of your father. You did not listen to the God of your father. The handwriting on the wall—MENE, MENE, TEKEL, UPHARSIN—means this: you and your kingdom are weighed in the balances and found wanting. God is counting down on you."



# COUNT -

By G. Tom Willey

Belshazzar had faced his final count-down and had failed. I believe that today God is weighing us in the balances. May He not find us wanting.

Now let us consider the most serious count-down in world history, as recorded in Matthew 27:35, 36: "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. And sitting down they watched him there."

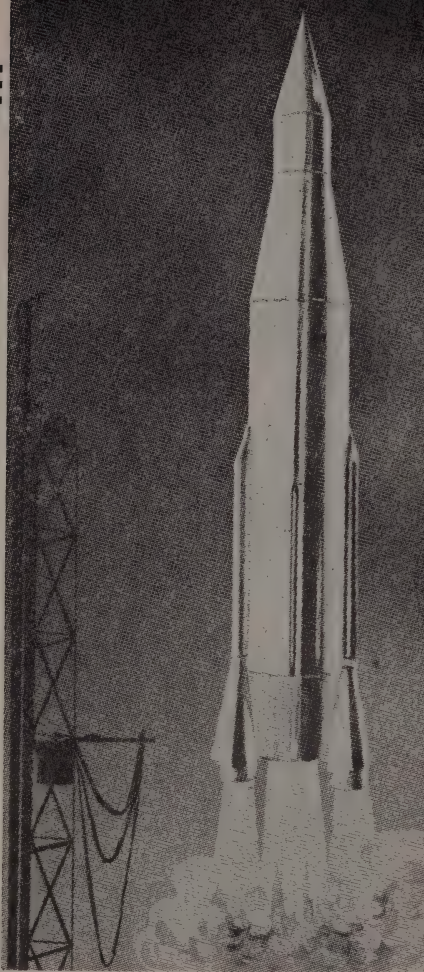
The Son of God! The One who created heaven and earth; the One who put the moon 280,000 miles out there in space; the One who set the earth up so that it travels more than 6,000,000 miles a year, more than eighteen miles a second. In perfect balance it goes around. And "He was in the world, and the world was made by Him, and the world knew Him not." He walked on this earth for thirty-three years, and then men began to count down on Him. They called Him a blasphemer, and finally they arrested Him and crowned Him with thorns. Then they led Him out of the city of Jerusalem and nailed Him to a cross.

And finally we hear the last moment of the count. Then He says triumphantly, "Father, into Thy hands I commend My spirit." Salvation's work was finished; God's beloved Son had atoned for sin.

They buried Him in a borrowed tomb, and three days later God picked up the count. Jesus was raised from the dead by the same power that created the heavens and the earth—the power of God. Then Jesus went away into heaven. But that was not the end. The angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming again, "and every eye shall see Him, and they also which pierced Him." The count continues, and the day of His return is near.

The last few seconds in a missile count-down are very tense. You have put in many hours of work; you have tried to make everything perfect. But

# D O W N



sometimes, in spite of everything, there is a failure.

When God sets up His judgment throne and begins the last count-down there can be no failure. Unless we put our faith in the Lord Jesus Christ, all we do and all we say to save ourselves will be useless, for "whosoever was not found written in the book of life was cast into the lake of fire."

May God in His love and mercy help you to make your decision for Christ now.

"What will you do with Jesus?"

Neutral you cannot be;

Some day your heart will be asking,

'What will He do with me?'

"How shall we escape, if we neglect so great salvation?" (Hebrews 2:3).

*Mr. Willey is one of America's missile experts. He is vice-president of the Martin Company in Cocoa, Florida. He is also very active as a Christian layman, serving as secretary of the Christian Business Men's Committee International. This article can be obtained in tract form from the American Tract Society, 513 West 166th Street, New York.*

—Pentecostal Evangel.

## From the Editor

*This issue of the "Elim Evangel" is devoted to one supreme theme—the saving and redeeming power of our Lord Jesus Christ. What greater theme could there be?*

*If you, dear reader, have not yet accepted Christ as your own personal Saviour, we trust that through reading these pages you may come to realise the greatness of your need and the greatness of His love in dying to save you.*

*Please do not hesitate to write if you would like further help, or to seek the guidance of the minister of any Elim church. A card to us will bring the address of your nearest Elim church by return.*

*If you are a believer, please pass this "Evangel" on to an unsaved friend. Thank you.*

*The Conversion I'll Always Remember*

# MY BROTHER'S LAST CHANCE

By Harry McCormick Lintz

WHILE I was serving as pastor of the First Baptist Church of Greenville, Tennessee, Pastor Walker, a circuit rider of the Methodist Church, started evangelistic meetings in a chapel thirteen miles away.

My brother Dewey, a dissipated gambler who had sown his wild oats across America, Canada, Mexico and two high seas, had been seen at the services, listening to the singing through an open window and playing cards with pals when the preaching began. The pastor and others urged him to come inside. Finally he said, "If you will have Harry come down from Greenville and preach some night, I'll come in."

The evangelist quickly relayed the information to me and, busy as I thought I was, I yielded to his invitation to preach the next night. I was sitting in the corner of the church, selecting hymns just before the service, when in walked my tall, erect, well-dressed brother. To my surprise and the astonishment of the congregation, he came and sat down beside me. Putting his arms around me, he said, "Goodbye, Doc."

"Where are you going?" I asked.

"To hell," he replied. Then he went on to say that, though he did not know whether there was a hell on the other side or not, life had become a hell to him. He added that he had an automatic revolver on him and intended to "end it all" that night; he had only come in to bid me goodbye.

"Dewey," I said, "why don't you give Christ a chance?"

"Christ wouldn't take a chance on a hell-deserving sinner like me," he answered.

"Why, Dewey, He died for the chiefest of sinners!" I reminded him.

"Not for me," he answered, and started to get up and go out. I pulled him down again and with great difficulty persuaded him to remain until the service was over so that we could talk further.

The subject of my sermon was "Stepping over the deadline," and when I gave the invitation the first person to come forward was my gambling, dissipated brother. Kneeling at the altar, he cried out, "Oh, Doc, if you know a Saviour who will save Dewey Lintz, tell me about Him. I am hanging over the brink of death and hell!"

There beside him I repeated the sweetest story ever told—the story of Jesus, the mighty to save. He seized it as a drowning man would a plank. I prayed and he prayed. Soon he arose and asked me to pass on to his comrades in sin in the congregation and at the windows outside an invitation to join him at the altar, for he was too overcome with emotion to address them himself.

"Tell them," he said, "that I have found the peace I have longed for through the years, and if Christ can save me He can save them too!"

People began coming from all parts of the house and from outside, and soon the altar rail was more than crowded with people who were seeking God. Seventeen of his companions responded.

That was many years ago, but since then my brother has never returned to his former habits. Today he is an official in his church, loved and respected by people who once despised his name. When at intervals I meet him, a God-fearing, Christ-loving, Bible-reading and praying Christian, memory invariably brings back to me this conversion I shall never forget.

—Selected.





# Calling Boys and Girls

By Bernard Norris

Hello again!

I wonder how many of you who read this column are real Christians. Are you converted? Have you ever asked the Lord Jesus Christ to save you? Perhaps you think you are too young to be saved. Well, Jesus does not think so. He said He wanted *little* children to come to Him, so that includes the very youngest.

But let me tell you a story, a true one, about someone who was converted when he was about ten or eleven years of age.

It was Christmas morning, very early. His bed was an iron one, and through the rail at the foot he could see a parcel. Father Christmas had been already! Quietly, so that he would not wake up his parents, who were sleeping in the same room (they had a lot of guests for Christmas) he crept to the foot of the bed and undid his parcel. It was a gun, with an animal on a spring. He fitted the animal on the rail of his bed and fired. Then his father's voice said "Go to sleep. It's too early."

Later that morning the boy went to church. The speaker was a Mr. Collier—one of the two brothers who started a furniture business which has now become well known in London. The man spoke of Jesus coming as a baby in order to die on a cross for sin—including the sin of the boy in our story. The boy sat listening. It all seemed so vivid and clear. Jesus had died for *him*. Jesus had died for *his sin*. As he thought of it, the tears began to come. How much Jesus must love him.

That morning the boy was converted. He knew he was a sinner, and he now knew that Jesus had died for him. God could now forgive the boy's sin

if he would only receive Jesus as his Saviour. He did. The boy was converted that very morning. A few years later he was baptised in water, and welcomed as a member of the church.

Today? Ah, yes, you want to know where he is today. Well, he is about fifteen feet away from me, working at the Linotype machine I told you about last week, and he can remember that Christmas morning as clearly as though it were yesterday.

Can you remember when you were converted? Are you sure you are a Christian? Are you quite certain?

If you have a doubt at all, have a talk with your Sunday school teacher and make sure.

God bless you.

BERNARD.

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## WHAT I OWE TO CHRIST

By Hugh Griffiths

My wife and I are both deaf persons. My wife is also dumb.

Earlier this year I was in the depth of despair, with ill-health, constant mishaps and my wife's ill-health and dermatitis over her whole arms and hands for nearly two years.

Our little daughter of nine came in for some of the troubles too.

I decided one day to take them and myself to the City Temple, Cardiff, to the Tuesday Divine healing services. That first night began the first spiritual uplift in our lives. We came away after prayers and anointing by Pastor P. S. Brewster, feeling very much happier.

We decided to come again, then Sundays too, until we became regular attenders. My wife had made some improvement in health.

On Sunday, March 15th, we both of us received baptism. That night will long live with us. The power of God was present—the first mighty rumblings of the work about to begin.

Within a few days my wife's arms and hands were healed; the sores have not returned. On taking my first Communion, all my own pains fled away.

Two months later we were received into membership of the City Temple.

I had hoped the time was now ripe when God would reveal the purpose of our affliction, whether we should be healed or remain the same.

We both have a sensation of driving forces in our ears—something trying to penetrate, voices, rushing wind, such as never was known before. I would like to ask all members of all the churches to pray for us until God answers.

## THE ELIM EVANGEL

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# How great Thou art!

By Guy P. Duffield

*"The everlasting God, the Lord, the Creator of the ends of the earth"*

(Isaiah 40:28)

**W**HAT a wonderful passage of Scripture is found in Isaiah 40:9-31! Whenever one is fearful or discouraged I know of no better passage to read than this which sets forth the greatness of our God. What a big God He is! Our question is, "How big is God?" Did you ever try to measure Him? If you were going to, what would you use? There are some tremendously large things in this world, but all of them can be measured.

## THE UNLIMITED UNIVERSE

The biggest thing we know is the universe. The earth on which we live is quite large, yet if you could bore a hole in the sun you could pour in 1,200,000 earths like ours and there would still be room for 4,900,000 moons around the inside edge. The diameter of the earth is about 8,000 miles, while the diameter of the sun is 866,000. Yet our sun, which is really a star, is just one of a hundred thousand million other suns which go to make up our galaxy. A galaxy is a swarm of thousands of millions of stars, and it has been estimated that there are some five hundred million galaxies in the universe.

Only a few years ago Dr. O. C. Wilson revealed to the conference of the American Association for the Advancement of Science, meeting in Pasadena, that a star had been discovered ten million times as large as our sun. If we were to think of the earth as an orange, the sun would be a big barrel and this new star, Zeta Aurigae, would be ten million times as large.

## OUTPOST OF THE UNIVERSE

According to the most recent figures, the known outpost of the universe is almost six billion trillion miles away. That would be six followed by twenty-one ciphers. We are told that light travels at 186,000 miles per second. This means, then, that light would have to travel at that tremendous speed for one billion years before it would reach the known outpost of our universe. When you think that travelling at

that speed you would pass the moon in about one second and a half, you begin to realise what it would be like to travel at that rate for one billion years. At that speed you would go ninety million miles and pass the sun in less than ten minutes, and still you would have one billion years to go—minus, of course, your ten minutes. If that trip seems too long for you, if you don't have a billion years to spare, and if you are not the pioneering type that likes to get out on the edges of things, perhaps you would rather try going first to the nearest fixed star, Alpha Centauri, which is only twenty-six trillion miles away. If you boarded the Sunbeam Express, travelling at 186,000 miles per second, it would take you four years and five months to reach the nearest star, provided you did not stop for meals.

## "WE CREATE OUR OWN HEAVEN"

We have been hearing a great deal very recently about man-made satellites, and all of the marvellous things that modern science can do, and men have become wonderfully proud and haughty. The Moscow radio has even broadcast a statement by Kom-somol, the Communist youth league, saying that the satellites "prove how wrong were all religious organisations and beliefs in thinking of heaven." It added, "We materialists create our own heaven, and fill it with our own moons and stars." My, what arrogance! Just to show how foolish such a statement is, let us imagine that the earth were a four-inch ball. Sputnik I would be a microscopic pinhead revolving around the earth at a distance of one quarter of an inch. Sputnik II, at the most distant reach of its orbit, would be about half-an-inch from the earth. Then if you wished to locate our moon you would measure nine feet two inches from this little four-inch ball representing the earth. That is the distance to the moon, our nearest neighbour in the solar system. Now walk out of the building, down the street 1,041 feet (one-fifth of a mile)—that is the dis-



tance to Venus, the nearest planet to the earth. Keep walking until you are 3,806 feet—or almost three-quarters of a mile—away from our four-inch earth; that would be the distance to the sun. If you wanted to locate our nearest star, Alpha Centauri, on our small-scale universe you would have to go in a straight line from our four-inch earth 185,154 miles. This is just a little idea of our solar system in miniature, and yet God made it all with just a word.

### **GOD MEASURES WITH A SPAN**

Isaiah 40:12 says that He “meted out the heavens with a span.” Verse 22 says He “stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” We measure the universe in light years—a distance of about six trillion miles—but when God measures the heavens He does so with a span—the distance between the end of the thumb and the end of the little finger of the hand. One of the first things I do on rising in the morning is to pull back the curtains at the windows of our home. Just as easily as I do that God has stretched out the heavens as a curtain. Perhaps many of you have put up a little pup tent. It does not take very long. Even so God spreads out the vast universe as a tent to dwell in. Solomon, the wisest man who ever lived, said “the heaven of heavens cannot contain Thee” (1 Kings 8:27). The psalmist cried, “The heavens declare the glory of God, and the firmament showeth His handiwork.” He also said, “When I consider Thy heavens, the work of Thy fingers, and the moon and the stars which Thou hast made, what is man that Thou art mindful of him?” How proud and haughty man is! He says, “When I consider my greatness, my armies, my nuclear warheads, my sputniks and my I.C.B.M.s, what is God that I need to be mindful of Him?”

### **“SMALL DUST OF THE BALANCE”**

The world trembles before the awesome might of man’s devices, but God says “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance” (Isaiah 40:15). Many of you will remember the old-fashioned type of balances that the apothecary used to use in weighing out the ingredients in a required prescription. He must be very careful of his exact weights, and so before he begins his work he notices that dust has accumulated on the balances. With a soft cloth or the breath of his mouth he removes the fine dust—and there go the nations of the world as far as God is concerned. “All nations before Him are as nothing, and they are counted as less than nothing in vanity” (Isaiah 40:17).

All through the long night the children of Israel trembled before the might of Pharaoh’s army that had come out to pursue them as they made their escape from Egypt. Trembling, they followed the path which God had made through the waters of the sea. In his pride, Pharaoh sought to pursue these people of God. Down into the sea his chariots and his soldiers went, certain that if Israel could go through on dry land they could too. But just as the feet of the last Israelite climbed yonder bank of the Red Sea, God came down. He took off the chariot wheels so that Pharaoh’s chariots “drove heavily,” and then that mysterious power that had held the waters back as a wall was removed and the flower of Pharaoh’s host was overthrown. It is so easy for God to overcome the forces that would be arrayed against Him!

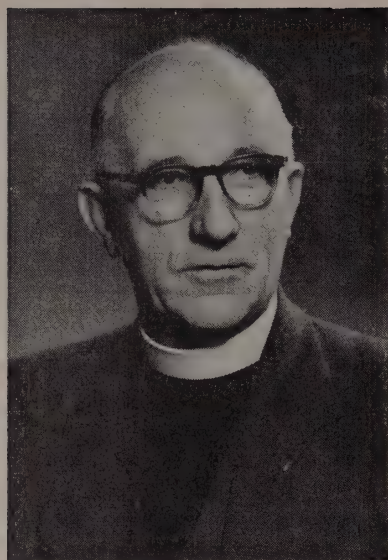
### **THE ANGEL OF THE LORD**

You will remember the occasion when Sennacherib laid siege to the city of Jerusalem. For months the soldiers encircled the walls. Emissaries from the Syrian king taunted the people of Israel, urging them not to place any faith in the promises of King Hezekiah and his prophet Isaiah that their God would deliver them. What gods of any nations in the country surrounding had delivered their people from the might of Assyria’s hosts? But Hezekiah and the people within the walls humbled themselves and prayed, casting their faith on the Lord their God. In answer to their cry the angel of the Lord went throughout the host of the Assyrians and the next morning 185,000 “dead corpses” lay round the city.

### **“BIGGER THAN YOU AND I”**

How big is God? I do not know, but I do know that He is bigger than all your needs and mine. He is bigger than the sins and habits that would defeat you. He is bigger than that affliction that has fastened itself upon your body. He is bigger than that problem. He is bigger than your financial need. He is bigger than that unsaved boy, that wayward girl, that stubborn husband. The God who made the universe is bigger than any need or difficulty that may beset us. The scripture tells us to cast all our care upon Him, for He cares for us. Bring Him your need today, whatever it may be. The great God of the universe is interested in each one who calls upon Him, for He not only dwells “in the high and lofty place” but also “with him that is of an humble and contrite heart.” Humble yourself before Him and He will surely meet your need today.

*Foursquare Magazine.*



**W**HEN Jesus died on the Cross it looked to the world like failure and defeat. I can imagine that the Devil thought he had triumphed at last. The enemies of Christ thought it was the last of Him; the disciples thought their hopes had been dashed to pieces. They went away sadly saying: "We hoped that this was He who would redeem Israel."

But in reality the death of Christ, instead of being defeat and failure, was the greatest triumph that has ever taken place on this earth in the history of man, in time or in eternity.

Calvary witnessed the greatest crime ever committed, the greatest failure ever experienced by the Devil and the greatest triumph of the Son of God (Colossians 2:15). In His humiliation He became the unconquered conqueror.

The purpose for which Jesus came into this world is declared in Hebrews 2:14, 15. The reason for Calvary was that He might destroy him, the Devil, and deliver them who through fear of death were all their lifetime subject to bondage.

There never was a time when it was more necessary to rediscover what God has to say about the Cross. It is the central theme of the Bible. It was at the Cross that the great problem of human redemption was solved, the fountain of salvation was unsealed and the door of heaven was opened. In the Gospels we find more than one fifth devoted to telling us about the death of the Saviour. Why is this? Why all this emphasis on the death of Christ?

There are multiplied thousands who call themselves Christians who put no emphasis upon His death. It

# THE RE THE

By John Woodhead, V.

*"For God so loved the world, that He gave His only Son, that whosoever believeth in Him should not perish, but have everlasting life."*

is because the death of Christ is the most important event that ever took place in time or in eternity. The death of Jesus Christ is far more important in God's scheme of redemption than the beautiful life that He lived. If you tell me, as a sinner, that my only hope of salvation is in imitating the life of Jesus, then I look into that life of spotless perfection, sinless and holy. If you tell me I must live like that in order to be saved, then I am hopeless and you increase my despair, for when I behold that life and then take a look at my own sinful heart I confess I cannot attain to such heights. But when the Holy Spirit points me to the Cross and tells me there is a fountain opened for sin and uncleanness and that in His death He tasted death for every man, then my poor heart cries, "Lead me to that fountain, that I may be cleansed from my sin," for God knows that is what I need.

The reason the Bible makes so much about Christ's death is that it means death to the sin that blocked the way of man back into fellowship with God. A true conception of Calvary is only found in a true conception of sin. If sin is a trifle and its consequences are inviting rather than alarming, Jesus did very little for us in His death upon the Cross. But if sin is a terrible thing, and its effects are destructive to all that is good, the Saviour has wrought for us a great hope through His death.

Sin is the most tragic fact in the world. It caused the river of death to flow between God and man. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Isaiah spoke a truth applicable to the human race when he said "Your iniquities have separated between you and your God."

## SIN DUG A GREAT GULF BETWEEN GOD AND MAN

"But where sin abounded, grace did much more



# ON FOR ROSS

ment of the Elim Church

*"Gotten Son, that whosoever believeth in Him  
lasting life" (John 3:16)*

abound." Jesus of Calvary built a bridge of hope across sin's dark stream of despair. Sin is the root from which springs all the troubles which afflict the world today. Solve the problem of sin and wars will cease, class inequality will disappear, poverty will vanish and race barriers be broken down. Solve the problem of sin and suffering, sickness and strife will be no more.

Sin is a disease. It is the fever of the mind, deluding man's clean intellect and corrupting it into a breeding place of evil fancies and wicked imaginations. It is a tuberculosis of the heart, undermining, weakening the emotions and affections, sickening them with every vile corruption. It is a cancer of the soul, a terrible growth that destroys vitality, chokes spirituality and stifles beauty. It is a disease which has afflicted the whole human race, for all have sinned. You will find it in the throne room of the ruler, in the palace of the great and in the home of the poor. Wherever men gather, wherever human hearts beat, there you will find the deadly virus of sin.

## THE REASON FOR THE CROSS

was the ruin sin had brought upon the whole of mankind. The result of the Cross is that redemption has made regeneration possible for everyone. The past with all its sin, the present with all its temptations and the future with all its dangers are dealt with at Calvary. All that we need in time and eternity is provided at the Cross.

Did you ever silently and quietly in your own heart try to grasp the thought of eternity? Oh, the thought that I shall be living somewhere for ever. FOR EVER! There was a time when I was not. When Adam and Eve walked together, I was not; when Moses led Israel from Egypt, I was not; when the Romans invaded Britain, I was not. But listen

friend; there will never be a time any more but that I shall be living somewhere. When the sun has burnt itself out in the sky I will still be living on! When the stars have worn themselves out with the passing of the ages and have crumbled and gone back to nothing I will still be living on. When the whole created universe has grown weary in the cycles of the ages I will still be living on.

When I think of this I stagger at the thought. Then to know that we need not be banished from God's presence, we need not be lost in darkness and blackness for ever. It must be an unspeakable tragedy to be lost.

Sin was a terrible thing to require a remedy like Calvary. And if the Son of God was willing to pay such a great price for our salvation it must be an awful thing for a soul to be lost because of the tragedy of sin. The Cross of Jesus Christ is the one absolute necessity for a lost world.

"Oh the love that drew salvation's plan,

Oh the grace that brought it down to man,

Oh the mighty gulf that God did span

At Calvary."

When Nansen was looking at the North Pole he once found himself in deep water. He tried to take a sounding, but his line would not reach the bottom. He took his book and wrote the date and length of his line and added

## "DEEPER THAN THAT"

The next day he lengthened his line and dropped it again, and again it failed to touch, and again he wrote down the date and length of line and added, "deeper than that." After a few days he gathered all the line he could find about the ship, tied it together and dropped it down. But still it would not reach the bottom, and once more he took his book and wrote the date and length of his longest line and added the note "deeper than that."

The line of God is like that: it "passeth knowledge" (John 3:16). God loves, God gives, God saves. This is the most thrilling trinity of truths that ever fell on human ears or came to bless a suffering race. *God loves*. This is the fountain head, the first cause, the flame from which every blessing of God comes. *God gave*. A boy was walking with his father in a city in the U.S.A. when suddenly he asked: "Daddy, why is there a star in the window across the street?" The answer came solemnly from the father: "They gave a son, my boy, to die on the battlefield." While the father was explaining to the boy that each home with a star in the window had given a son, the lad looked into the dusky evening

sky and shouted: "Oh, Daddy, look! God has a star in His window. He must have given a Son too." Yes, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

*God loved. God gave. God saves.* The word propitiation means atonement, covering. In the sacrifice of God's only begotten Son there was not only satisfaction for the debt of sin. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). But there was a covering wrought by which God covers the sinner's sinfulness. So David said: "Blessed is that man whose sins are covered, and to whom God imputeth no iniquity."

At the cost of a life God made a covering for the first sinners in the garden of Eden. At the cost of the life of the Son of God there is a robe of righteousness provided for all sinners. The Bible tells us that "being justified by His blood, we shall be saved from death by Him."

Many people think that justification simply means being pardoned from our sins. Some believe it takes a second work of grace to complete salvation. But if you study the word justification you will find that it means a great deal more than pardon. You might pardon a sinner, but he would still be guilty. Think of a man in prison—his friends appeal for his pardon, and a pardon is granted. But if he were ever guilty of the crime with which he was charged he is still just as guilty out of prison as he was in. But when God justifies a sinner he is restored to innocence in the sight of God. He now stands before God as though he had not sinned.

Like Naaman, when he dipped himself in the river Jordan at the command of the prophet. His flesh was eaten with the loathsome disease of leprosy. But when in obedience to the command of God he dipped the seventh time in Jordan he was not merely healed, but the Bible says that his flesh became like that of a child. There was not a trace of the disease on him. When God justifies a sinner he is made every whit whole. "We have

## REDEMPTION THROUGH HIS BLOOD,

even the forgiveness of sin." Many people have a very shallow conception of what the Bible means by the forgiveness of sin. They think it is like when they have wronged a friend, and then ask for his or her forgiveness. No, that is not what God means by forgiveness. God has a far greater problem to face than our friends when He forgives our sins, for God's holiness and God's justice are involved. God cannot arbitrarily forgive sin and be just and holy. God

must not compromise with sin. God must have ground on which to stand and be just, and the only ground upon which this is possible is at Calvary.

But forgiveness of sin means more than that, it means sin must be put away. Sin has come between us and God. Sin is rebellion against God's love and grace, an insult to His holiness. Sin is trampling God's love and grace and mercy and holiness under my feet, and God has to go a long way to bring holiness and the sinner together in peace and fellowship. In order to do that, sin must be put away. That is what John meant when he said "Behold the Lamb of God, which beareth away the sin of the world." When John said that his mind went back to the day of atonement. On that day two goats were brought before the high priest. He placed his hands upon their heads and confessed the sins of the people. One goat was taken and slain; its blood was sprinkled on the mercy seat to make atonement for the sins of the people. But that was only half of the operation. The high priest laid his hand upon the head of the other goat. This one, instead of being slain, was taken out into the bleak, wild desert. Israel watched the goat disappear. Their sins had been laid upon that scapegoat. On and on it went across the trackless wilderness, where it would never find its way back again. That goat that went away typifies our Saviour, the Lamb of God, bearing away our sin.

Oh, my friend, I want you to realise: forgiveness means not only being pardoned, but that your sins have been removed "as far as the east is from the west." God says, "I will put them behind my back, and remember them against you no more." At Calvary God provided all you will ever need in this life or the life hereafter: pardon, power, peace, right now; deliverance from the guilt and penalty of sin; deliverance from the power of sin and a peace that passes understanding—a God-given peace that undergirds your life, fills your heart, puts your feet on a rock and gives you peace of mind, a peace that passes understanding. The human race can never find peace anywhere else but at the Cross.

But God's wonderful provision awaits your decision. It all turns upon whether you will or will not believe the good news: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

What will you do with that love? Will you yield to it? Will you believe on Jesus Christ and obtain eternal life? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

By one resolution you can be saved.



# "What price your soul?"

By Hugh Sawyer

**A** CYNICAL world suggests that every man has his price, meaning that no matter who he is every man can be tempted to do wrong provided that the price for so doing is right. Paul, in his epistle to the Corinthians, bursts this diabolical bubble. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God . . ." A new sense of values comes into immediate operation. Things which the worldly man considers essential and imperative to his well-being are viewed in an entirely different light. Walking God's way, the scheming machinations of vanquished Satan are brought to naught.

Man's greatest possession is his soul and he must give an account of it before God at Judgment Day. What value do you place upon your own individual soul? You, by your indifference, can make it worthless. God in His great love for you can make it priceless!

John Wesley said, "The value of a thing is the price it will bear in eternity!" The few years we spend in worldly attainment cannot be reckoned in terms of eternal satisfaction. The indifference and lack of knowledge concerning the actual meaning of the soul are at times distressing. "It means me, body and soul, I suppose," some say. When pressed for a definition of this vagueness they dismiss the matter with a couldn't-care-less shrug of the shoulders.

The soul which is the real you is invisible even to your closest loved one, so that we have never actually seen each other, only witnessed the emotions and expressions as given through the physical frame. The body is not the soul, neither is the soul the body. Each is of separate and distinct composition. The flesh is of the earth and perishable; the soul is the thinking, immaterial part of man, immortal and indestructible.

Mankind can blow their fellows to smithereens, blasting their souls from their shattered bodies, but they cannot destroy the soul. Only God can do that! Matthew 10:28 says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

It is well to remember the great difference

between immortality and eternal life. They are *not* the same. Both mean to live for ever! But note the difference: eternal life means to live for ever in rapturous glory with a risen and ascended Christ Jesus in the heavenlies, according to His promise. Immortality, on the other hand, can mean an everlasting existence under entirely different circumstances. Spare a thought and a prayer for all unrepentant sinners passing beyond mortal recall, their destiny a lost eternity; "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." The final judgment. Both living for ever; one in eternal bliss, the other in immortal hell! Lost and dead to God for ever!

Jesus in a parable told of a very worldly man, so rich that he proposed building larger barns to house his increasing possessions, to retire from business, thereafter to spend the rest of his days at ease, winning and dining, making merry. But God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

Now crystal clear stands out the awful warning of Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Having realised the value of our soul we cannot remain indifferent. He who believes on Jesus is not condemned; but he who believes not is condemned already. It is a terrible thing to pass our days, to fritter away our lives under condemnation. There is no escape. We must either accept or reject the Lord Jesus and the outcome is the value of our soul! More precious than rubies, or valueless like an empty sea-shell cast upon the sands of a material shore. We must make the final choice!

Happy is the man who delights in his salvation and from a thankful heart can cry "My soul doth magnify the Lord!"

Have you enjoyed reading this magazine? Then place a regular order for the

**ELIM EVANGEL**

through your local Elim church, or order direct from Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.



## Reconciliation

**I**N my younger days there lived in Omaha, Nebraska, a gentleman and his wife who were enjoying a happy married life. But sin overcame the husband. He proved untrue to his wife, and she found it out. When she learned of this she said to him, "Leave, and don't ever let me see you again."

They had one little girl, Marie, and frequently she would ask her mother, "Where is Daddy? When will Daddy come home?" She must have surmised something which her mother never told her. Then she became very ill. Her rosy cheeks paled from day to day. The physician was called in.

Finally he said to the mother: "Madam, your little girl suffers from something that no human skill can remedy. Neither I nor any other doctor can do anything for her. She suffers from what we call a broken heart. Do all you can for her and give her anything she wants."

The mother was grief-stricken, but in an attempt to be cheerful she went to her little girl and said, "Marie, do you know what the doctor said? He said you could have anything you want. Just say the word and I will give you anything you may wish."

"Anything I wish?" she asked.

"Yes, anything you wish," responded her mother.

"Then I want Daddy."

There was a tug-of-war between the mother's love for her daughter and her sense of the injustice she had suffered. But what mother can deny the wish of a dying darling? So a wire was sent to the husband, and at noon the next day he sat in a west-bound train. He arrived in Omaha that evening. As he rang the doorbell, after having been away two years, the maid answered.

He was ushered in, and the nurse said, "I will get Marie ready." A minute or so later he was invited into Marie's bedroom, where the little girl was spending her last peaceful moments. As he walked in at one door his wife went out of the other. He bent

over the bed and Marie's frail little arms slipped around his neck as she said, "Oh Daddy, I am so glad that you came! I have waited and waited for you."

Then suddenly she looked around in surprise and said, "Where is Mother? Bring Mother in."

The nurse stepped out and approached the mother, saying, "Marie is calling for her mother."

She could not deny the little girl's wish and so, without speaking to her husband, she came in and knelt by the bed, saying, "What is it Marie?"

The little girl's hand fumbled around until it got hold of her mother's hand and pulled it down over the place where the little heart was beating. Then her other hand reached out and got hold of her father's hand and pulled that right down over the mother's hand. Marie did not say a word, but she placed her little hand on top of theirs and held them tightly.

The husband found his voice first and said, "Wife, I understand what our darling means. She is asking us to be reunited. I know I deserve to be cast off for ever, but for Marie's sake can't you take me back and give her joy?"

After a few moments his wife answered, "Yes, husband, you are my husband for Marie's sake. We will forget the past."

With that he leaned over and kissed his wife. The doctor had said, "Marie must not be subjected to any excitement, for she cannot stand it." But that had been forgotten at this crucial moment of reunion. The mother, whose hand was nearest Marie's heart, suddenly said, "I don't feel her heart beating." It had stopped for ever. The joy of reuniting father and mother had been too much for the little girl; it had cost her her life. She had brought them together and then passed away.

But listen friends, a greater reconciliation than this was effected nearly 2,000 years ago at Calvary. As He hung there on the Cross, the sinless one, Son of



God and Son of man, and as His heart ceased beating, He joined for ever the hand of God with that of sinful mankind.

And so the hand of God is still extended today, across that sacrifice of Calvary, and the heart of God is yearning for you—offending sinner—to put your hand in His.

Won't you do it, sinner, friend? Won't you do it now?

"Him that cometh to me I will in no wise cast out" (John 6:37).

—*Comforter.*

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## Women's Column

By Gladys Gorton

### TRAGEDY AND TRIUMPH

THERE were seven other shorthand typists in the office where Miriam worked. None of them had the least idea of what it meant to be a Christian, and joked and sniggered whenever Miriam tried to explain and tell of God's love. The term "Gospel of our Lord Jesus Christ" was an enigma to them. But there was one girl who was more reckless and wilful than the other six. She boasted of her many boy friends and the drinks she had on a night out. Tommy was her latest and he had a car. Their favourite rendezvous was an inn, an hour's ride from the city centre. Miriam was very concerned about her and frequently she warned her and testified to the fact that "getting saved" would give her complete and lasting satisfaction, but Clara would laugh in her face defiantly and say, "I'm going to have my fling while I'm young."

"Concentrate on one person's salvation, get a burden of prayer for them and wait and watch for the golden opportunity to win them for Christ," she heard the preacher say at the Bible study, so she prayed and believed for Clara's salvation. Little did she realise that her opportunity would come through tragic circumstances.

At her home, a ring at the bell late one night

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, SEPTEMBER 23rd, 1959, at 10.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: J. Hywel Davies (National Youth Director)

Subject: "Art Thou come to destroy us?"

Music and songs by

James Fitch (piano), Rene Robert (Swiss gospel singer) and Peter Van Woerden at the organ

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

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brought her to the door. It was Clara's mother. Returning with Tommy after a booze at the wayside inn, there had been a head-on car collision. Tommy was killed outright and Clara was in hospital. There was no hope for her. She was calling for Miriam. Greatly distressed, Miriam hurried with Clara's mother to the hospital. As she stood beside the bed of the dying girl she sent up a quick prayer for guidance. "Clara, it's Miriam," she murmured. Clara opened her eyes and smiled faintly, "Tell me—tell me the——" and her voice faded out. Miriam knew what she asked. She prayed, "Lord, help me to say the right words," then she softly repeated, "Jesus our Saviour was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

For a few moments Clara lay so still that her mother thought she had gone, but she stirred a little, stretched out her hand, and with the forefinger of the other pointed to her palm. "There is no mark here," she whispered, then, pointing upwards, "but He was wounded for my transgressions." She lay silent a little longer. Miriam and her mother watched her breathlessly. Again Clara opened her eyes and, lifting her hand to her head, said, "There are no thorns here," and, pointing up, added, "but He was wounded for my transgressions." Her eyes closed and they thought that she had breathed her last, but again she opened her eyes and made an effort to point to her side, saying, "There are no spear wounds here" and, looking upwards, whispered, "but He was wounded for my transgressions." Then Clara passed into the presence of her Saviour.

In the midst of life we are in death. It is our responsibility to tell the grand news that *Jesus saves* to the whosoever will.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, September 21st.** Isaiah 48 : 9-22

This chapter in its entirety deals with the avowed obstinacy of Israel and Isaiah's exhortation to obedience. Perhaps the sweetest verse is verse 18, "peace as a river." Peace is a precious possession, indeed the greatest and best possession of all. A peace not dependent upon outward circumstances, it is a central calm amid the hurry and flurry of life: a harmony of the heart, an inner stillness amid the stir of things about us. Such as have this peace are blessed and dispense it wherever they go, as a river dispenses its beneficence wherever it flows. They radiate an infectious serenity and contentment as the quiet, murmuring brook makes music and cools the earth on its rippling journey—a flowing peace.

**Tuesday, September 22nd.** Isaiah 49 : 8-23.

What a collection of well-chosen words and phrases we have in today's portion. The Divine credential stands sentinel at the door: "Thus saith the Lord." Service for others (v. 9). Compare verse 10 with Revelation 7 : 15-17. Listen to the music of verse 13 as the whole universe turns into an infinite orchestra. Zion's complaint of verse 14 is met with the ageless promise of verse 15, the contrast of human love, which may forget, and that of Divine love, which cannot forget. To change the metaphor and clinch the lesson comes the promise of verse 16. We are part of Himself. Thank God for those marks of indelible grace.

**Wednesday, September 23rd.** Isaiah 50 : 1-11.

Jesus moves before us in this portion. The "I" is none other than He. Read verse 4 and think of the child of twelve in conference with the ecclesiastic rulers of His day and age. Think too of His rising a great while before day to hold fellowship with His Father. In verse 6 we are face to face with His physical sufferings. Smitten, spat upon, yet steadfast in His purpose (v. 7). See the "set face" of Jesus in the Gospels; determined to prosecute His mission despite persecution and pain. "Having loved . . . He loved to the end." See the confidence of the Messiah as to God's help and comfort in the remaining verses.

**Thursday, September 24th.** Isaiah 51 : 1-16.

The opening exhortation is to "hearken." Only the righteous can understand. This is repeated several times in the passage. Then we meet two black vultures, sorrow and mourning, destroyed by the joy of the Lord (v. 11). The fear of man and forgetfulness of God are rebuked in verses 12 and 13. What can puny man do? These rebukes give way to the reassurance of verses 15 and 16. "I am"; "I have"; "that I may." See strength: "I am the Lord thy God." See dignity: "I have put My words in thy mouth." See purpose: "that I may . . . say unto Zion, Thou art My people." God moved heaven and earth to found His Church.

**Friday, September 25th.** Isaiah 52 : 1-15.

Today's chapter opens with a call to a slumbering Church to be aroused and put on strength and comeliness. It is God who calls (v. 6). Compare John 10 : 27. Then follow the good tidings of the Gospel (v. 7), and the Divine conception of those who are its heralds. Joy and singing follow where

this message goes and it encompasses the world (vv. 9, 10). Then comes a plea for sanctification on the part of those who preach. The closing picture is that of Christ, His wisdom and exaltation (v. 13), His suffering (v. 14); this suffering to lead eventually to the salvation of many nations.

"The arms of love that compass me  
Would all mankind embrace."

**Saturday, September 26th.** Isaiah 53 : 1-12.

D. L. Moody declared that this chapter was his creed. The frequency of the personal pronoun "He" brings before our gaze "the Lamb of God." Till now the Divine revelation has been "your lamb" or "a lamb." Now it is a person, "He." The contents of the passage fit around the shoulders of Christ like a garland. The more we study the words and their immortal import, the more appropriate they become. Space does not permit an exhaustive study of the contents; suffice it to state that Christ alone fits into every verse. In the Old Testament we have the "Lamb" typified, in the Gospels crucified, and in the Revelation glorified.

**Sunday, September 27th.** Isaiah 54 : 7-17.

Momentary forgetting is matched by great mercies. Such experiences, though sometimes perplexing, can be most educational. There is an "afterwards" to chastening. A child could never walk if the parent arm were always around. God sometimes sees fit to leave us to stand alone. But the hiding is but for a time. Sooner shall the hills be moved than God utterly forsake His own. God does not make a covenant to destroy it. The passage ends with a marvellous promise. No weapon, however formed or by whom, shall prosper. Even the greatest weapon, the tongue, shall be condemned. What a heritage is ours! What righteousness! And it is not ours, but His.

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## ONE-MINUTE SERMON

By Selwyn Hughes

**M**OST men in the Forces have heard the story of the inexperienced soldier who was amazed to notice the white face of a veteran during a fierce battle. He had never been under heavy fire before, and so turning to the old soldier he said, "I believe you are afraid." "I am," said the soldier, "and if you were half as afraid as I am you would go home." To be afraid is human. No one need despise himself because of that. Courage is doing the thing you fear. There are many who are kept away from Christ from fear of what others may say. Others are afraid they will be asked to give up too much. Some fear, too, that they will not be able to live up to what they think Christ expects. Coming to Christ demands courage. It is not easy to take your place as a sinner before God. Many have been afraid of popular opinion at the very time they made their surrender. Yet all who trust Him find that their fears were unfounded. It is not at all a thing to be afraid of. When Christ comes in He takes charge of the whole situation and you are not left to fend for yourself, but Christ comes in to dwell and *reside* in your heart. It will take courage to confess Christ as your Saviour, but do it today, and your fears will fly as Jesus steps in.



# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** September 26 and 27. Elim Church, King Street, off Church Lane. "Mainly for Women." Speaker: Gladys Gorton. Supporting programme by ladies only. Saturday 7. Also Sunday: Women's Fellowship Anniversary. Speaker: Gladys Gorton. 11 and 6.30.

**INGATESTONE.** October 4-15. Elim Pentecostal Church, High Street. 25th Anniversary celebrations of opening. Sun. 6.30, W. F. Lloyd (previous pastor); Tues. 7.30, G. Stormont; Wed. 7, J. Woodhead (in Congregational Church), Evangelistic meeting; Sun. 11th, 11 and 6.30, C. J. E. Kingston, Thanksgiving Day; Thurs. 15th, B. G. Moore (Manor Park Baptist), also previous pastor.

**PALMERS GREEN.** September 26 and 27. Elim Church, Russell Road, N.13. Harvest Thanksgiving services. Speaker: H. W. Greenway. Sat. 7, Sun. 6.30.

**SOUTH LONDON** District Presbytery Children's Rally. September 26. Elim Church, Clapham. Children's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

**SWANSEA.** September 22-27. Elim Tabernacle, Alexandra Road. Autumn Convention. Speakers: H. Palliser and J. Lancaster. Sun. 11 and 6.30, weeknights (except Friday), 7.15. September 28. Annual Sisterhood Rally. Speaker: Miss Sal. John. 3 and 6.30.

**WESTCLIFF.** September 20 and 22. Elim Church, Westborough Road (near Chalkwell Park). Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

**WIMBLEDON.** September 20. Elim Church, Southey Road. Special visit of T. W. Walker (Scarborough). 11 and 6.30.

**WORTHING.** September 26. Elim Church, Grosvenor Road. Annual Choir Night. Guest speaker and soloist: L. J. Timbrell. Guest choir: Portsmouth Male Voice Choir, 7.30.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

September 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30: Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

**MISS E. WRIGLESWORTH'S MISSIONARY ITINERARY**  
September 19, Scarborough; 20, Hull (City Temple); 21, Mason Street; 22, Driffild; 23, Malton; 24, Harrogate; 26, Grimsby; 27, Scunthorpe.

## MR. F. B. PHILLIPS'S TOUR OF LANCASHIRE PRESBYTERY

September 19, Chorlton-cum-Hardy; 20, Blackburn; 22, Oldham; 23, Ellesmere Port; 24, Chester; 26, 27, Holyhead; 29, Crewe; 30, Macclesfield; October 1, Glossop; 2, Liverpool; 3, Stockport; 4, Wigan.

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October 21st to 23rd

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METHODIST CENTRAL HALL, BERMONDSEY STREET,  
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CONFERENCE SESSIONS each day, Wednesday, Thursday and Friday,  
at 10.30 and 2.30.

(Open to all Pentecostal ministers and responsible church officers)

Subjects:

Wednesday: "How to run a successful church."

Thursday: "The challenge of homeland evangelism."

Friday: "The future of foreign missions."

**PUBLIC MEETINGS, Wednesday, Thursday and Friday at 7.30**

Song service each evening at 7.15

**Wednesday:** Chairman: D. T. Rennie (Apostolic Church)  
Speakers: J. H. Davies (E.F.G.A.), J. W. Foster (P.J.M.)  
Music: United Youth Choir under D. B. Gray

**Thursday:** Chairman: John Carter (Assemblies of God)  
Speakers: D. T. Rennie (Apostolic Church), J. A. Wright (S.E.E.S.)  
Music: Revivaltime Quartet

**Friday:** Chairman: H. Burton-Haynes (E.F.G.A.)  
Speakers: Donald Gee (Assemblies of God), G. Stormont (E.P.C.)  
Music: London Crusader Choir under D. B. Gray

The Central Hall is a few minutes walk from London Bridge, and a short bus ride from the Elephant and Castle. Buses Nos. 1, 42, 78 and 188 pass down Tower Bridge Road. Alight at the corner of Bermondsey Street (Trocette Cinema).

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Pray! Come! Bring others!

Preliminary announcement

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Kingsway Hall, London

Saturday, October 3rd, 1959, at 7 p.m.

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DAVID G. HATHAWAY AND TEAM

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

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**Man,** middle-aged, Elim lay preacher/pianist and cellist, clerk/typist, urgently needs employment (not heavy manual). Halloway, 7 Waterloo Road, Brighouse, Yorkshire. C.168

### MISCELLANEOUS

**Evangelistic Meetings!** Elim Evangelist Colin R. Younger now available for meetings as bookings allow. Rugby, September 10-21; Stowmarket, September 23-29. Home address: 12 Lawson Avenue, Grimsby, Lincs. C.169

### MARRIAGES

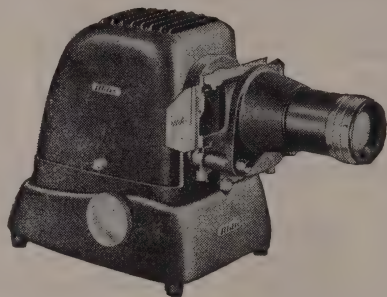
**Matts : Brewster.** On August 29th, at the City Temple, Cardiff, John Shipley Matts (assistant minister) to Ruth Mair Brewster (daughter of P. S. Brewster). Officiating minister: H. W. Greenway.

**Meredew : Ford.** On August 15th, at Elim Church, Winton, Bournemouth, Michael John Meredew to Elaine Edith Annette Ford; both Elim Crusaders. Officiating minister: S. Penney.

### WITH CHRIST

**Hunter.** On September 1st at Coventry and Warwickshire Hospital, Coventry, after many years of suffering, Clara Matilda Hunter, beloved wife of John Hunter and sister of Pastor and Mrs. A. Stringer, and a faithful member of Elim Church, Coventry. Officiating minister at funeral at Canley: Jack Newman. "O grave, I will be thy destruction" (Hosea 13:14).

**Walker.** On August 14th, Rev. V. J. Walker, of Worthing, passed to be with his Lord. Officiating ministers at funeral: J. J. Way and S. Gorman.



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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 32

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Photo by

C. Bean

**"GREAT IS THY FAITHFULNESS"**

## MUSINGS ON THE MOUNT

# JOYOUS ENDURANCE By E. C. W. Boulton

*"Being empowered . . . unto all endurance and long-suffering with joy."*

(Colossians 1:11—Rotherham)

Strength not to faint when vict'ry is delayed,  
To hold on when the arm of God is stayed,  
Beyond the deep'n'g shadows of the night  
There glows the bright fore-gleam of morning light.

**E**MPOWERED to accept the challenge of the hard and hurtful things of life. To stand unshaken in the storm-swept passages of life. To achieve triumph through the endurance of the unpleasant. To refuse to haul down the flag of stout resistance and acknowledge defeat. To hold the most exposed position for God against the pressure of the enemy, when desert dryness overtakes the soul and it searches in vain for some thirst-quenching oasis. Endued with the power to find beauty in the waste places of life, where no flowers bloom, and one is exposed to the penetrating winds of adversity. Empowered when the heart is full of tears, and the soul is faced with much that threatens to crush the song out of life.

We think of the baptism of the Holy Ghost as an experience which energises for glowing and thrilling adventure and exploit, and so it is, but it also qualifies for the exercise of this important quality of endurance in the heat of crucial conflict. "And having done all, to stand." Endurance is so often the most searching test of Christian character, refusing to seek shelter in comfortable compromise. In this same epistle to the Colossians the apostle writes: "As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience, and endure it with courage" (J. B. Phillips). The purpose of the divinely permitted test is not only to reveal the courage of faithfulness, but also to strengthen it—to sharpen the steel of conviction and deepen the roots of consecrated decision and determination.

O give me courage not to faint

When faced with dark and grim despair,

But let me yield to Thy constraint,

Proving the pow'r of conquering pray'r.

Hope is the inspiration and sustainer of endurance, for "if we hope for that we see not, then do we with patience wait for it." It is the promise and prospect of joyous fulfilment which lights up the pathway to the goal, making endurance possible. Hope is the anchorage of the soul when the engulfing waters of

fierce besetment threaten it with disaster. When the fury of the storm has spent itself, the God-anchored heart remains unmoved, still in the appointed place of God's choice.

There are heights and depths of endurance to which none but the "empowered" may attain. The hidden place of endurance offers no alluring prospect, no glittering prize which eager hands may grasp. The silent vale of suffering, the lonely depths of misunderstanding, the shadowed place of ostracism—these and many other kindred experiences make large demands upon endurance, but throw out no attractive or alluring encouragement to those who seek fame and success. Yet if we turn the pages of Christian greatness, and study the lives of those who have exercised powerful influences among their fellows, we shall discover that unabated endurance has often been responsible for their splendid achievements. When others gave up, they held on their course, undeterred and undaunted. They saw the immediate light of the ultimate. The sequel would justify their prolonged endurance.

It is not of a grim stoicism that Paul is writing to these Colossian saints, but of a joyous abandonment to the unfriendly circumstances which confronted them, and all this to be "with joy." The triumph of gladness! Harnessing hardness until it yields the pure gold of Christian gladness!

O blessed joy of going through

When loss not gain lies in the path,

To be among the faithful few

Who hold on even unto death.

How blessed it is when the soul can take the vexatious, irritating and stinging things of life and turn them into a song, when discipleship becomes a poem of praise, and the dark shadows of life but enhance its beauty. Such lessons may only be learned in the school of the Spirit. It is the answer of a soul that is grounded in God—that is planted deep in the Lord, and cannot be swept from its moorings in the Eternal.

The unfolding of the Divine purpose will come at last as sure as winter is followed by spring and the day follows night. "Ye have need of patience that, after ye have done the will of God, ye may inherit the promise." Precious indeed is the harvest which though sown in tears is gathered with joy.





# MEET OUR MISSIONARIES

## 1. MISS ELSIE WRIGLESWORTH

¶ Miss E. Wriglesworth, who is a trained nurse, came into Pentecost in 1936, entered the Elim Bible College in 1946, was accepted that year as a missionary and sailed to India early in 1947. She has rendered faithful and splendid service for the Lord and Elim over the years and is now in England for a well-earned furlough, part of which is being spent in visiting many of our churches.

IT is a pleasure and a privilege to bring before you again the Elim work in India. For thirteen years it has been a joy for me to work for Elim in that vast continent.

In India there is freedom for the Christian worker to propagate the Gospel through preaching and the selling of Christian literature. In the Dehri-on-Sone fair in Bihar over 1,000 books were sold in the Elim bookstall, books in nine different languages.

There is also ample scope for teachers, medical workers, agriculturists and others.

The Lord Jesus Christ is able to meet the need of our Indian brothers and sisters; those who have come to Him have proved Jesus Christ to be more than sufficient for spirit, soul and body.

India's youth of today are very eager to be literate, and the Indian Government is opening more schools and villages to meet the demands, but the older people in the rural areas who cannot read, God is meeting through dreams, visions and ear-gate.

In large campaigns and in personal work, Christ is confirming the Word with miraculous healings.

There are those also who have been sealed with the Spirit of promise according to Acts 2:4. Baptised believers are zealous for the Lord's work, and we continue in prayer and laying on of hands, that others may come into this wonderful experience of the "fulness."

The industrialising of India is drawing communities, Christian communities included, to the places of labour, for material profit. Through the scatter-

ing of the flock of Christ others will hear the Gospel message. Pray for these, that they may be strong in the Lord and witness a good confession.

This short article would not be complete without paying a tribute, a worthy tribute, to the Indian Government.

India's people are being greatly helped through the sinking of thousands of tube wells, which carry a pure supply of drinking water. Pure drinking water is a great aid to good health.

Magnificent bridges are being engineered over the rivers to develop backward areas. Factory work means ready cash for the masses, whereby food and everyday commodities may be purchased.

The "Co-operative Society" of India is giving the craftsman a fair price for his exquisite art and skill, which enables him to have a higher standard of living. The cottage industries are prosperous and man is content.

Many more benefits could be enumerated, but enough has been said to reveal to you that India's people are on the move for better, happier and more prosperous living.

God grant that they may be kept a people of freedom of thought, speech and liberty.

Let us, whether we be in the homeland or in India, pray for her peace, security and continued independence, and for the Gospel of the Lord Jesus Christ to bring salvation, light and blessing to her many peoples.

You depend on us.

We depend on you.

# EDITORIAL

## HARVEST HOME

"ALL is safely gathered in, ere the winter storms begin." So runs the lovely old harvest hymn which so many will be singing around this time. Sometimes in recent years there have been fears for the harvest as farmers have struggled with rain-swept fields of sodden grain, and only with great difficulty have succeeded in saving a proportion of their precious crops. Even so, God's promise has not failed, and in spite of fears the harvest has been gathered in, though sometimes a little late, and through great perseverance.

What a contrast this summer has been! What a joy to behold the lovely fields of grain ripening in the sunshine to a rich golden hue—and how gladly therefore should we raise our voices in the song of "harvest home." May we dare to hope that the churches will be more than usually filled for the harvest service, and that men who so often have grumbled when things have not gone well will now turn and give thanks to their Creator?

Israel of old rejoiced in her harvests, making them a time of feasting and celebration, and indeed the bounty of her harvests was God's promise to her while she remained faithful. Should not we also rejoice in these evidences of God's great goodness, whether or not we actually set apart a special Sunday for our harvest thanksgiving?

Two thousand years ago, Jesus looked out on scenes such as we have been viewing, and saw beyond the sheaves of ripening grain to another great harvest—a harvest of souls. Today we are living in

days which, as never before, proclaim by their events that the harvest is ripening; its season will soon be over and all will be gathered in. The harvest will be past, and the summer of this world's opportunity will be over. How we rejoice that there is a spiritual reaping going on; that the Gospel is being proclaimed; that souls are being saved. We praise God for the report published in these pages of God's blessing on one of the three great campaigns being held this autumn under the Elim banner. Let us continue to pray for these great efforts, that there may be a great harvest gathered into the kingdom. Yet, as we are reminded forcibly in an article on another page, "the labourers are few." Time is passing, and souls are slipping away to a lost eternity. We cannot leave it all to a few who are specially called to evangelism, but must all share in the labour and toil, that all may rejoice in due season.

The harvest field all around us is ripened, ready for the harvest. May we not be found wanting, but rather thrust in the sickle, that we may have golden sheaves to show the Master at that last great "harvest home."

## ONE-MINUTE SERMON

By Selwyn Hughes

SOME years ago, in a London hospital a tiny quantity of radium was lost. Although it was ever so small, its value was estimated at around £1,500. Upon learning of the loss, the officials of the hospital immediately ordered a thorough search of the whole building. Wards were swept, dustbins scraped, and every inch of the great hospital was searched, that the missing radium might be found. At last they came to the refuse plant, and among the clinkers of the destructor they found the missing radium. Of course, it was unharmed, and it was soon returned to its remedial work again. Jesus once told a story similar to this. It was about a woman who had lost a piece of silver and swept every corner of the room until she found it. All this is a picture of God's diligence in saving. He will not leave one stone unturned in order to reach a human soul. He is always eager to save, and ever ready to reconcile. Perhaps you already know something of this. To you maybe the Lord has already come eagerly seeking your soul's salvation. Do not turn Him away after He has done so much in order to save you. Receive Him into your heart today and there will be great joy in heaven that another soul who was lost has been found.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, SEPTEMBER 30th, 1959, at 10.15 p.m.  
(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: J. Hywel Davies (National Youth Director)

Subject: "The foolish virgins"

Music and song by

Rene Robert (Switzerland), P. V. Woerden at the organ  
The London Crusader Choir, accompanied by  
Ronald F. Cooper and Geoff. Cooper

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the IBRA Listeners' Federation. Write for full particulars. Meanwhile we ask for your prayers and would appreciate your gifts towards the Elim radio work.



# From my Diary



By T. H. Stevenson

MR. David Renton, Joint Under-Secretary of State, Home Office, has said: "Among the saddest letters I receive are those from the parents of boys in Borstal, who say 'I can't understand how my boy has gone wrong. I always give him everything he wants.'" They cannot understand, yet their own words offer the clearest explanation. Pity the children who are brought up to get everything they want; what a poor foundation for the hard realities of life.

☆ ☆ ☆

Speakers' Corner at Hyde Park can hardly be described as edifying. At the most it is enlightening. I listened to an African, an Indian, a Scotsman, an Irishman, a Welshman—and even heard an Englishman who found space for a meeting. Their themes and outlooks were greatly diversified, but they almost all found one common ground of attack: the Christian Church. But greater harm is done there against the faith by the unorganised meetings held by cranks who set themselves up as preachers—self-appointed. Before a sympathetic congregation inside we expect the preacher to be qualified, yet in the open air, where hostility may be shown, anyone can set himself up. Religion often suffers most at the hands of its friends. The ill-equipped protagonist can do his cause more harm than the antagonist.

☆ ☆ ☆

With the green, white and gold flag of Eire beside him, the ardent Irishman stood in Hyde Park making a strong plea for a united Ireland, where Irishmen north and south of the border could live amicably together. Another Irishman, with an equally strong southern brogue, dared to lift his voice in dissent at something said by the speaker. At this he was struck on the face by a supporter of the speaker for his interruption. The police were soon on the

scene, and the meeting was abandoned. The plea for unity looked very empty without even a display of tolerance or provision for agreement to differ—two prerequisites to any unity.

☆ ☆ ☆

A minister soliciting for a worthy cause was turned down by a curt letter which ended, "As far as I can see, this Christian business is one of continuous give, give, give." The clergyman wrote back: "Thank you for the best definition of the Christian life I have ever heard." Yes, and the complainer was not only right in the respect of "give," but was equally so in the phrase "This Christian business." Christ described it as "My Father's business."

☆ ☆ ☆

"Thou verily givest thanks well, but the other is not edified" (1 Corinthians 14:17). While Paul's words were particularly a corrective against the misuse of tongues in the Corinthian church, I have been thinking that they are applicable to, and certainly appropriate to, much individual public praise and worship in many Pentecostal churches. Sincere and well-intentioned people unconsciously divert attention from the worship of the Lord by the too personal or too intercessory note of their utterance. Paul emphasised not the edifying of the individual, but to "seek that ye may excel to the edifying of the church." Observance of this would greatly enrich "open worship."

☆ ☆ ☆

Instead of meeting Jehovah's Witnesses on my doorstep, with their futile discussions and single-track theme, I had a new experience, or rather the usual experience in a new way. I was invited to visit a home to offer spiritual help, which I was glad to do. But as I saw the lady come into the room complete with copy of her *New Translation* and *The Divine Plan of the Ages* I knew it was intended that I should be given the help! And soon the married son "just happened to drop in." When he opened out, I informed him that his mother had already covered the same ground with the same phrases and words (I did not just listen). It is always the same jargon: 1914 and all that. Formerly Jehovah's Witnesses made much use of gramophones; now they seem to have turned into such!

☆ ☆ ☆

When required to record a verdict on a man who drew a six-shooter to fight a man armed with a rifle, a coroner brought in the only possible one: suicide. That coroner would have pronounced a similar verdict if David had been killed by Goliath, but as it was Goliath who fell I can only presume the verdict would have been death by misadventure.

# SUDDEN HOME-CALL OF PASTOR V. J. WALKER

THE sun shone in blazing splendour as we gathered round the open grave in Durrington Cemetery on Wednesday afternoon, August 19th, to lay to rest the earthly remains of another of our dearly loved Elim ministers. Joy was mingled with pain as we heard the words of the committal service—joy in the knowledge that death had been swallowed up in victory, and pain in the loss of a faithful friend, pastor, father and husband.

In the service at the Worthing church there was a deep consciousness of the presence of Christ as Pastor J. J. Way directed our thoughts to the scriptures bearing upon the resurrection and Rev. Crittall, minister of the Anglican church, lifted our hearts to the throne of the heavenly grace. Twenty-two Elim ministers were present, some coming from as far afield as London, Birmingham and Clacton, and there were a number of local ministers who joined to show their sympathy and appreciation.

Pastor S. Gorman paid tribute in his address to the life of Mr. Walker and referred to the years of association when, as minister of the Portsmouth Elim Church, he had had the fellowship of the honorary worker at Petersfield. Our brother, he said, was a man of the Book—the Bible. This was the foundation of his ministry. He was also a man of prayer, a fact which had been mentioned to the writer when visiting Mrs. Walker during the week-end prior to the funeral. She told how he had spent hours in his bedroom on his knees. Mr. Gorman also told of our brother's ministry and said he was a man with a message. Turning to the mourners, he pleaded lovingly for them to reassure their hearts in the same security as their father and loved one had done.

Victor John Walker came into the fellowship of Elim as an honorary pastor at Petersfield, where he carried on a faithful ministry from 1934 to 1945, following this with full-time pastorates at Barking, Tonypany, Neath and Worthing. The affection with which he was held at Neath was evidenced by the fact that a group of friends travelled all the way from South Wales to Worthing for the service. Our brother and his wife endeared themselves to a wide circle of friends in the lovely seaside town where he terminated his ministry, not only in the Elim fellowship but among the various denominations.

We know all our readers will join in prayer for our sister, Mrs. Walker, who is feeling the strain

very deeply at the moment, for although our brother had been under the attention of a doctor and there had been a warning that the end might be sudden it was a severe shock when the call actually came.

H. W. GREENWAY.

## A BROTHER BELOVED

WITH the sudden home-call of Pastor V. J. Walker on Friday, August 14th, the Elim Church has lost a faithful servant and brother beloved, whose presence and ministry among us will be greatly missed.

It had been my joy to know our brother for nearly twenty years, during which time we had become firm friends, and I shall ever feel thankful to God for the privilege of knowing him. Victor Walker found Christ as his Saviour on the Rock of Gibraltar while serving in the Royal Navy at Gibraltar, and ever afterwards he had a burning passion to tell all how he stepped from the rock of Gibraltar to the Rock of ages. After completion of his service in the Navy he settled in business in Petersfield, Hants, and mainly through his earnest labours the Elim Church in Petersfield came into being. In the 1930s, at various times, young probationary ministers were sent to Petersfield to assist in the work. They found a warm welcome in Mr. Walker's home, and under his fatherly guidance and the inspiration of his loyal support and encouragement they commenced the first formative years of their ministry. Several of our senior ministers can look back and thank God for those days spent in Petersfield.

During the war years, when there was a shortage of men for the ministry, he carried on the work in Petersfield alone. During this time he felt a definite call from God to enter full-time service. Consequently, at the end of the war he gave up his business and came into the full-time ministry. Since that time he has held successful pastorates in southern England and South Wales.

For the past year he had been battling courageously against failing health, and recently had very reluctantly given up his pastorate of the Worthing church. I was able to visit him for a few hours just two weeks before his home-call. I found him as keen as ever to get back into the work of the ministry and looking forward to the day, which the doctor had confidently promised,



when he would again be preaching the Word of life. Vic. Walker was never happier than when preaching the Gospel. He had a great love for the souls of men, and ever sought to do the work of an evangelist.

He was a man of happy disposition, and one could not be in his company very long without joining in the joy and laughter. He always saw the humorous side of any situation. He kept "open house," and anyone wanting Christian fellowship was welcome. During the war years Allied service men from many nations found his home to be a haven of rest. It was during the severe raids on Portsmouth that my wife and I found such wonderful refreshment in a trip to Petersfield.

Some years ago he suffered the loss of his wife and was left with four children, all of whom are now grown up. Later he married again, and now leaves a widow and two children, Anna and Andrew, who are still at school. We know that Elim friends everywhere will want to join us in offering our Christian sympathy and love to Mrs. Walker and the family and in assuring them of our prayers.

G. L. W. LADLOW.

## A TRIBUTE TO VICTOR J. WALKER

(the late pastor of Elim Church, Worthing)

THE news has reached us all of the death of Victor J. Walker. We share the sorrow of his dear wife and children. To all who knew him, Victor Walker was a "brother beloved." His ministry was so attractively endowed with unfailing kindness, uncompromisingly held Pentecostal convictions and a sparkling gift of humour.

His dramatic conversion to Jesus Christ took place at Gibraltar, 1,000 miles from home, while he was serving in the Royal Navy. From that day Victor Walker was possessed with a passion for the conversion of others. His ministry in each of his pastorate was predominantly that of an evangelist, and many there are who will be thankful that they waited upon his ministry. Mr. Walker was a "man's man," and consequently he was used to winning many men and boys to the Saviour.

Having known Victor Walker intimately for more than twenty-two years, I must pay tribute to his life at home. Always, in all circumstances, he practised what he preached. His many colleagues and friends who shared his hospitality enjoyed being with him in his home.

May the Lord give us men for Elim's ministry as faithful and as good as Victor J. Walker.

JOHN GARDINER.



# Calling Boys and Girls

By Bernard Norris

Hello again!

Here is the competition I promised you a fortnight ago. There are four sections. All you have to do is fill in the missing words. When you have finished, cut out this page, add your name, address and age, and send it to me at the Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4. Please enclose a stamp for a reply. There are four packets of jigsaw puzzle postcards, three painting books, a coloured picture text book and two card crossword puzzles for the first ten correct answers received. Oh, and please tell me the Elim church you attend.

## Psalm 114

1. house of — from a people
2. — was his sanctuary
3. thou — that thou wast driven
4. God of —
5. — of waters

## Malachi

1. burn as an — and all the
2. arise with — in his wings
3. shall be — under the soles
4. law of — my servant
5. — the prophet
6. and — and the earth with a —

## 1 Timothy 2

1. sight of — our —
2. between — and —
3. in — and —
4. men — everywhere
5. for — was first — and then
6. — she shall be saved

## 1 Peter 5

1. suffering of — and also
2. — the flock of —
3. for he — for you
4. glory by — —
5. ever and ever —
6. — my son

Cheerio for now, and God bless you.

BERNARD.

PS. This competition and the prizes are provided by our good friend Iris Tunncliffe of Oxford. What about someone else following suit?

JESUS first describes the great moving mass of humanity as "sheep without a shepherd," then the image changes and appears as a harvest field waiting for the reapers. He speaks first as the great shepherd of the sheep, then He changes His figure and becomes the husbandman. To Him the world was a harvest field ready to be and needing to be gathered.

Contemplating this great harvest field, Jesus spoke with an urgency and a sense of crisis that is worthy of our most careful, earnest and sober consideration. "Say not ye, there are yet four months, and *then* cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The disciples had apparently been discussing the harvest prospects, the green blade had just begun to appear in the fields. "In four months," they had been saying, "the whole plain will be a golden sea of waving grain." But while they were thinking of men His mind was on a spiritual harvest—not on grain. There were four weary months to wait for the natural harvest, but in God's harvest field, in relationship to the souls of men, it was already the time of harvest.

Jesus is saying there must be no delay in gathering in this spiritual harvest. To delay may be good in some things, but not when souls are in jeopardy, when men are dying, when souls are perishing by the millions, when the plague is raging and when hell is filling! Wo do not have four months, but *today, now, at this hour*, we stand between the living and the dead.

"Lift up your eyes, and look on the fields," Jesus cries. "See for yourselves, behold with your own eyes how the field stretches before you immeasurable; by the untold millions the precious stalks bend to meet the reaper, for 'they are white already to harvest.'"

Jesus made two significant and meaningful statements about His harvest of eternal souls that are worthy of our most careful, thoughtful and prayerful consideration: "The harvest truly is plenteous" and "The fields are white already to harvest."

### THE FIELD IS VAST

"The harvest is plenteous" means it is great, plentiful, abundant. It speaks of the vastness of the harvest field, the mass of people, the multitudes that are without a Saviour, the unnumbered millions of unsaved for whom Jesus died.

A number of years ago, in Hong Kong, China, in a wide street off the main thoroughfare which

# HARVEST

By Howard P.

*"But when He saw the multitudes, He was  
were scattered abroad, as sheep having no shepherd."*

*"Then saith He unto His disciples, The harvest is plenteous, but the labourers are few."*

*"Pray ye therefore the Lord of the harvest,  
that He will send forth labourers into His harvest."*

*"Say not ye, There are yet four months, and  
eyes, and look on the fields; for they are white already to harvest."*

handled the heavy bus, truck and automobile traffic, I experienced a sight that I shall never forget.

It was a hot, stuffy evening and the sidewalks as well as the street were jammed and overflowing with a living, surging mass of human beings. It was like a great river of pushing, shoving, yelling, struggling men, women and children.

As I looked at that tremendous sea of humanity and realised their spiritual condition, it seemed I was crushed and overwhelmed with the shocking enormity of it. For a fleeting moment, and in a small way, I believe I felt what Jesus felt, and saw what He saw when He said "The harvest truly is plenteous."

Jesus, looking over the vast harvest field of the world, says, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus is saying that the harvest is dangerously ripe; it is rapidly passing into a condition where the labours of the reapers will be in vain.

"White already to harvest" means it must be harvested at once, immediately, without delay, with all diligence, for now is the day, the hour, the golden moment of opportunity.

The next words of Jesus are so filled with pathos and tragedy that they must surely make the angels weep: "The *harvest* is plenteous, but the *labourers* are few."

"But the labourers are few." Where two or three are labouring, hundreds or thousands should be occupied with this all-important task. The "few" toil as though their very lives depend upon it, they reap until they faint with weariness; but the prodigious task, the harvest, overwhelms and outweighs the limited reapers.



# ME IS NOW

y, Th.D., D.D.

*compassion on them, because they fainted, and*

*is plenteous, but the labourers are few;  
will send forth labourers into His harvest"*

(Matthew 9:36-38).

*th harvest? Behold, I say unto you, Lift up your  
to harvest"* (John 4:35).

## WASTED GRAIN!

"The labourers are few" means the fields are not being reaped; a sickle is not touching great areas of the field; the grain is being wasted. The birds are gathering in troops to prey upon the precious ears; the season is far advanced; the elements, the weather conditions will soon be a fearful hazard; mildew will soon spoil the grain, or what remains sound will shell out upon the ground, to rot and decay. All this waste of precious, plentiful, ripened grain. All this waste of precious, eternal, never-dying, ever-living human souls, because "the labourers are few."

When Martin Luther by the call of God was thrust out into the great harvest field to reap untold thousands of souls for Christ, one of his close friends, Myconius, felt he could do more good by remaining behind in the quiet of his cloistered walls and praying for him than he could by launching out into the work with him.

One night, Jesus came to Myconius in a dream, took him by the hand, led him to a vantage spot and pointed to the east. Looking in that direction, Luther's friend saw a vast plain stretching away to the horizon. It was dotted with white sheep—multiplied thousands of them. One man was trying to shepherd them! Looking carefully, he saw that the solitary shepherd was Martin Luther.

The crucified One pointed to the west. Looking in that direction, Myconius saw a great field of standing corn stretching away to the world's end, and one reaper was trying to harvest it all. That lonely labourer was exhausted, but he still persisted in his prodigious task. Myconius looked again, and he recognised in the solitary reaper his old friend Martin Luther.

"It is not enough," cried Myconius, when he awoke, "that I should pray in my quiet cloister; the sheep must be shepherded, the fields must be reaped! Here am I; send me, send me!" and he went out into the world and shared his old friend's labours, impelled by this living, startling truth, "the labourers are few!"

In the face of the heartbreaking, frustrating, seemingly hopeless shortage of labourers in the great harvest field, Jesus gives the secret of how to obtain an adequate supply of reapers: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Are you alarmed over a dying world? Is your heart filled with compassion for needy humanity? Are you burdened to see warm-hearted, dedicated, consecrated, loving, earnest, zealous, capable pastors, evangelists, teachers and workers raised up to meet an ever-growing, ever-pressing need? "Pray—pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

There is nothing more productive and fruitful in relationship to the ripened, plentiful harvest field of God than prayer. "The effectual fervent prayer of a righteous man availeth much." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

"Pray ye therefore." The work of harvesting, the work of reaping, the work of soul-winning demands supernatural power; and only as the heart of the Church and the heart of the individual is open to the inflow of that Divine, supernatural power can the work of soul-winning be accomplished.

"Pray ye therefore." The real spirit of Christian service is born in prayer; the church that prays is the church that produces workers, and gathers in the precious golden sheaves, for successful, fruitful, productive workers are obtained in answer to prayer.

## THRUST OUT!

The right labourers, the right workers, are sent by God unto His harvest in answer to the prayers of His people! When Jesus said, "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest," He conveyed the idea of urgency, intensity, haste, compulsion, of thrusting forth.

A man called of God, sent forth, thrust forth by God in answer to the fervent prayer feels the urgency of his work; he knows there is not time for loitering; he knows the King's business requires haste. His heart is in his work. When God sends forth labourers into His harvest in answer to earnest prayer you find men and women who cry, "Woe is

me, if I preach not the gospel . . . this one thing I do." When God sends forth labourers into His harvest you find workers who refuse to lay their armour by, or sheathe their swords, or take their hand from the plough.

In answer to prayer, our God will push out, drive out, send forth, raise up mighty workers and endow them with the capacities, Divine enablements, faculties, abilities and vision to reap a mighty harvest in these the closing days of time!

God's ripened harvest field has a powerful claim upon your life. What will you do in this hour when the world is dying, the grave is filling and hell is bursting and God's heart is breaking?

Jesus makes it plain that there is no investment of our toil that is so eternally profitable as gathering precious sheaves to lay at the Master's feet!

Remember a human soul is eternal, it will outlast the highest mountains, the oldest seas, the sun, moon and stars of heaven. Bear in mind, a human soul is worth all the pearls of the sea; worth all the gold of the mountains; worth all the gems ever mined; more than the earth, sun, moon, stars; worth more than the material universe. Jesus loves every human soul. He died for them. He yearns over them. He wants them harvested; He wants them to be gathered in. This is a task worthy of your greatest efforts and deepest dedication and consecration.



## Women's Column

By Gladys Gorton

### "IT DIDN'T COST ANYTHING"

**T**HERE was a good deal of fast-moving traffic on the main road into which Mrs. — turned. Running across it was a tiny puppy about three months old. She dived after it, picked it up and brought it to a man who was opening his car door.

"You must watch him," she said, handing it to him. "He will get run over if you are not careful."

"That won't matter; it didn't cost anything" was the nonchalant reply. What a cruel, careless thing to say, she thought. That is the way many people treat things in life nowadays, with a "couldn't care less," "easy have, easy get" attitude.

Mrs. — felt the presence of the Lord very precious as she sat in the Breaking of Bread service on Sunday morning. That afternoon she had to go out with her unconverted husband in the car to visit friends. She much preferred to stay at home meditating quietly before the Lord.

How easy it was in her unsaved days. She had only been a Christian a few months. The meal in the oven, they would slip out to the seafront, have a coffee and back again for lunch. Afterwards a ride in the New Forest, to her parents for tea—altogether a very easy, lazy time. It did not cost anything as

far as will-power was concerned. But was it worth it compared with serving the Lord? No, a thousand times no; if Christianity meant anything it meant everything she had got.

The "easy come, easy go, easy have, easy get" way of life these days is very contagious. Christians can contract this fatal moral disease very quickly if they do not inoculate themselves with the Word of God, which will keep them "up to scratch" in their desire and determination to serve the Lord.

Our redemption cost all that God could give (John 3:16). Anything we accomplish or gain by sacrifice, sheer striving or hard work, and which costs something, we value. The precious blood of Christ was the cost paid for our salvation. It was no easy way. And to live a Christian life is no easy matter; it costs something. In fact it costs all that we have, all that we are and all that we *can* be. She who counts nothing too costly for her Lord is a worthy woman. Ours is not really a sacrifice, it is our due. In our shortsightedness we may think that it is so, but whatever we do for God we are never the losers. God pays good dividends.

*Text:* "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9).

*Thought:* "Not to be a Christian costs the sacrifice of the highest, deepest, purest, holiest, most overflowing joy that can be known right here on earth."

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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# NEWS — FROM THE — FIELD

## ANOTHER ELIM CHURCH OPENED IN IRELAND

On Saturday, August 18th, another Elim church was opened at Brookeborough, Co. Fermanagh. This place is well known throughout Ireland as the residence of the Prime Minister of Northern Ireland, Lord Brookeborough.

The building was opened by Pastor J. Smith, Irish Superintendent, in the presence of a large congregation.

The speaker in the meeting which was held inside was Pastor W. J. Martin, who many years ago had been instrumental in the hand of God in establishing this work. Since that time the congregation has worshipped in a portable wooden building, but now the time has come for a more permanent structure. In the evening service the church was again filled, when both Pastors Martin and Smith ministered the word.

We feel there is much credit due to the young pastor, W. J. Dempster, who for many months has worked hard and preached faithfully.

We also feel there should be a word of appreciation expressed to the members of the congregation, who, though not very large in numbers, have given so liberally of their means that this building has been opened free of debt.

On the Sunday evening, following the opening services of the previous day, the hall was again packed, and it was necessary to have an extra row of chairs in the aisle.

J. SMITH.



*Opening of new Elim church at Brookeborough.*

## SHEFFIELD ASSEMBLY

On August 15th, in the Elim Church, Sheffield, before a crowded congregation (among whom were many strangers), nine candidates passed through the waters of baptism. It was a most impressive service conducted by Pastor R. B. Chapman, who also immersed the candidates.

Around the tank were vases of flowers standing on imitation grass, making a pleasing setting for the immersion of the candidates.

It was good to see young Crusaders taking this step, and at the close of the service two more people expressed their desire to follow their Lord in this way.

C. LADLOW.

## SALFORD

A great baptismal service was held just before Whitsun, when 21 candidates followed the Lord through the waters of baptism.

Pastor Arnold Brooks was assisted by Pastor J. Watkins from Bolton, since all the candidates were from Bolton and Salford.

A married couple, baptised together, were recently converted from Roman Catholicism. Two Jewish converts of the P.J.M. were also among those baptised. A good number was present to witness this inspiring ceremony.

There was a good turn-out for the annual procession of witness on Whit-Sunday, which featured a contingent of P.J.M. representatives carrying a floral star of David.

The annual summer convention was held, as last year, over two week-ends of June—July.

A. MOORE.

## CONTINENTAL VISITOR TO THE 1959 LONDON CRUSADER CHOIR FESTIVAL AT KINGSWAY

Visiting London solely for the purpose of appearing at the London Crusader Choir festival of music in Kingsway Hall on Saturday, October 3rd, at 7 o'clock will be Rev. René V. Robert, well-known gospel singer in Switzerland and neighbouring countries. This talented soloist sings the Gospel on religious radio programmes broadcast from Radio Monte Carlo in the majority of European languages. He is also a gifted musician and will contribute violin solos to the festival, in addition to conducting the epilogue.

Also appearing at the festival, in addition to the many contributions of the London Crusader Choir, will be one of the Salvation Army's foremost bands, the Upper Norwood (Crystal Palace) band.

The festival is under the direction of Rev. Douglas B. Gray, founder of the London Crusader Choir.

*Elim Minister L. E. Lambert of Yeovil writes about—*

## **THE CRUSADER AND HIS CHURCH**

**W**E hear a lot these days about I.Q. (intelligence quota) tests. Can I ask you to write down the answers to an S.Q. (spiritual quota) test.

1. How strong would our church prayer meeting be if everyone went as often as me?

2. How much would our church offerings be if everyone gave as much as me?

3. What kind of Sunday school staff would ours be if the rest of the teachers worked as hard as me?

4. What kind of Crusader branch would ours be if the other Crusaders took their example from me?

I have sacrificed a bit of grammar to drive the truth home. You could add a dozen similar questions. You see, a church is just the sum total of the spirituality of its members. Many of us over-estimate our importance and under-estimate our influence. Do you realise you wield tremendous influence for good or bad in your assembly? Let us look at the Crusader and his church.

### **1. The Crusader and Worship**

How distinctive and precious is our Sunday morning worship time, and it is good to know that in most of our churches Crusaders support this meeting tremendously well. (I hope you are not one of the few who languish in bed in flagrant disobedience of our Lord's command). Yet how often young people are slow to lead in public worship, leaving it to the older members to shoulder this responsibility. Let me implore you to get up and worship. You may feel nervous, your words may be faltering, your prayer short (all the better). But do it, it will not only delight God's heart and thrill the people present, but also bless your own soul.

### **2. The Crusader and the Prayer Meeting**

It was once said to me that our young folk only support their own week-night meeting. I am sure this is not true of you. Support your church during the week as well as on Sunday. Much of the above about worship is true here; launch out in prayer. Don't be like the man who would not let his son go in the water until he could swim. You begin;

God will help you. One of my greatest delights when coming to Yeovil was to hear two or three girls aged eleven and twelve leading in prayer.

### **3. The Crusader and the Older Members**

In many churches there is a lack of fellowship and friendship between the young and the old. This is not always or entirely the fault of the Crusaders. Yet it is up to us to bridge this gap. Go up and speak to some of the older members after a service instead of dashing to talk to your younger friends. Older people love the company of the young. Remember, if Jesus carries you will be old one day. Be courteous, be kind, and call and see them when they are sick.

### **4. The Crusader and Behaviour**

In this, like everything else, a few defaulters can get a bad name for all our youth, but it is amazing how a few giggling girls and one or two chatty chaps can upset a service and distract the preacher. Let reverence be our watchword.

### **5. The Crusader and Giving**

I was converted when sixteen, and almost immediately the minister mentioned and explained tithing. I am so glad he did. Honour God now with your earnings and pocket-money, and when you are old you will not depart from the way.

### **6. The Crusader and the Practical**

Most of our churches are cleaned voluntarily, and while in many things I can praise our youth, in this matter, like Paul, I say "I praise you not." In many assemblies this heavy task is carried out by the older members. Crusaders, this ought not to be! Let us take pride in the appearance of God's house. Approach your minister as to how you can help—not only in cleaning, but if your church is being painted or repaired, you be there to help.

### **7. The Crusader as an Evangelist**

A minister once wrote and asked me what new ways I knew of winning young people for Christ. I replied that I knew no new way. To me, personal evangelism is the one great way. As most people are saved when young, you have an outstanding oppor-



tunity and responsibility of winning souls. A few weeks ago a young woman in my church brought a girl to church. During my message I noticed her intense concentration, but when the appeal was made she did not bow her head but continued to look at me. After a while she raised her hand. When praying with her after the meeting, I discovered she was deaf but lip-read my message. She was wonderfully converted and now attends all the meetings.

### 8. The Crusader and his Home

Our life in the home must be in keeping with our life in the assembly. Especially must this be so when we come from an unsaved home. A mother once said to me of her daughter, "The girl I know in the home is different from the one you see in your church." Let all take knowledge that you belong to Jesus.

### AUTUMN ACTIVITY

This month Elim has opened its autumn evangelistic drive with a series of pioneer campaigns designed to reach places where there are no existing Elim churches.

Our supreme purpose is to win men and women for Christ in a concentrated evangelistic effort, and after that to gather them together and teach them the things of God, then to set up an assembly to shepherd these newly won converts and lead and guide them until they become mature Christians, knowing and living according to the will of God.

The September campaigns are as follows:

#### Derby.

The Central Hall, Exchange Street  
Commencing Sunday, September 6th  
Rev. P. S. Brewster and party

#### Paisley

The Town Hall  
Commencing Sunday, September 6th  
Rev. Alexander Tee and party

#### Middlesbrough

The Town Hall crypt  
Commencing Sunday, September 20th  
Rev. David G. Hathaway and party

Will you join with us in prayer that God will give a gracious visitation of His Spirit on these campaigns? The cost of booking of halls and advertising is very heavy, so if you desire to share in the privilege of helping with these special soul-winning efforts send your gift to the Evangelistic Secretary, 20 Clarence Avenue, London, S.W.4, and every gift will be personally acknowledged.

## 103 DECISIONS FOR CHRIST ON OPENING NIGHT OF DERBY CAMPAIGN

I HAVE never seen or heard the Cardiff members pray like they did for the Derby campaign. I have left for campaigns over a period of twenty years, but somehow this was so different. The kingdom of heaven was taken with violence. It was with more than the usual nervousness that I left the Saturday presbytery and then travelled down to Derby. Even the ministers of the South Wales presbytery seemed to pray with more than the usual fervour and power that signs and wonders would follow the preaching of the Word.

The large Central Hall seats about 1,100 people and is up three flights of stairs. When the time came for the opening hymn, about 800 people were present and the atmosphere was tense and expectant. After several hymns and then a new chorus, Pastor Plowright sang, and then for the first time the sacred *presence* of God began to be felt. I read the scripture and felt the Word of God was going home.

After the preaching on the authority of Christ's word and power the appeal was given and 103 men and women walked to the front and publicly decided for the Lord Jesus Christ. It was an inspiring moment to see the young men so solemnly wending their way to the inquiry room. There were too many inquirers for the room and so they overflowed into the passages, and Pastor Plowright dealt with them under difficult circumstance. There is great rejoicing in heaven because of these many decisions, and many past prayers by Derby Christians have been answered and many homes completely changed as the result of this Elim campaign. We ask our readers and our churches to hold us up in prayer that God's power will be manifest. There is no power apart from God, and no permanent result unless the Holy Spirit sets His seal upon the work. Tonight, Monday, has been announced as the first night for the anointing and praying for the sick. One demonstration of God's mighty power and the campaign will be set alight. We covet that power.

Although so much depends on the willingness of the people and the faith of the sick and suffering, and also the daring faith of the ministers, overhanging all is the mighty and wonderful sovereignty of Almighty God. He will do what He will.

P. S. BREWSTER.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, September 28th.** Isaiah 55 : 1-13.

This chapter ranks with chapter 53 in literary style and importance. It begins by reminding us that God's promises are addressed to human necessities. Indeed, it is "the poor man's market." The eastern picture is that of the water carrier with his skin bottle on his shoulder. The precious contents are for sale. Then someone purchases the contents and begins to call to all those thirsty and unable to buy, "Come, buy, without money and without price." Free, but not cheap, and the water of life is not cheap; it cost Jesus the Cross, but it is free to the whosoever. See the "well" of John 4 and the "flowing river" of John 7.

**Tuesday, September 29th.** Isaiah 57 : 13-21.

These verses contain promises to the penitent. Such promises have the guarantee to be implemented by "the high and lofty One that inhabiteth eternity, whose name is Holy." Eternity is employed in contrast to man, a creature of time. Man is bound by the confines of a few short years. God is eternal. The lofty God stoops to tabernacle with the humble of spirit. The infinitely great One cares for the insignificant and sinful. He whom the heaven of heavens cannot contain dwells in a human heart.

Lord of all being, throned afar;  
Thy glory flames from sun and star;  
Centre and soul of every sphere,  
Yet to each loving heart how dear.

**Wednesday, September 30th.** Isaiah 58 : 1-14.

Fasting is the main theme of this passage. First we follow the writer as he deftly describes false fasting, thus exposing the falsehood of formality. How like the Pharisees of our Lord's day. They did it to be seen (v. 3). Let us remember that our Lord interprets motives. Then the prophet delineates a true fast (vv. 6-14). This is done by means of interrogation. If the conditions are fulfilled the blessings of God are unmistakable and enriching. Perhaps the greatest of all are those of verse 11: guidance, satisfaction, spiritual irrigation and unfading, unfailing spiritual life. The guarantee? "The mouth of the Lord hath spoken it" (v. 14).

**Thursday, October 1st.** Isaiah 59 : 1-4, 14-21.

These verses lay before us (i) the separating power of sin. Sin severed communion in Eden and it still does. It puts up a barrier between the soul and God and neutralises the power of prayer. It also robs us of the desire to pray. (ii) The saving strength of Christ's arm (v. 16). "No man." Then came "the man Christ Jesus." No one to intercept, then Jesus came to plead for us even in death. That arm that delivered His people in the past was outstretched upon a cross, that sinful man might nail it to a shameful tree. Omnipotence nailed to a gibbet, yet victorious! The Redeemer's covenant (vv. 20, 21). "My Spirit . . . My words."

**Friday, October 2nd.** Isaiah 60 : 1-12.

Here we contemplate the glory of the Church in the abundant access of the Gentiles into the blessing of salvation. If we shine (v. 1), the light we diffuse will attract others (v. 3). The Gentiles shall come to the light. We rejoice that this is so, and we are not dwelling in darkness. As we ponder these verses we are forced to think that God would make His Church something powerful and grand if she would let Him work out His will (vv. 10, 11). Oh that we would be willing in this day of His power. That all nations will not come to the light is evident, and they refuse at their peril (v. 12).

**Saturday, October 3rd.** Isaiah 60 : 13-22.

From today's portion I want you to consider a beautiful sentence at the end of verse 13: "I will make the place of My feet glorious." When we transfer these words to the New Testament we can see how very much more glorious His feet can be to those who seek them. The woman of Luke 7 : 38-48 found it a place of pardon. The man at Gadara found it to be a place of rest (Luke 8 : 35). Mary found it to be a place of instruction (Luke 10:39). One of the ten lepers healed by the Master, the only one to return in acknowledgment, found it to be a place of gratitude (Luke 17 : 16). How glorious those pierced feet!

**Sunday, October 4th.** Isaiah 61 : 1-11.

We turn from these verses to that day when Jesus stood up in the synagogue to read, and turning to these wonderful words He read them aloud as signifying His own mission. He was indeed the anointed Christ of God: anointed to herald the tidings of the Gospel, to preach soothing for broken hearts, to tell the captives that they could go free, and proclaim aloud that God's great day of opportunity had come. We too have been commissioned and anointed to deliver the same message. What designations in verse 6: "priests," "ministers"! May we live worthy of such designations.

\*\*\*\*\*

## Book Review Corner

*The New "Panorama" Bible Study Course*, by Alfred Thompson Eade. Victory Press, 7/6 net (by post 8/-).

This is a splendid visual aid to the unfolding of the Divine plan of the ages. The large pages, seventeen inches by nine inches, contain eleven charts giving a panorama from the beginning of time, through Israel's history, the Church age, the millennium, to the new heaven and new earth. The future is interpreted according to the futurist school of prophecy.

Some Bible events which need elucidation, like Israel's wanderings, the divided kingdom of Israel and Judah, with their respective kings and contemporary prophets, can easily be followed and grasped.

The charts are supplemented with brief talks in later pages. For private or group study this should prove an excellent text-book.

J. J. MORGAN.



# COMING EVENTS

(Please pray for these services)

**DELANCEY**, Guernsey, October 11-25. Elim Church, St. Sampsons. Campaign conducted by Eddie and Mrs. Smith. Sundays 6.30 and 8.15, weeknights (except Fridays) 7.45.

**FINCHLEY**, September 26 and 27. Elim Church, King Street, off Church Lane. "Mainly for Women." Speaker: Gladys Gorton. Supporting programme by ladies only. Saturday 7. Also Sunday: Women's Fellowship Anniversary. Speaker: Gladys Gorton. 11 and 6.30.

**HOVE**, October 10. Elim Church, Portland Road. District Youth Rally. Speaker: J. Hywel Davies (National Youth Director). October 17. Full Gospel Campaign conducted by A. Chuter. Commencing service 7.30.

**INGATESTONE**, October 4-15. Elim Pentecostal Church, High Street. 25th Anniversary celebrations of opening. Sun. 6.30, W. F. Lloyd (previous pastor); Tues. 7.30, G. Stormont; Wed. 7, J. Woodhead (in Congregational Church); Evangelistic meeting; Sun. 11th, 11 and 6.30, C. J. E. Kingston, Thanksgiving Day; Thurs. 15th. B. G. Moore (Manor Park Baptist), also previous pastor.

**PALMERS GREEN**, September 26 and 27. Elim Church, Russell Road, N.13. Harvest Thanksgiving services. Speaker: H. W. Greenway. Sat. 7, Sun. 6.30.

## A SYMPHONY OF PRAISE

presented by the

### LONDON CRUSADER CHOIR

(Director of Music: Rev. Douglas B. Gray)

Supporting guests:

Rene V. Robert (Swiss Gospel Radio Singer)

Upper Norwood (Crystal Palace) Band

Ronald Cooper (grand organ)

Geoff. Cooper (piano)

Chairman:

Rev. J. Hywel Davies (National Youth Director)

**SATURDAY, OCTOBER 3rd, 1959, at 7 p.m.**

**KINGSWAY HALL, Kingsway, London, W.C.2**

Reserved seat tickets from Headquarters at 2/6 each. Special rates for parties of ten or more. There is a section for unreserved seats.

**DON'T MISS THIS GREAT INTERNATIONAL NIGHT OF GOSPEL MUSIC AND SONG**

**SOUTH LONDON** District Presbtery Children's Rally. September 26. Elim Church, Clapham. Children's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

**SWANSEA**, September 22-27. Elim Tabernacle, Alexandra Road. Autumn Convention. Speakers: H. Palliser and J. Lancaster. Sun. 11 and 6.30, weeknights (except Friday), 7.15. September 28. Annual Sisterhood Rally. Speaker: Miss Sal. John. 3 and 6.30.

**WORTHING**, September 26. Elim Church, Grosvenor Road. Annual Choir Night. Guest speaker and soloist: L. J. Timbrell. Guest choir: Portsmouth Male Voice Choir, 7.30.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 8, Clapham (St. James's Church); 10, 11, Ealing; 17, Westminster (Church House); 18, Maidstone Prison and Croydon; 23, Bermondsey Central Hall; 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

## THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

## MISS E. WRIGLESWORTH'S MISSIONARY ITINERARY

September 26, Grimsby; 27, Scunthorpe.

## MR. F. B. PHILLIPS'S TOUR OF LANCASHIRE PRESBYTERY

September 26, 27, Holyhead; 29, Crewe; 30, Macclesfield; October 1, Glossop; 2, Liverpool; 3, Stockport; 4, Wigan.

## J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 3-8, Rotherham; 13-15, Sheffield; 17-22, Beeston; 25-27, Nottingham; 29-November 1, Burton.

## JERUSALEM 1961!

The next World Pentecostal Conference is to be held, God willing, in Jerusalem

**WHITSUN 1961**

Parties from the British Isles are being planned by the British Pentecostal Fellowship. Full details will be available shortly. Watch for further announcement.

**PENTECOST IN JERUSALEM!**

## REVIVAL—DIVINE HEALING CRUSADE

commencing

**SUNDAY, SEPTEMBER 20th, 6.30 p.m.**

in the

**TOWN HALL, MIDDLESBROUGH**

conducted by

**DAVID G. HATHAWAY AND TEAM**

*Your prayer support earnestly requested*

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Hastings.** Mount Carmel Christian Guest House. Close Elim Church, sea, shops, buses; family prayers; central heating; lovely views town, sea. Board-residence from five guineas. Mrs. Coates, 33 Decham Road. C.174

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

**13 weeks** to Christmas and your House Party at Torbay Court. Why not come now for a week or a short break? Phone 57835 or write today to E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. It's summer in winter at Torbay Court—and an ideal spot for conferences. C.173

### MARRIAGES

**Bang: Barker.** On September 5th, at Elim Church, Scarborough, Roy Gordon Bang to Jean Barker. Officiating ministers: Graham Barker (brother of bride) and Tom W. Walker.

**Britton: Howlett.** On Saturday, August 22nd, at Elim Church, Leyton, David Keith Britton to Patricia Mary Howlett, both Elim Crusaders and Sunday school teachers. Officiating minister: L. N. Knipe.

**Jones: Smith.** On September 7th, at Elim Church, Holyhead, North Wales, Harold Jones to Joyce Eileen Smith. Officiating minister: David W. Le Page.

### WITH CHRIST

**Ford.** On September 7th, Mrs. Charlotte Ford, aged 87, a faithful founder-member of Elim Church, Silverdale, passed into the presence of her Lord. Officiating minister at funeral: John Coleman (Lington).

**Hills.** On September 8th, Mrs. Winifred Emma Hills, aged 56, faithful member of Elim Church, Hove. "Faithful unto death." Officiating minister at funeral: J. J. Way.

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LONDON, S.W.4, OR WRITE TO THE SECRETARY OF THE COURSE.



**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 33

PRICE 5d.

OCTOBER 3rd, 1959



*“Behold,  
I have  
set  
before  
thee an  
open  
door.”*

**King's College Chapel, Cambridge.**

*Photo by C. Bean*

*This is not a Quiz but a Question*

# EACH ONE—REACH ONE

By H. W. Greenway (Secretary General).

**P**LEASE don't dismiss lightly the question I am going to ask you. It is important. It may affect your enjoyment in heaven. It may affect the eternal destiny of someone you contact tomorrow. It may affect the social order in which you belong. It may affect the whole spiritual life of our land. It may mean all the difference between eternal despair and eternal bliss for some faltering soul.

Have you brought anyone into the fold of the Christian Church during the past year? Plans have been circulated and suggestions have been offered whereby our members could advance the cause of Christ. These ideas were passed on with the consciousness that great and widespread results could be achieved. Have you even made any attempt to win a soul for the Master, to bring a newcomer to church, to tell what Christ has done for you?

We must beware of the dangerous policy of leaving all the work to be done by other folk, as, for instance, when we applaud the evangelist and even show our approval by sending gifts for his work but leave the task of opening up churches and winning the lost exclusively to his special talent. Evangelists, as we well know throughout Elim, have done magnificent work over the years in opening up churches, but what about enlarging those we already have? It has been proved by experience that church campaigns on the conventional lines do not produce the same results as pioneer efforts in a new district,

and yet appeals continue to pour in for something to be done to build up our smaller assemblies. Can it be that the solution lies within those assemblies? If every member exerts the maximum effort there is no doubt a work can be done that could have far-reaching successes right through the land.

If your church has not organised a door-to-door campaign to reach out for souls and new members, why not start now? And if your church has engaged in such a plan, have you shared the work to be done? Perhaps you have tried and grown discouraged. There is always time and opportunity to start again. The scripture enjoins us not to be weary in well-doing, for in due season we shall reap if we faint not.

The key to revival lies in the hands of the church members. Nothing will happen until we begin to do something. Ideals must be translated into practical acts. It is the responsibility of every Elim member to bring another member into our fellowship, and that as soon as possible.

In order to help with this programme we are making available to our members a leaflet entitled "This is Life," which is an excellent Gospel article written by Pastor J. T. Bradley. It will help you in making contacts. Copies can be obtained just for the cost of postage. Please write to me at 20 Clarence Avenue, Clapham Park, London, S.W.4.

## Spend this winter studying the Bible

### ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks  
For prospectus giving particulars of studies and how you may commence with minimum expense,  
fill in and send off this advertisement.

Name .....

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Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Clarence Avenue, Clapham Park, London, S.W.4.



¶ *We print in these columns a report on Pastor Chuter's great campaign in Warrington by one who, though at first sceptical, saw God's power at work in his own town.*

## *“These Signs Shall Follow . . .”*

THE age of miracles is not past.” This was the top line of an advertisement in the local paper advertising an “evangelistic and Divine healing crusade conducted by Reverend A. J. Chuter and party.” To the writer, a former journalist, this was just another evangelistic-cum-healing crusade conducted by a small body of which he knew nothing.

There were, he knew, healing crusades and healing crusades; revival campaigns and revival campaigns. The thought of reporting the meetings never entered his head, and the possibility of visiting them was only remotely considered, he having never been in an Elim church and only vaguely associating them with “speaking in tongues” and other unaccustomed phenomena.

A friend who visited an early meeting in the Latchford Hall, Warrington, came back, however, and reported, rather hazily, some of Pastor Chuter's remarks, with which the writer disagreed. This led to a visit by the writer the following evening to the Latchford Hall to clarify some points.

The first impression was distinctly unfavourable. The hall was only partly filled and the succession of choruses and hymns vociferously sung, coupled with the declamatory and ejaculatory prayers, fell strangely upon the ears of one accustomed to the Anglican and Quaker tradition.

Singing the hymns came “gustily” from the throat of the writer—but not from the heart or the intellect. His heart, however, was full of prayer.

The first sermon—as it is remembered by one who took no notes—was a “Gospel sermon” coupled with a criticism of certain Co-operative managements' refusal to allow religious meetings to be held in their halls.

This led the writer, on the following day, to take up the matter with the local “Co-op”—and then go back and report results: no “Co-op” Hall available in Warrington; it had been shut for safety reasons some while back.

But the prayer on the first night, coupled with the loving and sincere attitude of Pastor Chuter and his friends, had changed the heart and the outlook of the writer. Unity and brotherly love grew; the hymns and the choruses took on a reality to the onlooker.

After the singing, the prayer and the Gospel

message came the call for decision, sometimes for total commitment—increasingly answered as the campaign went on. After the call for decision came the visitation by the Holy Spirit, through prayer and laying on of hands. Many healings took place, including that of the bringer of tidings to the writer, who was healed of partial deafness and other afflictions.

During the first week Pastor Chuter was assisted by his son, Mansel, who gave up part of his holiday for this work. Parties also came from neighbouring churches to pray and to praise the Lord in song. All through the campaign Pastor Chuter was loyally and enthusiastically supported by Pastor and Mrs. G. Evans and the members of the local Elim church.

On the last night the writer was asked, without previous warning, to write his impressions of the campaign.

Impressions: much Christian love and fellowship; much sincerity and truth-seeking; much thought-provoking ministry; a prophetic revelation, not only of what will happen, but of Christians' attitude to today's evils; a true humility, seeking to direct hearers to Christ and not to himself; the varying size of the audience, sometimes crowded, sometimes sparse.

And the campaign was blessed; “. . . the Lord working with them, and confirming the word with signs following. Amen” (Mark 16:20)—first the full Gospel, then the conversions, then the signs, as foretold by Jesus.

This was not a vast crusade as crusades go, but it had something the writer has never before experienced, a completeness, a fullness, which can only have come from above.

As Pastor Chuter and his wife, Rose, leave for Blackburn, they take with them part of the hearts, much love, and many prayers of their friends inside and outside their branch of the Christian vine in Warrington.

They leave behind a determination to emulate their endeavours in fishing for men, and to bring about today that kingdom where all men first love God and then their neighbours, from Warrington Bridge to Vladivostok and Vancouver, as themselves.

H.J.H.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

**Editor:** Aubrey Hathaway, B.A.

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**Headquarters Offices:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

## EDITORIAL

**“WHO** are these Pentecostal churches? What do they stand for? What is the secret of their amazing growth? These churches have one outstanding mark—they are wholly and utterly evangelistic. They preach the Gospel, and they preach it with passion. Their members are themselves evangelists, dedicated to winning their neighbours for Christ. They are people with a consuming desire for the salvation of men and an overwhelming love for Christ and His kingdom.” These are the words of Rev. Tom Allan, writing in a Glasgow paper, and commenting on the phenomenal growth of the Pentecostal churches in Latin America and elsewhere which he heard of in the recent World Council of Churches meetings in Austria.

It is true indeed that in many of these countries the growth of the Pentecostal churches is comparable with the growth of the early Church, where the fire that fell at Pentecost spread like a prairie conflagration until it had covered the known world. The fuel that fed the flames was a passionate devotion to Christ, and their vision “the regions beyond,” while the power that sustained them was the power of the Holy Ghost, given specifically for the purpose of world evangelisation. The promises “Ye shall receive power” and “Ye shall be witnesses” were inseparably linked in those early days, and that is what we are seeing in so many parts of the world again today; and in this we rejoice.

If revival fire burns any less brightly here in our land, then it is primarily because the vision has been

clouded, and Pentecostal power has been looked upon as an end in itself, a way of achieving personal blessing; a selfish seeking of emotional excitement, instead of a dynamic force which makes evangelists of ordinary people, whose glowing lives and telling testimony compel others to seek the source of this infectious joy and rapture.

“Within a few years they [the Pentecostals in South America] have gained 300,000 members.” This amounts to about ten per cent of the present total Protestant population! Such results could not possibly be achieved by great evangelistic campaigns alone—they are possible only through the method outlined by Rev. Tom Allan: “Their members are themselves evangelists, dedicated to winning their neighbours for Christ.”

Will you read very prayerfully the article in this issue by our Secretary-General, Pastor H. W. Greenway? Again in this week's news you will read of the great blessing attending Elim's campaign efforts—but let this just stir you to go forth yourself to labour in the harvest field that begins at your door and garden fence. Thus you will hasten the day when the focus of attention will be on revival, not only in distant corners of the earth, but here in our own beloved but needy land.

### ONE-MINUTE SERMON

By Selwyn Hughes

**A** PREACHER once got into conversation with a ship's pilot. “Dangerous and responsible work,” he said, “being a pilot.”

“Well,” the pilot answered, “not so dangerous when you know how.” Then he told how the job was done. He made his way by taking bearings from definite points, such as a lighthouse or a piece of coast or an island. That is the art of navigation. It requires fixed points. A star does not slip, a lighthouse does not wander, and that is what the pilot probably thought of when he said “it's not so dangerous”—he was sure about his points.

Friend, you are on the voyage of life and you too need to know of points that are fixed if you are to find your way to heaven. God has charted the map for us with precision and care. There is, for example, the love of God which is a fixed point in the centre of the universe. Jesus Christ is another who remains the same yesterday, today and for ever. And there is, of course, that famous bearing by which millions have found their way to heaven. It is the Cross. Take a bearing from it now. If you are not bound for heaven, ask Jesus Christ into your heart and life this very moment and start steering for glory today.

### BRITISH PENTECOSTAL FELLOWSHIP CONFERENCE IN LONDON

October 20th-23rd

PLAN NOW TO COME

Full details are given in the announcement  
under “Coming Events.”



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Crusade in Japan

A 21-day crusade in Osaka, conducted by Dr. Hob Pierce, president of World Vision Incorporated, has produced wonderful answers to prayer for Japan. Over 96,000 attended the crusade services and nearly 7,500 seekers came forward to seek and to accept Christ. This was the largest and by far the most successful evangelistic effort ever held in Japan. It is estimated that more than 45,000 who were not already Christians attended the services. In addition to the 96,000 who attended the Festival Hall, more than 39,000 were reached with the messages in day-time meetings in factories, schools, stores and offices. More than 2,000 counsellors dealt with the seekers.

*A wonderful effort for which we give thanks to God. Harvesting of precious souls is a great task for God.*

\* \* \*

## Mormonism

The Mormon Church is making gains all over the world. In thirty years it has tripled its number in New Zealand and is now 17,000. In the U.S.A. there are nearly 1,500,000 Mormons. The Mormon Church owns much property, which includes 600 farms, thirty canning plants and forty mills and factories. In some countries their missionaries outnumber the total number of evangelical missionaries.

Every young Mormon is expected to spend two years on the mission field at his own expense.

Their doctrines deny that the Bible is reliable, and that Jesus Christ is essentially God. They say we all were "in the beginning with God." The Trinity does not exist as far as they are concerned, and the Holy Spirit is an emanation and not a Person. Salvation is through works and obedience to the Mormon Church and its gospel.

*What a challenge to us to devote ourselves more earnestly and sacrificially to the task of spreading abroad the glorious news of salvation in our Lord Jesus Christ.*

\* \* \*

## Mexican mayor accepts Christ

We quote an excerpt from a letter received from a missionary in Mexico: "Recently we held services in the village of Marquelia, and in the very first service there were 225 people in attendance. In that meeting the mayor of the town accepted Christ as his Saviour. He faithfully attended all the meetings. This was a remarkable move of God, since only four years ago there were no Christians in this place."

*Refreshing news of the Gospel penetrating the heart of Mexico, and the heart of this Mexican mayor.*

\* \* \*

## Bibles sold openly in Rome

Italians in several public squares are witnessing an unprecedented spectacle. Protestant Bibles are being sold publicly with the

permission and protection of the police. This unusual opportunity to spread God's Word is reported by the editor of *The Convert*. Permission to operate Bible stands, always denied previously, has recently been granted.

*Where the Bible is distributed freely light will break upon the darkened minds of those who have grown up in darkness—the darkness of a perverted religion.*

\* \* \*

## Flashback on Tibet

It is not so long since, at the top of the Asian continent, the Tibetans began to protest against Communist rule so loudly that reverberations were felt in all the world's capitals. An estimated 200,000 peasants, rejecting the communes, joined the lamas and Buddhist monks in open revolt against their Communist masters.

Only sparse news leaked out from behind the forbidding Himalayas, and the free world could but stand as spectators and hope and pray. No one knew then, but undoubtedly Tibet has become Asia's Hungary.

\* \* \*

## Station A R K ?

*A radio and television station will be built this year on Mount Ararat, the famous biblical site of Noah's ark, according to Moscow Radio. Mount Ararat is in Turkey near the western border of Soviet Armenia. The broadcast made no allusion to the mountain's biblical history, but said the new station would be erected at a height of 12,467 feet.*

\* \* \*

## Spain's minority

Spain's 20,000 to 30,000 Protestants (some sources report as few as 10,000) are apparently a source of embarrassment to the Roman Catholic Church and the government. Catholics in touch with the government have revealed to newspapermen a secret official circular which threatens to shut most Protestant places of worship, according to the *New York Times*.

These disturbing reports to Protestants in Spain indicate that Generalissimo Francisco Franco either tacitly approves or is indifferent to these obstructions to public worship as defined in Spanish law. In the last few years at least thirty Protestant chapels or other places of worship have been closed.

*Time for a spiritual revolution to break out, for revival by the Spirit of God will always be a revolution against the Devil's shut-down on the spread of the Gospel. Let us pray on for Spain and its needy people.*

\* \* \*

## Tract on a rock

"More than thirty years ago, before I was a Christian," said a Japanese pastor in a testimony meeting, "I came to the end of myself and decided to commit suicide

from the cliff off 'K' shore. At the shore I saw the waves dash wildly on the rocks with an enormous white spray. I had no fear. I only wanted to die, hoping to be free from my suffering as soon as possible.

"Just as I was about to make the plunge I saw a piece of paper held down on a stone by a pebble. Curious, I picked it up and read it. It told of salvation through Jesus Christ. I read it again, and again. Faith came to me. I was saved."

No sooner had the pastor finished his testimony than an old man stood up. "Pastor, I was the man who put that tract there! I had passed out about 300 tracts on 'K' shore that day. The tracts were not welcomed and I was treated with contempt. I was very sad, and as I looked at the sea I cried to the Lord in prayer, Placing my last tract on the stone, I returned home."

*What encouragement to this faithful servant of God that his labours were so fully rewarded. The prayerful distribution of effective Gospel literature is a task open to every Christian, and no better tracts do we know than those issued by the Victory Tract Club, the biggest tract-distributing non-profit organisation this side of the Atlantic.*

\* \* \*

## Hope for world peace

"The only hope for a peaceful world is in the coming of the Lord Jesus Christ," says Lt.-Gen. William K. Harrison in a recent issue of *Christianity Today*.

General Harrison, who was senior United Nations delegate throughout the Korean armistice talks at Panmunjom, rejects pacifist proposals, noting that "then we would have to accept passively all the acts of a Communist tyranny." On the other hand, he holds little hope for lasting peace through military might.

He advises Christians to (1) "use whatever influence we have to see that our country deals honestly and, as far as possible, peacefully with other nations"; (2) "warn other people of the coming judgment of God"; (3) "spread the Gospel of Jesus Christ"; (4) "live in a way that proves that we have conviction in our preaching"; and (5) "pray for peace in the hope that God will delay His judgment."

\* \* \*

## Billy Graham crusade on the moon?

Evangelist Billy Graham, in the course of his record-smashing meetings in Sydney, Australia, made some eyebrow-raising statements.

One night he told his audience of 21,000 that he thought Khrushchev believed in God "in his heart." He said the Communist boss "let slip" his belief three years ago in Britain, where he said, on one occasion, "God have mercy on them," Said Graham: "His mind may tell him there is no God, but his heart contradicts his mind. When Khrushchev is alone or in trouble, he believes there is a God."

A few nights later Graham spoke of holding evangelistic crusades on other planets. "We may even hold a crusade on the moon one day," he told a crowd of 67,000 people. "It is something that should not be laughed at. I think some of these planets around us are inhabited," he declared. He said the Bible "tells us there are other powers and principalities in heavenly places."

"The human race is not the only race God created," he added. "Christ had great glory before the world was ever made. He was the Crown Prince of many dominions and principalities."

*Well, well! We have read of Alexander weeping because there were not more worlds to conquer, but it is surprising to read that Billy Graham has joined the weeping prophets. Anyway we ourselves are not embarking on moon trips until they can guarantee return passage!*

# **WHEN JESUS SPEAKS!**

**By Hugh Sawyer**

**J**ESUS was never taken by surprise. Through His Divine omniscience He anticipated the trend of forthcoming events and, taking advantage of every opportunity to glorify His Father in heaven, He was always to be found at the right spot at the exact moment.

Suppressed excitement seethed within the breasts of the chattering crowd that pressed close upon the heels of Jesus and His disciples as they climbed the rocky, narrow ascent which led to the city of Nain.

The day before, while in Capernaum, Jesus had healed the centurion's servant, and the long procession of straggling sightseers, some with hopes of the coming Messiah, others filled with idle curiosity, all possessed the common knowledge that where Jesus was and went none could predict what next would happen supernaturally.

Jesus lifted up His eyes and beheld slowly coming towards Him a small party of downcast people, weeping and wailing as was their wont upon such an occasion. They were on their way to bury a youth without the city walls. The anguished cries of these emotional Jews pierced the clear air and the hearts of all within earshot.

A wretched, lonely widow, bereft of her last remaining love, her only son, followed behind the bier upon which rested all that she held dear.

With a heart torn with compassion, Jesus stopped and gazed upon the sorrowing mother. The bier bearers, as by compulsion, immediately stood still, the sobbing ceased and a strange hush stole over the wavering crowd as, coming closer, they gazed in awe and expectancy towards the cool and composed Christ, the son of God. Slowly raising His hand, and with gentle mien, He bade the bereaved mother "Weep not." With cool composure He stepped forward, touched the bier, and in commanding tones said: "Young man, arise!"

Away deep down into the impenetrable abyss of death winged that Divine command, brooking no delay. From the depths of Sheol the sleeping soul awoke and in a moment of time sat up fully restored to consciousness and began to talk. "And Jesus delivered him to his mother!"

Like the snapping of a taut wire, the pent-up emotions of the amazed onlookers suddenly gave, and with one accord they began to glorify God, cry-

ing: "A great prophet is risen up among us. God hath visited His people."

Probably they were remembering Elijah and Elisha, those prophets of old who each in his day, after much prayer and agonising, had by the power of God been instrumental in raising a widow's son from the dead!

Is it surprising that these people cried "The Lord hath visited His people"? Through faith we know that not only does the Lord love His people, but also that He never leaves them. We have His promise, "Lo, I am with you alway, even unto the end of the world."

Are we not all aware of the intense grief as those without hope, unaware of the love of a compassionate Christ or the concern of an all-forgiving God, lay to rest the physical remains of a dear one? How thankful we should be in knowing that Jesus the risen Christ can never be taken from us! When He lays His hands upon anyone, marvellous things take place! When He commands, the power of hell trembles! When He calls a repentant sinner from the realms of sin and death, he is reborn again in newness of eternal life.

When Jesus restores a lost soul and gives it a new life there is much to tell! Joy and relief in waves of rapture flood over it and it longs to tell of its new-found experience! Have we who read this experienced this wondrous sensation?

Alas, if we know not Jesus as our personal Saviour, in the eyes of God we are already dead in sin! But take heart; Jesus will meet us at the foot of Calvary if we repent and seek Him! His shed blood will cleanse us from all sin! He will bid us arise, new creatures, born again in Him; and even as those people of long ago rejoiced over one who returned from the dead, so will the angels in heaven rejoice over one soul that was once dead but is now alive!

Death is a delusion when Jesus calls its bluff; but remember, death is certain for those who wallow in sin's mire and dirt!

## **NEWS FROM PAISLEY!**

Five hundred people gathered for the first campaign meeting. Fifty-two decided for Christ following the appeal by evangelist Pastor Tee.

**KEEP PRAYING!**





# BIBLE COLLEGE CORNER

**T**HE Elim Bible College is the training centre for candidates for the ministry of the Elim Church, for prospective missionaries, and indeed for any young men or women who wish to equip themselves more fully for Christian service. It is open to receive applications from students in every country and every denomination who are saved and desire to dedicate their lives to God's service.

By the time this article is being read the new college session will have commenced and over thirty young men and women will have taken their places in the lecture hall. The course is comprehensive and carefully prepared to provide the essential training, not only in biblical subjects, but in the practical application of that teaching. Extending over a period of two years (students other than candidates for the Elim ministry may come for one or two years), the course deals with Biblical and Systematic Theology, The History of Israel, Church History, English, Speech Training, Business Methods, New Testament Greek, Christian Evidences, Homiletics, Pastoral Practice, Hymnology and Rudiments of Music, and Christian Ethics.

Lectures are given by a panel of resident tutors and visiting lecturers who are experts in their own particular subjects, and practical training is afforded in the conduct of services, open-air meetings and door-to-door visitation. At the close of the session a diploma is awarded to successful students. There are former Elim Bible College students in almost every country of the world.

In addition to the residential courses, the college has a correspondence department. A systematic course of Bible study is offered in handbook form, extending over a period of four years, and a further advanced course for church workers and lay preachers.

Inquiries from young men and women interested in the residential course would be welcomed by the

Principal, and regarding the correspondence courses by the secretary of that department.

Friends are asked to pray for God's blessing on the work of the Elim Bible College.

G. WESLEY GILPIN,  
*Principal.*

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## BOOKS REVIEWED

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**THE MIDDLE EAST—WAR THEATRE OF PROPHECY**, by Dr. Fredk. A. Tatford, Litt.D. Advent Testimony and Preparation Movement Inc. Price 9d. (by post 11d.).

In this booklet, under the following headings, the author gives a concise and fairly comprehensive survey of the events in the Middle East:

"What does the future hold?"; "Oil in the Middle East"; "The Promised Land in history and prophecy"; "Future physical changes in Palestine"; "The future of the Roman Empire"; "The battle of Armageddon."

In these chapters the author shows something of the past, present and future improvements of the Middle East. Rev. E. Buckhurst Pinch says in his foreword to the book: "The Middle East is the most important territory in the world. It always has been and always will be."

Dr. Tatford clearly shows that this is so.

Bible students, particularly young students of prophecy, will find this book interesting, enlightening and most helpful.

SAMUEL GORMAN.

**THE RISE AND FALL OF THE ROMAN CATHOLIC CHURCH**, by F. Paul Peterson. Protestant Truth Society (Inc.). 6/- (by post 6/6).

Although the title is somewhat of a misnomer and a considerable part of its contents comprises quotations from other publications, the reader will find in this book a wealth of evidence concerning the intrigue and duplicity of the hierarchy of the Roman Catholic Church. The revelations of several who were once priests of Rome but are now delivered from its clutches reveal the evils of the confessional and the hypocrisy of this anti-Christian system, while many of its claims are demonstrated as being unscriptural and false.

In an age which is intolerant against some evils but over-tolerant with regard to this titanic religious system, it is salutary to be reminded that Rome is *semper eadem*, and that only our little-valued Protestant heritage holds back its inquisitorial powers.

A.D.H.

**A**NYONE can see at once that this is a statement of tremendous importance! It is one of those famous utterances of Jesus Christ—so seemingly simple yet so positively staggering in its implications. If you look carefully at these words you will see they are framed in the form of an equation. As . . . so . . . The Son of God sets out a sum that leaves the disciples utterly breathless and overwhelmed.

Picture the scene with me! The disciples are gathered in the upper room at Jerusalem like frightened sheep in a pen, when all at once the radiant Jesus appears in their midst. It is almost the eve of His departure to the royal throne, but before He returns He has something to say to His disciples. What can it be? A stirring sermon? A thrilling discourse? No! Christ calmly confronts them with an astonishing task. He turns to the little band of disciples and informs them that the task committed to Him by His Father many years ago He is now handing over to them, and the same colossal commission given to Him in heaven He is now giving to them on earth. No wonder the disciples are baffled and bewildered by it all.

Think of it! The task of continuing Christ's great ministry on earth is now placed in the hands of a few frightened disciples—disciples who as far as human standards are concerned have no academic qualifications, no financial backing, and no official status. Yet this does not seem to deter the Son of God, for He looks them straight in the eyes, and makes his meaning crystal clear when he exclaims "So send I you." This is the Divine equation.

Now it will be seen at once from all this that if we can see what this commission meant for Christ we will be able to understand what it means for us; but we must be careful not to read too much into these words, for there is a sense in which only Christ alone could fulfil the Father's plan. Yet in its broader sense it can apply to His disciples at every time in every age. In the interests of clarity let me bring this thought a little more into focus. Think with me, for example, of

### HOW TREMENDOUS WAS THE TASK

The greatest enterprise ever heard of in this universe is the task undertaken by the Almighty God to rid this world of sin. This was the task that once confronted Christ. Yet in the face of that task, tremendous as it was, Christ never hesitated but took upon Himself the responsibility of winning the world back to God. He could have dealt with the situation in a manner that was less taxing. He could, for example, have taken the way of expulsion. It would have been easy for the Almighty to have taken the

world in His hands and to have crushed it into oblivion—easier in fact than the effort it takes for a bulldozer to crush an anthill. Or He could have taken the way of selection. It would have been easier to have selected the best out of the worst and to have centred His interest upon them. But this was not the way of the Master. He looked at the whole world, and without choosing any race, any colour, any creed he flung His arms around the five continents and took upon His heart the heavy burden of winning a whole world back to God. And this you will agree was a tremendous task.

Now cross over with me to the other side of the equation.

"As my Father hath sent me [we might well insert here 'with a vision of the tremendous task'] so send I you." As He came, so are we to go, and not before we see that our task is winning the world to God. It is almost criminal to say that our concern must only be for those in our own town or

# THE DIVINE

By

Text: "As my Father hath sent me"

village. So many Christians have no interest other than in their own little church or community.

Lift up your eyes, my friend, and observe the world for which Christ shed His precious blood. The Son of God knew what it was to be concerned over individuals, but His heart beat in love for a lost and ruined world. If Christians are to equal Christ in this sum He sets forth they must know something of a concern for the world. Those who have served Christ and whose names rank among the great knew about it. Bengel, the great expositor, cried: "My concern is for souls in every land." John Wesley knew about it when he cried, "The world is my parish." Men of mettle, disciples in every sense of the word, have said the same when they have looked out upon a world lost in sin and have taken upon themselves the burden of souls in every land. Before anyone can receive a blessing, somebody has to bear

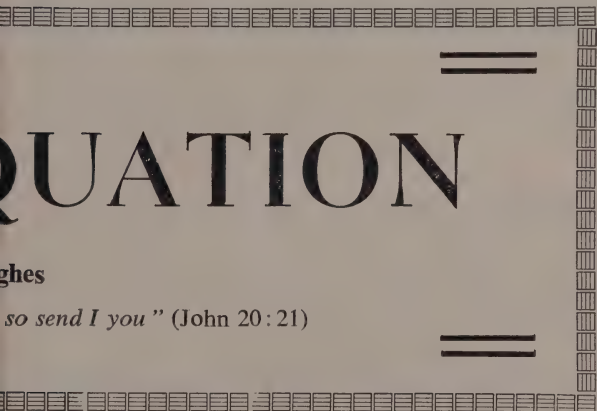


a burden. Do you, friend, know anything about the burden of the world's sinfulness? One preacher said that the burden of sin is something that Christ lifts from men, but the burden of sinfulness is the load he wants to place upon men. It is this burden that I beg you to shoulder, and indeed it is this burden that Christ commissions us to carry—the burden of a world rushing like a mad, impetuous torrent into the lake that burns with fire and brimstone. If Christ when he looked upon a crowd had compassion, what must He have felt for the whole world? And if you are to carry on His ministry on earth you cannot do it until you have a conception of the tremendousness of this task.

Think with me again of

## HOW RESPONSIBLE WAS THIS REVELATION

Whenever God reveals anything to a human heart that person is immediately under a responsibility. It



EQUATION

ghes

so send I you " (John 20: 21)

was the same with Christ. He saw the world's need, knew how it could be met and, although it meant pain and shame and finally death, the knowledge of how the world could be saved brought its own responsibility. Thank God He never shirked the responsibility that revelation brought. See what it meant for Him. It took a humiliation, an incarnation, a crucifixion and a resurrection before it finally resulted in a glorious ascension. It meant for Him tears, agony, toil, pain and weariness, but he never hesitated once. One day someone taking a rough guess at his age said: "Thou art not yet fifty years old." Fifty? He was only thirty! Could it have been the strain of life that made him look older than He was? Christ was the greatest worker this world has ever seen, and once He exclaimed: "My Father worketh, and I work." He was not only the recipient of a revelation of the world's need, but He chose to

become responsible for its removal. Let me ask you to cross over over again to the other side of this equation we still have in our minds. "As my Father hath sent me, . . . so send I you." Do you know anything about the responsibility of this revelation? Are you prepared to work yourself to death for the kingdom of God's sake? "Work yourselves to death" Spurgeon told his students, "and pray yourselves alive again." We must, as followers of the Son of God, work, pray, give, toil, suffer, preach, aye, and if need be die, in order to save the lost. Someone has pointed out that there are two illustrations of soul-winning in the Bible—that of a fisherman and that of a shepherd. So you see, friend, souls must be saved *by hook or by crook*. Christ has no hand but ours, and if you have seen the wonder of Christ's salvation it is your task to bring it home to someone else. No man can be a disciple of Jesus Christ unless He is prepared to work himself and pray himself to death. Where is there a more despicable creature than the man or woman who professes to be a follower of Christ and is not prepared to give Him all He asks? The revelation of salvation creates a responsibility, and as the Father sent the Son *even so* He now sends you.

But before you turn away overwhelmed by the demands of discipleship think with me finally of

## HOW EFFECTIVE WAS THE ENDUEMENT

Christ was not only presented with a plan; He was also promised Divine power. And before He stepped out upon His ministry He stepped down into the waters of Jordan, where He was baptised not only in water but also in the Holy Ghost. The power of the highest fell upon Him, and He came forth from that moment ready to face the world in a wonderful ministry of the miraculous. And if in setting Himself to the task God had given him Christ needed Divine power, how much more does the disciple of Christ in every age need this dynamic. Picture those disciples once again in the upper room. How desperately inadequate they feel to fulfil the commission Christ is giving them. John has devotion, but this is not enough. Peter has impetuosity, but this is not sufficient. Matthew has great abilities, but these are not good enough. They fall back dispirited, for they feel a sense of personal inadequacy. But Christ is going to send them in the same way as He went. He is not only transferring the task, He is ready to transmit the power. So to the same source of power as Christ went they are asked to go. They

(Continued on page 526)

# FAREWELL SERVICE for Miss Olive Garbutt at Leeds

It was a meeting of great praise when we once again farewelled Miss Olive Garbutt back to the Belgian Congo for her third term of service. We at Bridge Street thank God for her yielded life, and we gave her a wonderful send-off.

Our platform was graced by many ministers and friends of the C.E.M. We did, however, regret the absence of Mrs. Salter, but were delighted to include Mrs. Ruth Wigglesworth, Miss Amy Entwistle and Miss Joan Goodwin of the C.E.M. and they each gave a very refreshing two minutes during the meeting.

Pastor Moore took the chair, and reminded us in his remarks of our financial responsibility to Miss Garbutt. He was followed by Pastor Aubrey Hathaway, who spoke of the blessedness of fellowship and assured Miss Garbutt of the prayers and interest of the Elim family. After a brief word from our missionary secretary, Mrs. Roberson, and a solo from Mrs. Moore, Miss Garbutt spoke on the great needs in Congo.

Pastor Miles brought the closing message from Psalm 91, and reminded Olive that the church was wholeheartedly behind her; the saints at Mwanza were waiting to welcome her; and above all, God was with her.

Hands were laid upon her as she was committed to God in prayer. There was, of course, an offering, when the saints at Leeds showed their love in a very practical and generous way.

Miss Garbutt sailed from Southampton on August 20th. She greatly values your prayer support.

MRS. O. M. ROBERSON.  
(Leeds Missionary Secretary).

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, OCTOBER 7th, 1959, at 9.15 p.m.

(Short wave : 19.6, 25.00 and 30.8 metres)

Speaker : Jack Gardiner (Halifax)

Subject : "They lost Jesus"

Congregational singing from the Elim Church, Croydon.

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Your gifts are much needed for the Elim radio work. Send today to the Elim Radio and Music Department at Headquarters. Pray much for these nation-wide radio transmissions.



## Final Farewell at the Dock

It was a lovely day; even the sun seemed to shine as a benediction upon the final farewells of our sister Miss Olive Garbutt. There was a very precious sense of the Lord's presence as just below the gangway her own pastor, George Miles, and I committed her to the Lord and to the task to which she is dedicated.

A few of her friends from Leeds were there, also the Misses A. and L. Marshall, Mrs. Miles and Mrs. Gorton, who can be seen in the photograph.

A. V. GORTON.

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## British Pentecostal Fellowship Rally at Exeter

On July 4th, all roads led to Exeter for the happy and expectant band of Pentecostal believers from places as far distant as Chard in Somerset and Newquay in Cornwall.

When at last we all converged on the newly acquired Elim Church, everyone was eager to meet the friends from far and near who were there to represent the twenty-six assemblies now linked with the South-West B.P.F.

A warm welcome was extended to all by Pastor Wright. The two brethren appointed to give the word were Pastors Cunningham (Exmouth) and Hadcock (Plymouth), with our esteemed chairman, Pastor F. A. Hodge, convening.

Musical items included a duet by the Misses Prowse (Plymouth). The addresses of our brother Pastor Cunningham on the words "Without vision the people perish" and of Pastor Hadcock on the raising of Lazarus stirred us to the depths.

"To God be the glory; great things He has done."

A. D. SELLECK.





# Women's Column

By Gladys Gorton

## PRIDE AND POVERTY

**T**HERE is often extreme poverty hidden behind lace curtains" declared our local M.P. Now that I am getting more immersed in the personal problems and needs of many who live in Bourne-mouth I am discovering that this is appallingly true.

A president of one of the largest women's gatherings told me recently that some of its members were gentlefolk much reduced in means. They take great care over their clothes and appearance and maintain a charming courtesy which is very appealing.

"But I know," she said, "that behind the scenes in their one-room flatlets some of them are near starvation."

"What do you do about it?" I asked.

"We have to be very careful that we do not offend them. If they thought they were being helped they would be hurt; their pride keeps them from accepting anything which savours of charity. There was an elderly woman; I knew that she was practically starving and had nothing in her larder for Christmas, so we had to do a lot of conniving and wheedling before she would accept an invitation out for Christmas Day."

"How touching!" I exclaimed.

"Yes, it is. They would never *dream* of getting public assistance," she said, "though they should if they have paid in for it."

Pride and poverty together make a pathetic picture. I could not help making a comparison. We who profess to be followers of our Lord Jesus Christ live in such spiritual penury. Do we appreciate and appropriate the promises of God for all our needs? Do we grasp the power that there is in the name of Jesus? That name God has exalted far above all (Philippians 2:10); yet we fail to apprehend the blessings which should be ours because we do not realise it or believe it, and the reason probably is our own pride. Spiritually poor, we are spiritually proud—saying "I am rich, and increased with goods, and have need of nothing," while we are wretched, miserable, poor, blind and naked (Revelation 3:17).

Indulgent, paltry, offensive, foolish pride caused Lucifer (the Devil) to rebel against God and to be cast from His presence. Pride, in various forms, is so evident in human nature. Let us beware lest we have "an evil heart of unbelief" in that we refuse to exercise faith (Hebrews 6:12). Israel's refusal (pride in their hearts) to trust God prevented them from entering into His rest.

"Never give way to that proud unbelief which sounds like humility . . . think of God, not of self" (Bishop Wilkinson).

"He that is down need fear no fall,  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide."

(John Bunyan).

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## NEWS FROM THE FIELD

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### GATESHEAD

Greetings! Late news from Gateshead tent. Fifty decisions in the first five nights at the Gateshead tent campaign.—David Ayling.

### LINCOLN

Lincoln's newly formed "Sunshine Corner" and Sunday school enjoyed fun and games with resident pastor D. A. Jones, and the children's campaigning ministers. Pastor Epton (Nottingham) and Pastor Morrell (Sandiacre), and friends. The building rang with action choruses, led by Mrs. Epton. Teenagers sang duets beautifully, and the new Junior Crusader choir rendered songs of praise wonderfully well. Pastor Morrell and Pastor Epton gave most inspiring messages which resulted in three teenagers deciding for Christ. Lincoln experienced a great blessing, for God is doing a new thing.

MRS. LORD.



Children at Lincoln "Sunshine Corner" campaign.

(Youth Commissioner **Eldin R. Corsie** chooses an unusual title for this week's Youth Page)

## ***How to Lose Friends and Influence People!***

**C**HARLES Dickens and the writer have very little in common apart from the fact that both were born on February 7th. The boyhood of the immortal Dickens and the boyhood of the very mortal writer are not to be compared. Poverty necessitated this frail, intelligent lad called Charles working in a blacking factory, where he was employed tying lids on jars with pieces of string. A legacy left by a relative enabled him to attend school at the age of twelve. He was a friendless, lonely little boy; but from this bleak, barren background there emerged an insatiable desire to better the conditions of the underdog. It cost him much to expose the wickedness of the ruling classes. To influence society he had to sacrifice society. Dickens never made friends with society, but separated himself from it that he might reveal its weakness and wickedness. All great pioneers have done this.

If one desires to influence the world for God one must be prepared to lose friends for good.

### **THE FIRST FRIENDSHIP TO BE SEVERED IS FRIENDSHIP WITH THE WORLD**

"Friendship with the world is enmity with God." This does not mean that the Christian is to have no pleasure. Leisure must be wisely used. The proverb about all work and no play is too well known to repeat. Even mechanical contrivances must have rest. Ships have to be laid up. A car can be overdriven. The uncomplaining internal combustion engine can be prematurely worn out through overwork. There is a fatigue point with metals, and four-fifths of the mechanical breakdowns in engineering are attributed to this cause. Even an agricultural community like the Hebrews recognised the need for rest on one day in seven for man and one year in seven for the land. Plainly the day has gone when a pale countenance and a weakly frame were regarded as outstanding marks of sanctity. The body and mind need exercise and recreation. The New Testament notes that mock

weddings and mock funerals were games played by children in the market place (Matthew 11:16, 17). The letters of Paul show how familiar the apostle must have been with the spirit and practice of athletics in his day.

On the other hand, leisure and its twin, pleasure, must only become acquaintances to the soul. They must never engage a deep, lasting friendship. That pursuit or pastime is good which re-creates a man's power of body, mind and soul. Leisure and work can alike be regarded as God's gifts to man, but neither should be used to separate God from man. Indeed, *anything* that comes between God and man is worldliness. Break the friendship!

### **THE SECOND FRIENDSHIP THAT MUST BE BROKEN IS THE FRIENDSHIP OF A WORLDLY COMPANION**

"Come out from among them." "Be not unequally yoked together with unbelievers." This is the plain, uncompromising challenge of Scripture. Paul says in 1 Corinthians 7:39 that Christians definitely should not marry non-Christians; heart-sorrow, disappointment and disillusionment follow in the wake of such carelessness. It is not even safe to become a close friend of someone who does not love the Lord Jesus Christ sincerely. (Oh, dates are perfectly in order; just be sure they are the right kind and remember your best friend, Jesus, wants to be invited along on your dates too). Never allow yourself to fall in love with one who is not a Christian. "Every unsaved person is a child of the Devil; if you marry one of his children you will be sure to have trouble (not with your mother-in-law this time, but with your father-in-law—the Devil)." Many a Christian's downfall can be traced to questionable friendships. One tends to become like the environment and climate in which one moves. The advice of Billy Graham to Christian young people considering marriage with non-Christians is "Drop him like a hot potato."



## THE THIRD FRIENDSHIP THAT MUST CEASE IS THE FRIENDSHIP WITH WEALTH AND RICHES

"Wealth maketh many friends; but the poor is separated from his neighbour" (Proverbs 19:4). There are many dangers in the accumulation of riches. There is the inclination to forget God (Deuteronomy 8:13,14); the seeds of avarice are sown (Psalm 62:10); the integrity of the Christian is endangered (Proverbs 28:20); riches hinder entrance into God's kingdom (Matthew 19:23) and result in barrenness of life (Mark 4:19). Wealth subjects men to powerful temptations (1 Timothy 6:9). The prodigal son had plenty of friends in the far country while he was spending his money, but

when he was in need "no man gave unto him." The Lord said to a certain rich young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow Me." The Christian who seeks wealth and material prosperity, who feverishly plans and schemes to amass riches, is not much of an influence for God. Jesus emphatically declared: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matthew 6:19). To lose the friendship of the world, *earthly companionship and riches* is to gain the love and fellowship of that precious Friend. Start losing these worldly friends and begin influencing people!



## Calling Boys and Girls

By Bernard Norris

Hello again!

Here are the answers to last week's competition. *Psalm 114*: 1 Jacob, 2 Judah, 3 Jordan, 4 Jacob, 5 fountain.

*Malachi* (all answers in chapter 4): 1 oven, 2 healing, 3 ashes, 4 Moses, 5 Elijah, 6 smite, curse. *1 Timothy 2*: 1 God and saviour, 2 god and men, 3 faith, 4 pray, 5 Adam and formed, 6 notwithstanding.

*1 Peter 5*: 1 Christ, 2 feed and God, 3 careth, 4 Christ Jesus, 5 Amen, 6 Marcus.

I will tell you the winners next month, when there will be another competition.

Now what about a story? This week it is a short one for the young ones. Jesus once talked about people who thought they were very important when they weren't at all really. So here is our story.

There was once a party. The man who was holding the party sent out the letters asking people to come. At last the day came, and the people began to arrive. One man was all dressed up, and my, did he think he was someone! He swaggered into the house, expecting everyone to look at him. Well, of course they did, but they were thinking "What an old show-off," which wasn't what he wanted them to think. There also came in another man, nicely dressed, who spoke to all who came his way. He seemed very nice, and everyone liked him.

At last the man who was holding the party asked everyone to sit down at the tables for the tea.

The man who was such a show-off swaggered up to the head of the table, and sat down next to the centre seat, not bothering to read the name on the card in that place. The quiet man was seen to look around the table for his name, and at last sit down at the very foot.

Ah, but when the man who was holding the party came in to sit down at the head of the table he looked at Mr. Show-off, and then pointed out the name on the card at the place where he was sitting! Did Mr. Show-off go red! He blushed, got up, and walked all the way down to the foot of the table, with everyone watching him. When he reached the quiet man Mr. Show-off said something to him. Up got the quiet man, and down sat Mr. Show-off in his place, still blushing very hard. But the quiet man walked to the top of the table and sat in the seat of honour, next to the man who was holding the party.

Which man would you have been?

Cheerio for now, and God bless you.

BERNARD.



Sunday school anniversary at Leigh-on-Sea.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

**Monday, October 5th.** Isaiah 62 : 1-12.

This chapter continues with further gracious promises to Israel—promises concerning her future restoration in righteousness and glory. The silent God reaches the end of His silence and determines that for Zion's sake He must now cause His voice to be heard. God will exhibit Israel to an admiring world (v. 3). In this connection we do well to consider the closing benediction in Jude 24. There is a great future for the Church too. Note, too, the place of the intercessor in verse 6. The "Lord's remembrancers" are those who, during the captive years, ever reminded the Lord of His people and His promises. Thank God for praying men and women. Perhaps better than a Royal Air Force would be a Royal Prayer Force! Will you join?

**Tuesday, October 6th.** Isaiah 63 : 1-14.

These verses fall into two divisions: verses 1-6, the judgment of God on Idumea, a judgment already promised (35 : 5-10); and verses 7-14, an address from the exiles to God, including praise, confession and supplication. From this latter section note especially verse 9. God is affected by the afflictions of His people. How amazing to contemplate! A careful study of Israelitish history reveals this to be so (Exodus 3 : 7; Judges 10 : 16). Jesus, our High Priest, feels for us too.

In every pain that rends our hearts  
The Man of Sorrows shares a part.

In all points He was tempted and tried as we are. Now He is able to succour.

**Wednesday, October 7th.** Isaiah 64 : 1-12.

Israel's supplication of the previous chapter is continued in this one. Not satisfied with beseeching God to look upon them again in mercy, Israel now ask for a manifested presence. "Oh that Thou wouldest rend the heavens, that Thou wouldest come down . . ." Israel's moral state is be-moaned (vv. 6, 7). A moral leprosy had set in upon them and even their best was but filth. In such a state a general lethargy and apathy had settled over the people and it was too great an effort to seek God. The portion ends with an impassioned plea for mercy. In wrath He still remembers mercy, so pray on, Church of God!

**Thursday, October 8th.** Isaiah 65 : 1-12.

Here Israel suffers the just deserts of her sin. Her rejection is set against the acceptance of those outside the covenant (compare v. 2 with v. 1). Rebellion, pride and idolatry call forth God's judgment (vv. 7-12). Thank God for the "remnant" discerned and preserved in verses 8 and 9. They have ever been the saving element in history. Even in this Gospel age there is the "remnant" of Israel being saved by virtue of Christ's redemption. And in the larger field of this godless world the true Church is the saving remnant. Because of this "remnant," this "elect," the predicted "last days" of violence are to be shortened. The Church is the salt of God's preservation. May we not lose our saviour!

**Friday, October 9th.** Isaiah 65 : 13-25.

Verse 13 begins a fresh outlook in this chapter. Here we meet an intermingling of promises announcing a better day for Israel and for all mankind. Here we have a foregleam of that wonderful reign of Christ upon this earth, the "golden age" of which so many have dreamed. What a reign! Then the disarmament programme of concerned nations will be fully implemented; the injustices and inequalities among men will be done away and the cruelty in the animal kingdom adjusted. What a pleasant picture the closing verses make! Truly Jerusalem will then be a rejoicing and her people a joy (v. 18). Best of all, God will be in a jubilant mood too.

**Saturday, October 10th.** Isaiah 66 : 1, 2, 13-34.

The entire chapter falls into three divisions. The ungodly exiles are rebuked (vv. 1-4); the godly exiles are encouraged (vv. 5-14) and the remaining verses show God taking vengeance on His enemies. "The mills of God grind slow, but they grind exceeding sure." This first portion has to do with the second temple raised by the returned captives from Babylon at the direction of Ezra and Nehemiah and under the inspiration of Isaiah, Haggai, Zechariah and Malachi. God appeals for a place for worship (v. 1), and underlines a far greater truth in verse 2. True worship is from a contrite heart. Jesus said to the Samaritan woman that it was not so much "where" but "how" men worshipped. God has sanctioned the use of buildings, but is more concerned with the heart.

**Sunday, October 11th.** Nehemiah 1 : 1-11.

Old Testament history that began with Joshua ends with Nehemiah. We should remember that in the five books of Moses there is much that is prophetic and in the books of prophecy there is much that is historical. Divisions are general, not specific. In these introductory verses we are launched into a great programme of preparation and activity directed towards the rebuilding of the wall of Jerusalem. Tidings concerning the sad state of Jerusalem and her people are conveyed by Hanani and some brethren of Judah. Immediately Nehemiah appeals to God. We do well to examine this prayer. Appropriate invocation (v. 5); earnest confession (vv. 6, 7); pleading the covenant promises (vv. 8-10); and the supplication for an immediate answer (v. 11). Lord, teach us to pray!

## THE DIVINE EQUATION (continued)

wait and then He comes. With His coming their lives are transformed. In a moment they are turned from frightened, faltering disciples into men of action and power. They stand on the streets of Jerusalem like men ablaze. They preach as if they are on fire. What has happened? The enduement of the Holy Ghost has effectively met their need and they stand as Christ stood, ready to meet the forces of earth, hell and the Devil, clothed in the mighty enduement of the Holy Ghost. If you ask me again how we can grapple with this task Christ has set us, my reply is "By the same power." It is available today. And if you, friend, have never had a passion for souls, never won the lost to Christ, never worked in any way for God, ask Him today to baptise you with a mighty outpouring of His Spirit, so that in the same way as He was sent so too may you go, on fire for God, ready to take your place in winning the world and starting today to fulfil your part in the Divine equation.



# COMING EVENTS

(Please pray for these services)

**ABERYSTWYTH.** October 4-11. Revival Campaign conducted by Ramon Hunston. Commencing in Little Theatre, Sun., October 4, 8 p.m. Continuing in Elim Church, New Street, nightly at 7.

**BARKING.** October 10. Elim Church, Ripple Road. Saturday Night Special. Visit of F. Coleman and Islington Singing Party. 7.

**DELANCEY,** Guernsey. October 11-25. Elim Church, St. Sampsons. Campaign conducted by Eddie and Mrs. Smith. Sundays 6.30 and 8.15, weeknights (except Fridays) 7.45.

**HOVE.** October 10. Elim Church, Portland Road. District Youth Rally. Speaker: J. Hywel Davies (National Youth Director). October 17. Full Gospel Campaign conducted by A. Chuter. Commencing service 7.30.

**INGATESTONE.** October 4-15. Elim Pentecostal Church, High Street. 25th Anniversary celebrations of opening. Sun. 6.30, W. F. Lloyd (previous pastor); Tues. 7.30, G. Stormont; Wed. 7, J. Woodhead (in Congregational Church), Evangelistic meeting; Sun. 11th, 11 and 6.30, C. J. E. Kingston, Thanksgiving Day; Thurs. 15th. B. G. Moore (Manor Park Baptist), also previous pastor.

**LEIGH-ON-SEA.** October 10, 11. Elim Pentecostal Church, Glendale Gardens. Ninth Anniversary of Church Reopening. Speakers: Eldin Corsie (London) and Robert Cox (Chepstow). Musical items by the Vada quartet and Elaine Burley. Convener: George Stormont. Cups of tea Saturday. Book-stall. Sat. 3.30 and 7, Sun. 11 and 6.30.

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Thursday: "The challenge of homeland evangelism."

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Speakers: J. H. Davies (E.F.G.A.), J. W. Foster (P.J.M.)  
Music: United Youth Choir under D. B. Gray

**Thursday:** Chairman: John Carter (Assemblies of God)  
Speakers: D. T. Rennie (Apostolic Church), J. A. Wright (S.E.E.S.)  
Music: Revivaltime Quartet

**Friday:** Chairman: H. Burton-Haynes (E.F.G.A.)  
Speakers: Donald Gee (Assemblies of God), G. Stormont (E.P.C.)  
Music: London Crusader Choir under D. B. Gray

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Pray! Come! Bring others!

**LONGTON.** October 10-12. Elim Church, Five Ways, Lightwood Road. Harvest Thanksgiving Services. Preacher: W. G. Turney (Braintree). Convener: John Coleman. Sat. and Mon. 7.30, Sun. 11 and 6.30, October 22-24. Billy Graham film, "Oiltown U.S.A." 7.15 each evening. November 7. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**NOTTINGHAM.** October 10-12. City Temple, Halifax Place. Annual Convention. Speaker: John Gardiner (Halifax). Singing items by Temple Male Voice Group and Crusader Choir. Convener: G. Harpin. Sat. 7, Sun. 10.45 and 6.30, Mon. 7.30.

**WESTCLIFF.** October 25, 26. Elim Church, Westborough Road. Minister's Fourth Anniversary. Special speaker: John Sainsbury. Sun. 11 and 6.30, Mon. 7.30.

## MISS JEAN AYLING'S ITINERARY

October 15, Leyton; 22, Loughborough; 23, Beeston; 24, 25, Coventry; 26, Rugby; 28, Harringay Mission Hall; 29, Finchley; November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 28, 29, Greenock; 30, Kirkintilloch; 31, Glasgow; November 1, Motherwell; 2, Coatbridge; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

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### WITH CHRIST

**Brookes.** On August 28th, Mrs. Brookes, member of Elim Church, Sheffield, passed into the presence of her Lord.

### MARRIAGE

**Bynon : Gold.** Mr. and Mrs. R. Bynon and Mr. and Mrs. A. Gold announce with great pleasure the marriage of Paul and Janet which will take place on October 24th at 2 p.m. at Elim Church, Leyton. Officiating ministers: L. E. Knipe and J. J. Way. C.176

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Photo by

**AERIAL VIEW OF CLACTON ELIM YOUTH CAMP**

*D. Davenport*

# \*\*\*\*\* **PROMOTION OF MISSIONARY INTERESTS** **AT HOME** \*\*\*\*\*

*NOTES of an address given at the E.F.G.A. Conference at Llandudno, in 1959 by Miss G. M. Garton,  
 Missionary Secretary of the Elim Pentecostal Churches.*

**T**HERE is no short cut to having a successful church, neither is there one to a continuing missionary interest and a steady missionary income. I would like to divide my talk into (1) Creating interest, (2) Activity, (3) Zeal.

## 1. INTEREST

We are interested in any place where we have a personal link. Inquiries from missionaries bring one reply, "personal interest."

(a) *Introducing the missionary to the people.* It is not always possible for the prospective missionary to do much itinerating, neither are we interested in a "name" going out. Every use should be made of articles, photographs and details of home assembly, training, etc. A block should be available for use at any time. There are some missionaries whom we never see. May photographs of wives and children also be included, please?

(b) *Visits of missionaries.* One church did not have a visit from a missionary for six years. After one, the missionary income almost doubled. Even if little financial help can be given at the time, have a missionary!

Longer visits of missionaries to the district would be more effective and not so wearing for the visitor. Suggestions: more missionary week-ends; rallies with time for discussion and meeting missionary families personally.

(c) *"Adoption" of missionaries.* This has been proved successful in our fellowship. In agreement with the pastor a missionary or couple was allocated to a church. Personal interest was then shown in these by letters, small birthday and Christmas gifts or any specific need. Yeast, mouth-organs for the school bands and shampoos have been sent out. All this can be adapted to any branch of the church and is in addition to usual giving.

(d) *The "missionary" children.* There are now a number under fifteen years of age. These are "our missionary children." They should not lack in any way because their parents are abroad. In answer to a query one wrote: "An occasional packet of sweets would be very welcome. I remember the delight with which one was greeted." Sometimes we overlook the small things, the refreshing soap, nice handkerchiefs.

(e) *General interest* is kept alive by that map of the world with missionary names in their respective fields; photographs; missionary income for the last quarter—this to be kept in a prominent position and up to date!

N.B. It is suggested that members should send international postage coupons when writing to our missionaries.

## 2. MISSIONARY ACTIVITY

For these notes I will give just a list of suggestions under each branch.

*Sunday School.* Missionary interest has to grow, therefore have plenty to look at—photographs, scrap-book of missionary pictures, prizes and film-strips of missionary character. Collect ship-halfpennies. Competitions can be run in connection with this in teams or a presbytery competition.

*Junior Crusaders.* Effective scrap-books can be made from used cards and sent out with ends open. Inquire if the missionary uses them before sending. Collect stamps. Foreign and others over 3d. can be sent to Pastor Newman.

*Sisterhoods.* Parcels are not welcome on all fields, but they are on some. The rule is to inquire before sending. Duty is very heavy in some cases. Things that can be used for prizes and soft toys are useful. Collection of old Victorian pennies (bunpennies). Money is obtainable through the sale of old woollens, aluminium foil and lead capsules. Current prices vary.

*Periodicals.* These have been suggested by those on the field as being the most acceptable: *Reader's Digest*; country magazine of their home district; *London Illustrated Weekly News*; *Telegraph* or the *Times* (weekly airmail edition); *Evangelical Songster*; lighter study books; the *Year Book*.

Coloured film-strips and films for cameras for those who can use them.

## 3. ZEAL

*A keen Pastor* vitally interested in the whole field—the world.

*A keen missionary-box secretary* regularly collecting even the few shillings. Every penny counts in the total.

*Raising the standard of missionary-box giving.* Missionary giving should be as consistent as the



tithe, not the odd halfpenny, etc. It would seem that the burden of missionary giving is borne by few churches in Elim. Are we content that this should be so? Can we make a drive to encourage an extra 2/6 in each missionary box each quarter?

Much has been said on the practical side, but nothing makes up for a burdened missionary prayer group. Our hearts are burdened with the thought of a deficit. Candidates are unable to be sent out

and missionaries are frustrated. The greatest promotion of missionary interest will come from *us*.

Missionary work is the will and command of God. Let us get into the place of faith regarding our income, then call for the same spirit of unity which has been present in the conference and go forth to enthuse even the smallest companies to give and to work.

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## GOSPEL GEMS

# "As thou prayest!"

By Hugh Sawyer

"**O** THOU that hearest prayer, unto Thee shall all flesh come!" (Psalm 65:2). Two men went into the house of God to pray. One stalked disdainfully as he walked—a typical Pharisee, superior, stiffnecked, arrogant. The other walked with eyes downcast, and humble tread, a man of lowly mien; a representative of the common people of whom Scripture records concerning Jesus, that they "heard Him gladly."

Here we see a man full of his own importance, basking in the reflection of his own self-righteousness, loudly proclaiming to God how right *he* was; the other, full of his own contriteness, groaning beneath the burden of his sins, desperately realising the importance of getting right with God.

"God, I thank Thee," cried the Pharisee, "that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:10-13).

Jesus, speaking of this man, said, "He prayed *with himself*"! His prayers only rebounded from the ornamental rafters of the temple, and if he found satisfaction in his mode of prayer, then here we certainly have a fine example of auto-suggestion and vocal futility, because God found no pleasure in him!

The publican, for such was the calling of the other, a man despised by his own class for his collaboration with the hated Roman overlords, was so broken up that he would not even raise his head, but, smiting his breast in remorseful agitation, cried, "God be merciful to me a sinner." Almighty God heard that cry for forgiveness. Jesus said at the conclusion of His parable, "I tell you, this man went down to his house justified rather than the other for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

A man is known among his fellows by the company he keeps, but he is known to God by the prayers he utters. The worldly wise say that the best way to get to know a person is to live with him, but of far greater importance is the fact that if we want to know God we must let *Him* live with us. As we talk with Him, making our prayer life the vital link of communication, so do we get to know Him, and as we dwell upon His Word so do we get to love Him!

When we pray we should be aware of the nearness of God, for "He sticketh closer than a brother"! Do you doubt the answer to prayer when the effort seems fruitless? Perhaps James 4:3 supplies the reason: "Ye ask, and receive not, because ye ask amiss." Selfish motives, things which we may be unaware would be to our detriment and things unnecessary to our well-being are never granted by a benevolent God. It is only those who are sincere and of a trusting spirit whom God has promised to reward.

How can we get to know God and enter into this fellowship divine? "Behold I stand at the door, and knock," cried Jesus; "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Down through the ages like a clarion call, loud and clear, this stirring invitation comes to mankind, no matter what may be their colour or creed. God is not interested in the colour of skins but in the attitude of souls, because in Christ Jesus all become one, when in the spirit of true repentance mankind will seek Him.

Let us then open our hearts and pray Jesus to enter, remembering as we do so that the more we grow in Him the greener and fresher will our foliage become and earthly desires, like dying leaves, will wither and fall away because the sap enabling them to flourish will have been withdrawn!

# EDITORIAL

**T**HOUGH by the time most of you receive this EVANGEL the election will be over and the final count be on, we write this column in the midst of the great election campaign. Party manifestos have given us tremendous promises if only the right party is put into power. Now your vote has been cast and we await the verdict, and trust the government elected will at least endeavour to the best of its power to fulfil the promises made. Whatever the government, we are exhorted in the Scriptures to pray for "all that are in authority; that we may lead a quiet and peaceable life" (1 Timothy 2:2). Our prayer will be for peace, not only that these wonderful promises of temporal blessing may be fulfilled, but rather that time may yet be given for the winning of thousands before the Lord makes His triumphant return to herald the greatest programme of reform and advancement this old world has ever known.

Times such as these pose a serious question for the believer. Should he take part in voting for a government? Should he have any part in politics? Or should he reckon himself as one apart, to whom the affairs of this life are of little importance? Each one must in the final analysis take the decision himself, as guided by his own conscience. However, we would do well to remember that though indeed not of the world we are *in* it, and cannot shut ourselves up in some ivory castle, excluding all outside affairs. The monastic ideal may have had some merit in its favour, but can scarcely be reconciled with the ministry of Christ and His apostles. They were all very much "in the world." We see Christ mingling with the throng, joining at times in their feasts and even accused at one time of being a glutton. We see

on the other hand an interest in the commonplace things of everyday life—the Sermon on the Mount is full of very practical injunctions, so practical that many have endeavoured to "spiritualise" them because they are so uncomfortable. Paul, in the closing chapters of the Epistle to the Romans, has also some very practical things to say to which we do well to take heed.

Go back a little farther, to the time of the prophets, and you will find that there was an aroused social consciousness. Here were voices raised against the evils of their times, not afraid to speak out in admonition. Here was support for the hireling oppressed by his employer, thousands of years before the first trade union! Here was unfearing condemnation of the evil practices of "big business" (see Amos chapters 4, 6, 8, etc.).

While we are very well aware that as believers "our citizenship is in heaven," that our first loyalty is to the King of kings, and that the best of our service is to be rendered to Him in the task of winning men to Christ and thus preparing for His return in power and glory to reign, we also remember that Jesus tells us we are the salt of the *earth*. Salt hidden away from view, kept in store, will not only fail to cleanse; it will itself lose its savour.

Thank God for men in Parliament and in high office who stand bodily for Christian principles, and for their godly influence upon the counsels of our nation. How many of the movements for reform and improvement of man's lot have had their spring in the heart of godly men and women, whose faith has given them a greater love not only for God, but also for their fellow men.

Though we may be in humble station, there may be times when opportunity is given for our voices to be raised in the cause of right and justice. May we not be so *heavenly* minded as to be of no *earthly* use!

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## THE ELIM EVANGEL

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, OCTOBER 14th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: A. V. Gorton (Bournemouth)

Subject: "The power of God"

Ministry of music by

The London Crusader Choir; Ralf Carmichael (tenor)  
with studio chorus and the Radio Ladies' Choir.

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# From my Diary



By T. H. Stevenson

**D**R. Goodhart, of Cambridge University, addressing the zoology section of the British Association, sought to show man's similarities to baboons. "Even today," Dr. Goodhart said, "soldiers adorn themselves with hair and feathers to exaggerate their own natural hair patterns. The bearskin of the Guardsman, the Highlander's sporran and the field-marshal's plumes are familiar examples." Perhaps the mention of men in evening dress complete with "tails," or the ladies with their feathers and furs, might add to this scientific evidence of man's baboonery, or maybe just the learned doctor's buffoonery.

A tattered old wooden panel about seven inches square, with a figure on it, has been acquired by Birmingham Art Gallery for £4,000. Ten years ago it was bought for £2/2/- by the previous owner. Now it has been found to be the work of Simone Martini, and a rare and valuable piece. Presumably the fragment of an altar piece, the panel is said to represent "an unidentified saint." We might know little about painting, but we know that most saints are unidentified by others, and are themselves unconscious of their saintliness—like Moses, who "wist not that the skin of his face shone."

While on the theme of art, the Society of Parson Painters, founded in 1925, is dissolved because of lack of support. It was found that almost all the pictures submitted for the annual exhibition were landscapes painted when the minister had his annual holiday. This year there was not enough money in the kitty to stage an exhibition. I don't know about the parsons' poor pictures, but this is a poor picture of the parsons. They seem to suffer from a lack of imagination, lack of time and lack of money.

After thirty-eight years' of safe driving (750,000 miles in London's heavy traffic), London's top bus driver, Mr. Richard Mason, gives five tips for safe driving: keep your mind on the job; go easy at crossroads; be extra careful when pulling away; give and take; try to be a gentleman on the road. And come to think of it, we might find such advice helpful as we try to get through the many complexities in the traffic of our daily lives.

As one moves among Christians in various places, and through the years, it is surprising how frequently they can be heard complaining of the lack of love and unity, particularly in reference to local church life. It is heard in their supplications, their exhortations and their conversations. Maybe members of churches are more aware of such lack among themselves than the minister. But when you feel at one with your fellow believer, I can hardly think that such lack on the part of others ever appears very obvious to you. If we looked at ourselves more, and less at others, we might complain less and compliment more. And Paul has a word—or rather a chapter—to say about this subject.

At an open-air meeting in Ballymena, Northern Ireland, Dr. Donald Soper, ex-President of the Methodist Conference, declared that "Khrushchev and the Kremlin have done more for Christianity than the fundamentalists." Dr. Donald Soper has more than once set himself as an antagonist to any who declare loyalty to the Bible as the inspired Word of God. "Intellectual rabbits" Dr. Soper called his opponents. A man threw a Bible on to the platform, which perhaps made Donald duck.

Holidaying in Ireland more than once I came across Gospel inscriptions upon the face of giant rocks that dot the coast and country. As elsewhere, the most common text appears to be "Prepare to meet thy God," or "Eternity—where?" They have their message but in the national Tollymore Park, a wonderful Irish beauty spot, cut deeply into a rock in large letters are the words: "Stop; look around and praise the name of Him who made it all." And there the Mourne mountain peaks, the valleys, the forests and the river declare the unwritten Maker's name. Beside all this, the old stately stone bridge with the builder's name prominently displayed seemed a thing minute and obscure. We do not worship nature, but we may be led by nature to worship nature's God.



# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

*LIVING WRITERS : ERNEST C. W. BOULTON*

**T**HIS series has up to the present mainly reviewed writers of the past. Now we propose focusing upon those who can be described as living writers, and as our first guest we gladly present one of Elim's most prolific penmen and beloved ministers—**ERNEST C. W. BOULTON.**

Pastor E. C. W. Boulton came to Christ just fifty-eight years ago, his first ministry being that of a Salvation Army officer, which covered a period of something like eight years. Then came the introduction to Pentecost and all that this meant, followed very soon by that glorious experience the baptism in the Holy Ghost. This took place five years later, when the Elim work was just commencing and comparatively small.

During those long years of service in the Elim Church, Pastor Boulton has occupied various positions of responsibility in the administration of the work, being one of the four overseers who controlled the movement prior to the creation of the Executive Council. He has held at different periods the position of National Youth Secretary, Editor of the *ELIM EVANGEL*, Field Superintendent and Dean of the Elim Bible College, and was elected twice as President of Elim, in 1946 and 1951. In discussing with Mr. Boulton aspects of this long and successful ministry we gathered that it never occurred to him that he possessed anything in the nature of a poetic gift. To have suggested to him that he would ever become a composer of hymns would have seemed little short of presumption. However, eventually it was the realisation of a pressing need, and the challenging remark of a Christian friend, together with a certain amount of Divine inspiration, that finally led to the acceptance of the challenge of circumstances, and presuming to attempt that which had hitherto seemed quite impossible. Whether that effort and the subsequent outcome of that effort has been justified, in the words of Mr. Boulton, "is not for the writer to judge"; that is left to others more competent to decide!

Here we can make a personal observation and record appreciation of the many hymns and songs

that have been given us by "E.C.W.B." for special occasions. I well remember asking him to write a special hymn for Elim's coming-of-age celebrations. This he kindly did. The hymn, "Let us sound the wonders of His Name," was sung by that great massed Elim Crusader Choir in the Crystal Palace (1936), and I had the honour to write the music to these fine words. On another occasion I was greatly impressed by a broadcast in which the tune "O Canada" was used. I felt this majestic melody could well be used within our fellowship and I asked Mr. Boulton if he would supply some words to this fine melody. He did, and we have the great hymn "O Church of God, Thy Lord hath chosen thee" (*Redemption Hymnal* No. 678). One of my favourites among Mr. Boulton's contributions is "Temples of the Spirit" (*Redemption Hymnal* No. 602). I well remember these words being handed to me and being asked to supply the music. The theme of the song soon captured my own heart and the melody was quickly born. This song has been sung in many lands and never fails to stimulate and satisfy. A hymn which is more precious, we understand, to the composer, and which has proved a blessing to many of the Lord's people, is one which came to birth while on a holiday, "Alone upon the mount I stand" (*Redemption Hymnal*, 93), and is set to fine music by Marjorie Helyer. It was composed on a visit to the Devonshire moors; in fact it was while sitting on the summit of the well-known Hay Tor.

Another hymn which still awaits publication came to the writer while sitting upon one of the headlands of the rock-bound coast of the island of Guernsey, listening to the music of the waves beneath, and all that those foam-crested waves spoke into the heart of the one who listened to their message of the great Creator-Lover.

It doubtless is the experience of most hymn writers that some of their hymns have been written under a far greater sense of inspiration than others. Such hymns have served to voice the longings of the soul conscious of an intense hunger for God, and as a result have found an echo in the hearts of others



possessed of similar longings, striking chords within them which have deepened and strengthened their life in God.

Another of the hymns which means much to the writer came forth from the grave of hopes which never came to fruition. Others were born of a deep and strong and almost overwhelming sense of the Divine presence, while some were due to what could be described as prayer turned poetry—aspiration rather than inspiration—the outflowing of a soul in search of God's utmost and best.

It is only natural that there has been much joy in the writer's heart as on occasions he has listened to that great choir of young people in the Royal Albert

Hall render so beautifully some of the pieces of the composer. And here it is fitting that a tribute should be paid to those friends who have written the music for many of these hymns, in some cases so obviously wedded to the words, all of which has added effect to the resultant rendering of such pieces.

In closing these few lines the writer would like to repeat the heartfelt feelings as expressed by Pastor Boulton when he says how deeply grateful to God he is for opening this door of opportunity, through the years, of using this gift of ministry to some extent to the furtherance of the Gospel and the extension of Christ's kingdom.



## Women's Column

By Gladys Gorton

### ARE YOU GETTING ENOUGH SLEEP?

**I**DLY opening a magazine while I sat in a hospital waiting room the above title caught my eye. "The fact is the amount of sleep is a highly personal matter," I read. I have always secretly envied people who seem to be able to manage with so little sleep. I must have a good eight hours! If this is not possible I suffer as a consequence and have to pay the price of exhaustion sooner or later. I read on: "Most people think sleep is a non-essential, some even boast of it. Others need more but are ashamed to confess it. They are made differently and try to keep up with others who need less sleep. One should have the courage of one's own needs and meet them. Aim at two square nights a week if you are one who needs eight hours a night. Don't ever fall to the illusion that taking sleep is a waste of time. One day feeling full of beans is worth two spent semi-listlessly and with a slight headache. One hour too little at night can spoil the full enjoyment of the whole of the next day. Sleep problems, like other problems, are best dealt with by bringing them out into the open. Do you get as much sleep as you need? If your answer is no, begin to tackle the problem. The matter is much too important for delay."

The article was by a well-known London doctor.

Another writer suggests that a fortune could be made if someone would invent a package of sleep and suitable streamlined modern premises where, in a little booth painted in restful colours, on a single bed, one could retire for an hour or more during the day, say when one has tramped around seeing the sights of London or after a long train journey. Sounds alluring! Sleep is mysterious, it is magic; gently it enfolds one in its embrace until the body and mind rest in a condition of natural unconsciousness. It is essential to health. Nature demands sleep and yet gives sleep. This is ordained by God. Can it be due to lack of sleep that you are overtaxed and overstrained, your temper is easily aroused, you are soon irritated, easily hurt, and prone to fretfulness? Then get more sleep. Spend more time in rest and get alone and relax. Shakespeare's Macbeth declared "Sleep is the balm which heals hurt minds." Jesus urged his disciples to get away from the throng and rest awhile. And He knows when *we* are near to breaking point. Seek rest—where there's a will there's a way. Why, Jesus even slept in the hinder part of a boat in a storm. What a lesson for those who are storm-tossed upon life's fitful sea.

God caused a deep sleep to come upon Adam—then He operated on Him. When he awoke, lo, Eve his wife. He who watches over you, giving you sleep, constantly plans and works for you. Cease from worry which causes sleeplessness and pillow your aching head upon the cushion of faith and rest in Him. He will do wonders for you.

"I will", said David, "both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety" (Psalm 4:8).

PS. *The latest.* Someone is making a small fortune in New York on "aids to sleep" and has a well-equipped sleeping salon!

**I**N the first verse of his first epistle to the Corinthians, Paul wrote of his having been called to be an apostle. In the second verse he wrote of believers being called to be saints. But in the ninth verse he wrote of a calling that transcends all others—the calling to fellowship with God's Son, Jesus Christ. "*God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord.*"

This a great mystery. How can the finite fellowship with the infinite—the created with the Creator? The natural man cannot comprehend this. It can be understood only through the revelation of the Spirit of God (1 Corinthians 2:14).

Why does God call the Church to such a fellowship? Is it for their sake, that through the fellowship they may partake of the nature of Christ and be conformed to His image? Or is it for His Son's sake, who desires this fellowship? Doubtless it is both.

### **FELLOWSHIP OF HOLINESS**

The basis of true fellowship is a common interest. There can be no fellowship between light and darkness, nor between righteousness and unrighteousness (2 Corinthians 6:14; 1 John 1:6, 7). The sinner can have no fellowship with God. To have fellowship with God, he must come to love the things God loves and hate the things God hates.

What does God love and what does He hate? In Hebrews 1:9 we read of the Son of God, "Thou hast loved righteousness, and hated iniquity." Our Lord not only "did not sin" and "knew no sin"—He *hated* sin. His whole nature was contrary to sin. He loved righteousness. By nature man loves sin. It is only when his nature is changed and he becomes a partaker of God's nature that he begins to hate sin, the thing that nailed his Saviour to the Cross and made men mock and revile Him. The deeper he enters into fellowship with Christ, the more he will hate sin. He will come to know how sin broke the heart of God, how even the smallest sin separates from God and makes fellowship with God an impossibility. And he will come to value this fellowship so much that he will hate anything that destroys it.

### **FELLOWSHIP OF JOY**

This fellowship of holiness leads on to the fellowship of His joy. It is written that because our Lord loved righteousness and hated iniquity, God anointed Him with the "oil of gladness" above His fellows.

# **T FELLO OF H**

By Vi

The "man of sorrows . . . acquainted with grief" (Isaiah 53:3) was "anointed . . . with the oil of gladness above [His] fellows" (Hebrews 1:9). Our Lord knew both sorrow and gladness as none other—sorrow from the hands of men, gladness from the hand of God. This gladness was poured upon Him as oil, until He had enough to share with all who mourn (Isaiah 61:3).

What was this joy? And how was it expressed? Certainly not in joking, frivolity and boisterous laughter. We read of our Lord weeping, but never that He laughed. Did He never laugh? I believe He did. No doubt He laughed at the prattle of the little children who gathered around Him. I like to think that He often smiled at them.

However, the gladness we read of here was something different. David wrote in Psalm 16:11, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Our Lord lived continually in His Father's presence, thus in the fulness of joy. The Christian knows something of this joy. Peter wrote of "joy unspeakable, and full of glory." The Holy Spirit fills the heart with laughter and song when He comes in with baptismal fulness. There is more joy in one such moment than the worldling can know in a whole lifetime of what he calls "fun."

Yet how lacking is this joy in the Church today! How few really glad, joyful Christians one meets! Someone has said that the Church of today has much "light" but little "delight." There is a painful lack of that inner joy and sweetness of personal communion with Christ, that attracts others to Him.



# THE FELLOWSHIP WITH GOD'S SON

nmaker

David said, "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psalm 51:12, 13).

## FELLOWSHIP OF LOVE

Again, fellowship with God's Son is the fellowship of His love and compassion for mankind (Matthew 9:36). How can we enter into this fellowship? How can we come to know that love that moved Him to comfort the mourner, strengthen the weak, heal sick bodies and sin-sick souls, and pour out His life for others? Can it be learned through reading of it? Can it be experienced by striving for it? Paul tells us in Ephesians 3:17-19 that it is when Christ dwells in the heart of the believer and the tendrils of his nature sink down deep and take root in the love of the indwelling Christ that he is able to comprehend the "love of Christ, which passeth knowledge." In other words, His love must be planted in the heart. Love must be generated within the soul through vital contact with the indwelling Christ. Christ Himself must *live* in us. Christ Himself must *love* in us.

## FELLOWSHIP OF SERVICE

The fellowship of His love leads on to the fellowship of service. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "As My Father hath sent Me, even so send I you" (John 20:21). This fellowship is the only solution to the great problems of world missions. The love of Christ must "constrain" the Church, as it did Paul, to go, to send and to pray (2 Corinthians 5:14).

## FELLOWSHIP OF PRAYER

Again, the fellowship of the Son of God is the fellowship of prayer. He lived a life of prayer. He taught His disciples to pray, and we have on record His beautiful prayer of John 17. We see Him praying in Gethsemane and on the Cross, and He is in heaven today interceding for us.

Is it possible for us to enter into this fellowship? To know the burdens on His heart and to pray with Him? To share in His intercession? Some of the saints in the past have known this fellowship. A few know it today. The majority of God's people know little of it, as yet.

## FELLOWSHIP OF SUFFERING

The fellowship of God's Son is the fellowship of His sufferings—perhaps in the contradiction of sinners against Himself; perhaps in the misunderstanding of even His own disciples; perhaps in the scorn, the ridicule, and the contempt of His enemies; perhaps in the agony of a seemingly fruitless ministry (Isaiah 49:4); perhaps in Gethsemane's sorrow and Calvary's shame.

Paul sought to know this fellowship (Philippians 3:10) and he came to know it perhaps as none other. To him, his sufferings were the filling up of that which was lacking in the afflictions of Christ (Colossians 1:24), and in this he rejoiced. This is a fellowship few care to know. Is there anything still lacking in the afflictions of Christ? It would seem so when we look at the sufferings of Christians in Korea, China and other lands. Is there affliction for us, too, to fill up?

## FELLOWSHIP OF GLORY

The fellowship of Christ's sufferings will bring the fellowship of His glory. We read in 1 Peter 1:11 that the prophets testified beforehand of the sufferings of Christ and the glory that would follow. Paul tells us that afflictions bring glory (2 Corinthians 4:17). Peter wrote that the Church is called to eternal glory by Christ Jesus after she has "suffered a while" (1 Peter 5:10).

Marvellous calling! Marvellous fellowship! How little we understand it! As we go on walking in the light as He is in the light (1 John 1:7) we shall come to understand it better. And throughout eternity, I think, we shall go on discovering the "unsearchable riches" that are ours in this fellowship with God's Son, our Lord Jesus Christ.

# CHURCH NEWS FLASH

## BLESSING AT KIRKINTILLOCH CAMPAIGN

We prayed for much blessing, we expected much blessing and during our recent campaign with Rev. and Mrs. T. H. Richie of the Christian and Missionary Alliance we experienced much blessing. Souls were saved, backsliders restored and the saints encouraged, and we believe that a permanent improvement in the work will result.

Many unsaved people were attracted to the meetings by the unusual musical programme provided by Mrs. Richie, who played Gospel music on 424 sleigh bells, thirty-two hand bells, twenty-eight musical glasses and a set of silver cord bells. This, together with the powerful preaching of Brother Richie, the outstanding Gospel films shown and the wonderful way in which our members worked to bring the unsaved under the sound of the Gospel, paved the way for the rich blessing that followed.

We prayed—we worked—God blessed.

## GLOUCESTER

We have just passed the second anniversary of the conversion of the Empire Cinema into Gloucester's most pleasant church. Having committed ourselves to a scheme which required a fifty per cent increase in our annual income, our boldest step of faith, we can join in the old, old story of God's faithfulness.

However, this tremendous financial burden meant the utmost economy, and for a whole year we could not spend a penny in advertising.

God has, however, helped us into easier financial waters, and we are slowly gathering momentum in

activities. Some of these have been of a unique order.

First we might mention our "one-night attacks" on small localities, when the male voice choir and church backed up Pastor George Canty in taking Pentecost to little towns near Gloucester where it was unknown. This proved highly successful and many souls were saved as a result, and striking healings are now being spoken of. This scheme will be continued this winter.

The second of the unusual efforts was that we conducted Sunshine Corner in the beautiful mannequin tent in the middle of Gloucester's carnival and exhibition. The organisers paid liberally for prizes, and we had very good attendances. The weather being perfect, we have had a wonderful season of open-air witness.

Third, for the first time perhaps, a church has presented a witness in a trades exhibition by hiring a stand. We used films of our Gloucester work, tape recordings, photographs and other data showing miracles of healing, and so on. Crusaders manned the stand for eight hours a day for two weeks, handing out literature and talking to all who showed interest.

## PONTARDULAI

Much blessing was brought to the Elim church during the Sisterhood week-end through the ministry of Mrs. E. F. Cole, wife of the Elim minister at Swansea. Preparation for revival and the life of Gideon were subjects which challenged the saints, and the story of the woman at the well brought the Sunday evening Gospel message to the sinners, for a good number of outsiders attended the meetings. Singing by the local sisters brought blessing to the meetings. Support for the Monday evening women's rally was exceptional, both from local Elim churches and from other assemblies in the district, and much appreciation was expressed concerning the very excellent ministry of Mrs. Cole.

## CHOIR FESTIVAL

More than 300 young people will travel to London from all parts of Britain on Saturday, October 10. They will be members of different Youth for Christ choirs competing in the second annual British Y.F.C.



Crusaders man Elim stall at Gloucester Exhibition



Choir Festival. Sponsored jointly with the *Sunday Companion* and the Gospel Music Publishers, the festival will again be held at the Bermondsey Methodist Central Hall.

The judges for the festival will be Frank Birkenshaw, director of Gospel Music Publishers, Douglas Gray, F.R.S.A., conductor of the London Crusader Choir, and Robin Sheldon, M.A., F.R.C.O., A.R.C.M., L.R.A.M., assistant organist at Eton College.

The special speaker this year will be Rev. Sam Wolgemuth, overseas director of Youth for Christ International, who will be on a brief visit to this country for conferences with Y.F.C. leaders.

## SCOTTISH NATIONAL YOUTH RALLY

In Edinburgh Festival week the parks and streets were crowded with people, but several hundreds of Elim enthusiasts made their way into the Gorgie Baptist Church (kindly loaned) for this great youth rally.

It was both heartwarming and inspiring to hear the congregation sing (as only Pentecostal believers can) under the able leadership of Youth Director Pastor R. Lighton. The duet sung by two young men from Alloa, "You have longed for peace," held and thrilled everyone. Three testimonies from Carlisle and one from Dundee Crusaders reminded us that real Christianity was a joyful experience. Pastor D. Ayling brought us a thrilling message on the text, "Give me this mountain."

The evening rally saw the church almost filled to capacity, and the final chorus, "The Lion of Judah," before the meeting commenced found the people well tuned up and expectant. After prayer a Greenock Crusader moved our hearts as he sang "Down from the glory," then Pastor H. Clarke, of Whitehaven, challenged us with "The need of the hour," speaking from the text "By reason of him many of the Jews went away, and believed on Jesus." More testimonies followed, and then a beautifully rendered duet by two young ladies from Shotts, "Sing of His Cross," made the Lord's presence so wonderfully sweet and real.

Pastor D. Ayling, from Newcastle, brought us the final soul-stirring message on “Time shall be no longer.” Several responded to the closing appeal to surrender their lives to God and decided for Christ, and we came away with food for thought and rich blessing in our souls.

A little fellowsip outside, and farewells, before the exodus of coaches to speed us on our ways home, all agreeing that it was a day of blessing and profit.

FRANK F. FROST.



### Platform party at Scottish Youth Rally

***The Campaigners say  
a big thank you!***

At the moment we are right in the heat of the battle, but praise the Lord we are certainly getting the victory! On behalf of Pastor Brewster and his team and on behalf of my own team I write to say how much we appreciate your prayers for us. The meetings have been easy to conduct and we attribute this to the Lord answering the prayer which you are sending up on our behalf. Last night almost 1,000 people poured into this magnificent town hall and right to the end rapt attention was paid as the blessed old Foursquare Gospel went out once again.

The number of converts is now running into hundreds when you combine the Derby and Paisley Crusades. We all ask, will the converts stand? Here then is where we ask for your special prayers again. Pray that as we seek to confirm the decisions during the remainder of the crusade God will enable us to consolidate the work of grace which has begun in so many hearts. Like you, we want to see a solid work accomplished, and only as we surround the new-born babes in the warmth of much prayer can we expect this to happen. The enemy is real and he will seek to snatch away the good seed, but it is our united duty to do all in our power to see that the converts go on from strength to strength. It is our burning desire to see every one of them growing in grace and in the knowledge of our Lord Jesus Christ. Thank you for praying for us—we appreciate it more than you will ever know.

A. TEE.

Conducted by  
National Youth  
Secretary

# youth page



## BIG WAGES GUARANTEED!

An offer by **Alexander Tee** (member of the Youth Committee)

*"Take this child away, and nurse it for me, and I will give thee thy wages"*

(Exodus 2:9)

*"£15 per week plus bonus. Apply within"*

IF you saw this notice outside an Elim church, I guess you would be knocking on the door and asking a few questions. Well, I am going to give you the surprise of your life and tell you that you can earn more than that in the Elim church where you worship. You ask me, "How?" Remember that there are some things which are of greater value than coins or Bank of England notes! The value of moulding lives and winning young people from a whole life of sin and an eternity without Christ is of much more value than £15. Some years ago I read a little leaflet entitled "Suppose." One of the paragraphs read something like this: "Suppose I was assured that I would receive £5 for every soul I could lead to Christ; would my love for £5 make me to win more souls than my present love for the Lord Jesus, King of glory, who died in such cruel agony to save my eternal soul?" This is a challenge we would do well to settle on our knees.

The text mentioned above is a wonderful verse for every Sunday school teacher and Junior Crusader leader; it carries with it *the guarantee of royalty*. The story of Moses being found by the princess amid the rushes in the river is well known. Notice that royalty claimed the child. This in itself is a great lesson. Jesus claims the lives of these precious young people with whom you are working. Jesus wants to have every one of them in His palace. How tenderly does the Saviour look down over each Elim Sunday school and with Divine longings desire to see every one of the thousands of scholars won for God. The text says "I will give thee thy wages." No one could ever have paid higher wages than this woman who found little Moses. Picture if you can this Hebrew woman joyfully taking her own child away and pouring love out to him, praying over him with many smiles, knowing the thrill of fondling a live child when it might well have been slaughtered with the thousands of other Hebrew children who

were under the condemnation of the evil tyrant Pharaoh. What a picture of the Elim youth worker who has this work at heart, but look again at the end of each week as this mother-nurse presents her healthy child to the princess and in return receives wages from a royal hand. Dear worker, take courage; God pays big wages. The young lives you are working with might have been drowned in the river of sin, but because of your loyalty to Christ they are there under your care. May I, with great emphasis, tell you, God pays big wages.

Notice then in passing:

### *The Gains of Responsibility*

Jochebed would never have been in such favour with royalty as she was if it had not been that she was willing to nurse this child. God in heaven looks very favourably upon those who accept the responsibility of nursing His babes! Responsibility it is, but notice how happy this mother-nurse really was. I can think of nothing more thrilling than to win young people through much travelling prayer and become their spiritual father or mother and then to nurse them in the things concerning the kingdom, watching them grow in grace under your guiding hand. Elim youth, catch the vision of it all. Sunday school teaching is never a drudge if you are a real spiritual "nurse." Feed these precious ones, love them, guide them, smile with them, pray with them, be a true nurse. Yes, it is a great responsibility, but you gain more than you know by accepting it from the royal hand in which are nail-prints of love for you.

However, there is just one more thought:

### *The Greatness of the Reward*

This Israelitish woman did not really realise just whom she was nursing. Here in her arms was one of the mightiest men in the whole Bible. This child ultimately led out of captivity thousands



of the Lord's people. Almost everybody in Britain has heard of Billy Graham, but very few know the name of his Sunday school teacher or his youth leader. Money could not buy the joy it must be to the person who led him to Christ; to sit back today, maybe well on in years now, and see the thousands coming to Christ in his campaigns. Big wages? Whom are you teaching? No one knows just now, because only time and eternity will reveal the full truth. This I do know, when you see these little ones in glory, and know that you nursed them here on earth, a mere £15 for every week you nursed them will be nothing to the reward that will be yours. I close by saying: Go after big wages—they are guaranteed!



## Calling Boys and Girls

By Bernard Norris

Hello again!

*You are all dying!*

Yes you are. Everbody is going to die one day, and each day we live we get nearer to the day we shall die, so we are all dying. Now I hope you are not worried about it. I am not. When my body dies I will go on living, either in heaven or in hell. I am not worried because I *know* that I shall live in heaven, because I asked the Lord Jesus Christ to save me and give me eternal life, and He did.

Do you *know*? Are you *sure*? This is the most important thing in life. The second most important thing in life is to get as many other people as possible to do the same, and be saved from going to hell.

The other day at my church I had just finished the Cadet meeting when a few of the boys (who outnumbered the girls by three to one) were talking with me. One of them said he did not want to live down here any longer: he would like to go straight up to heaven. Well, one day Jesus will return in the air and catch away from this earth all those who love Him. Will you be one to float through the air? That will be a great day.

I have recently seen several young people decide to repent of their sin and ask Jesus to save them. A number of young boys at Balham, a young girl at Thornton Heath, three young teenage lads at my own church at Brixton—all these have asked Jesus to save them. At my own church all the young converts are really enjoying their salvation.

It really is wonderful to be *sure* of heaven, and certain of being saved. A Christian knows that Jesus hears his prayers, and will help him in his life. Oh, there are so many things that are wonderful about being saved!

Are you saved? Are you sure? If not, *please* do something about it this weekend, will you?

God bless you,

BERNARD.

PS. Next week I want to tell you about "Monkey business"!

oooooooooooooooooooooooooooooooooooooooooooooooooooo

## ONE-MINUTE SERMON

By Selwyn Hughes

**I**N a northern city they once played draughts with a statue. The statue was first erected in memory of a citizen who had been mayor, and for a time it stood in a conspicuous place in the centre of the city. But with the growth of the borough and the increasing problem of traffic the statue stood in the way of development. So they took it down. First it went to one suburb, but it was not wanted there; then to another. And all the time it kept on being moved until in the end it seemed no one wanted it. Yet fifty years ago the man was great.

How easily men can lose fame. A generation can so easily forget. Yet there is One whom the world never seems to forget. Despite the indifference of this modern world to religion, the person of Jesus Christ still makes His impact upon every generation. Yet it is now almost fifty generations since He graced our world in physical presence. What is it that keeps His Cross and claims before us? It can be only this; by His death on Calvary's Cross He has done something in this world that will never be forgotten. That, my friend, in simple language, is this: by the shedding of His blood on Calvary, Christ has made it possible for you, guilty sinner though you are, to reach heaven. Everything has been done to save you and bring you to salvation. The only thing you have to do to be saved is to commit yourself in an act of absolute surrender to Christ, and you will find what men and women in every generation have found. Christ really saves!



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by W. J. Maybin**  
(Minister of Elim Church, Worcester)

**Monday, October 12th.** Nehemiah 2 : 1-10.

In chapter one Nehemiah first appeals to God. Then he follows up his prayer with action. He now appeals to the king for help. He takes his life in his own hands and dares to appear before the king with a sad countenance. It is well to note that when asked regarding his need the man of God sends a quick and silent prayer to heaven. "Sometimes we have to gather up the prayers of a whole lifetime in one poignant, keenly accentuated petition" (Parker). Nehemiah found that his request was more than granted. The friend in Luke 11 had as many leaves as he needed, and the promise of Ephesians 3 : 20 still holds good.

**Tuesday, October 13th.** Nehemiah 2 : 11-20.

Nehemiah arrives in Jerusalem. He makes a secret inspection of the desolation by night and never reveals a plan to a soul. "The fool tells all he knows" (Parker). It is good to keep secrets that are given by God. Then Nehemiah challenges his few followers and they rise as one to his cause. The opposition commenced in the form of derision because the instrument was so little adapted to the end it was proposed to accomplish. God has pledged Himself to the evangelisation of the world, and ordinary folk like us, replete with Bibles and the power of the Spirit, are the instruments He uses. "The weak things to confound the mighty." Will you arise and build?

**Wednesday, October 14th.** Nehemiah 4 : 1-14

In the intervening chapter (3) the work is organised and the labour distributed. Now the project meets with opposition. The Devil laughs and then launches his attack. Sanballat gets busy and organises his hindrance (v. 8). Nehemiah lifts a grand and determined face to heaven and beseeches God to hear. Conspiracy is met by unity and the people are spread out on the job and equipped. Their leader seeks to lift their hearts and encourage them to "remember the Lord." How much we miss through forgetfulness! How prone we are to forget! If we remember what God has done for us so often in the past, we will be nerved to tackle any situation in the future. He who has delivered will yet deliver.

**Thursday, October 15th.** Nehemiah 4 : 15-23

External difficulties still come to this valiant man and his men, so he puts one half to work and the other to watch. Look again at the workers in verse 17. A trowel in one hand and a sword in the other. The cause that we are called upon to espouse is first a building, and we are all builders. See that you build to last (1 Corinthians 3 : 11-15). In the second place it is a warfare and we are all soldiers (2 Timothy 2 : 3). Our sword is the Word of God. The work was looked upon by Nehemiah and his workers as most important (v. 23). It was God first and their own comforts after.

**Friday, October 16th.** Nehemiah 5 : 1-19

The strife here is internal. The outward assault Nehemiah could manage, but this domestic oppression baffled him.

Nehemiah is righteously angry (v. 6) and rebukes the nobles and rulers. He then underlines a very solemn thought that we do well to note. Our internal upheavals make the enemies of God to reproach us. Abraham said to Lot in the heat of a controversy: "We be brethren, let us part." It is ever good for brethren to dwell together in unity. "United we stand, divided we fall." Let us strive together for the good of the kingdom and the glory of the King. We are beset by the enemies of Christ, therefore let us walk in love and kindness.

**Saturday, October 17th.** Nehemiah 6 : 1-19

The enemies return with a new stratagem. The Devil left Jesus only for a season! This time they seek a conference in the plain of Ono. Nehemiah's answer is the same four times, "O no." He has a great conception of the task God has called him to do and he refuses to be hindered. It is good to say "no" to the Devil and all his suggestions. This plot having failed, Sanballat tries intimidation, but Nehemiah cannot be intimidated. "Should such a man as I flee?" In the end the task is completed. God will finish that which He has begun.

**Sunday, October 18th.** Nehemiah 8 : 1-8

What an intriguing picture is here presented: a great hunger for the Word of God and the request to have it read and expounded. The preacher in his pulpit of wood, reading from morning to midday. Oh that the Bible could come more and more to the fore in many places where it has been obliged to recede before ritualism and formalism. The preacher is properly supported. There are men on his right and left. "Yours is the voice, ours is the unanimous sympathy" (Parker). Paul realised the value of a supported ministry when he requested: "Brethren, pray for us." Your minister should be prayed for. Are you one of his supporters before the throne of grace?

### Plan to come to the BRITISH PENTECOSTAL FELLOWSHIP CONFERENCE

October 21st to 23rd

in the

**METHODIST CENTRAL HALL, BERMONDSEY STREET,  
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Song service each evening at 7.15

**Wednesday:** Chairman: D. T. Rennie (Apostolic Church)  
Speakers: J. H. Davies (E.F.G.A.), J. W. Foster (P.J.M.)  
Music: United Youth Choir under D. B. Gray

**Thursday:** Chairman: John Carter (Assemblies of God)  
Speakers: D. T. Rennie (Apostolic Church), J. A. Wright (S.E.E.S.)  
Music: Revivaltime Quartet

**Friday:** Chairman: H. Burton-Haynes (E.F.G.A.)  
Speakers: Donald Gee (Assemblies of God), G. Stormont (E.P.C.)  
Music: London Crusader Choir under D. B. Gray

The Central Hall is a few minutes walk from London Bridge, and a short bus ride from the Elephant and Castle. Buses Nos. 1, 42, 78 and 188 pass down Tower Bridge Road. Alight at the corner of Bermondsey Street (Trocette Cinema).

**DON'T MISS THESE GREAT PENTECOSTAL GATHERINGS**  
Pray! Come! Bring others!



# COMING EVENTS

(Please pray for these services)

**ABERYSTWYTH.** October 4-11. Revival Campaign conducted by Ramon Hunston. Commencing in Little Theatre, Sun., October 4, 8 p.m. Continuing in Elim Church, New Street, nightly at 7.

**BARKING.** October 10. Elim Church, Ripple Road. Saturday Night Special. Visit of F. Coleman and Islington singing party. 7.

**BRADFORD.** October 17-20. Southend Hall, Leeds Road. Annual Convention. Speakers include W. G. Hathaway (Field Superintendent), O. G. Miles (Leeds) and H. Dawson. Sat. 7, Sun. 10.45 and 6.30, Mon. and Tues. 7.30.

**COULSDON.** October 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: B. G. Edwards (Elim). Singing by friends from Bermondsey Elim Church. 7.

**DELANCEY.** Guernsey. October 11-25. Elim Church, St. Sampsons. Campaign conducted by Eddie and Mrs. Smith. Sundays 6.30 and 8.15, weeknights (except Fridays) 7.45.

**EALING.** October 10-12. Elim Church, Northfield Avenue. Anniversary services. Two-day visit of London Crusader Choir. Speaker: W. Millington (Principal, I.B.T.I.). Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30 Students from I.B.T.I.

**EAST HAM.** October 25—November 1. Elim Church, Central Park Road. Youth Week. Nightly at 7.30. Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**FINCHLEY.** October 16. Elim Church, King's Street (off Church Lane). Great Finchley Special. Speaker: T. Stevenson (Ilford). Convener: J. G. Cooper. 7.

**HARROGATE.** October 10. Grammar School, Ripon Road. United Presbytery Rally. Speakers: H. W. Greenway and D. Ayling. Conveners: J. Woodhead and A. D. Hathaway. Musical items from Leeds and Bradford. 3.30 and 6.30.

## OUT AT LAST!

### No. 49 of "Pentecost"

40 Pictures of the Pentecostal Revival throughout the World.

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Important Announcement of the Pentecostal World Conference in Jerusalem.

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Edited by Donald Gee at the request of the Pentecostal World Conferences. Price 1/- per copy. Single copies postage extra to individuals.

**HOVE.** October 10. Elim Church, Portland Road. District Youth Rally. Speaker: J. Hywel Davies (National Youth Director). October 17. Full Gospel Campaign conducted by A. Chuter. Commencing service 7.30.

**LEIGH-ON-SEA.** October 10, 11. Elim Pentecostal Church, Glendale Gardens. Ninth Anniversary of Church Reopening. Speakers: Eldin Corsie (London) and Robert Cox (Chepstow). Musical items by the Vada quartet and Elaine Burley. Convener: George Stormont. Cups of tea Saturday. Book-stall. Sat. 3.30 and 7, Sun. 11 and 6.30.

**LONGTON.** October 10-12. Elim Church, Five Ways, Lightwood Road. Harvest Thanksgiving Services. Preacher: W. G. Turney (Braintree). Convener: John Coleman. Sat. and Mon. 7.30, Sun. 11 and 6.30. October 22-24. Billy Graham film, "Oiltown U.S.A." 7.15 each evening. November 7. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**NOTTINGHAM.** October 10-12. City Temple, Halifax Place. Annual Convention. Speaker: John Gardiner (Halifax). Singing items by Temple Male Voice Group and Crusader Choir. Convener: G. Harpin. Sat. 7, Sun. 10.45 and 6.30, Mon. 7.30.

**WESTCLIFF.** October 25, 26. Elim Church, Westborough Road. Minister's Fourth Anniversary. Special speaker: John Sainsbury. Sun. 11 and 6.30, Mon. 7.30.

**WINSON GREEN.** October 10, 11. Elim Church, Hands-worth New Road. Harvest Thanksgiving. Speaker: Brian Barnett. Sat. 7.30, Sun. 11 and 6.30. October 12-15. Deepening of spiritual life campaign. Speaker: Brian Barnett. Nightly 8. October 18, Missionary Sunday. 11 and 6.30. October 20-28, Children's campaign. Nightly 6, Sun. 6.30 (Children's Sunday). Campaign conducted by "Uncle Terry" (Terry Jacobs, Worthing). Special prayer services each Monday 6.30 a.m. and Wednesday 10.15 a.m.

### MISS JEAN AYLING'S ITINERARY

October 15, Leyton; 22, Loughborough; 23, Beeston; 24, 25, Coventry; 26, Rugby; 28, Harringay Mission Hall; 29, Finchley; November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

### MISS F. GROSSEN'S MISSIONARY ITINERARY

October 28, 29, Greenock; 30, Kirkintilloch; 31, Glasgow; November 1, Motherwell; 2, Coatbridge; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

### LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

October 10, 11, Ealing; 17, Westminster (Church House); 18, Maidstone Prison and Croydon; 23, Bermondsey Central Hall; 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

### J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 13-15, Sheffield; 17-22, Beeston; 25-27, Nottingham; 29—November 1, Burton.

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

### BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Ilfracombe,** Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**London.** "Elim Woodlands": set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

**11 weeks** to Christmas and your House Party at Torbay Court. Why not come now for a week or a short break? Phone 57835 or write today to E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. It's summer in winter at Torbay Court—and an ideal spot for conferences. C.173

### BIRTH

**Watts.** On August 24th, to Mr. and Mrs. Watts, of Sheffield, God's gift of a daughter, Ruth.

### MARRIAGE

**Brogan : Berrington.** On September 12th, at Elim Church, Loughborough, Thompson Alexander Brogan to Amy Irene Berrington. Officiating minister: F. Lavender.

### WITH CHRIST

**Daniels.** On September 14th, Robert William Daniels, aged 75. Officiating minister at funeral: George Backhouse.

**Goddard.** On September 10th, Alfred Charles Goddard, Portsmouth (formerly of Plymouth). Officiating minister at funeral: James McAvoy.

**Sinamon.** On September 6th, Mrs. Sinamon, faithful and beloved member of Elim Church, Greenock. Officiating minister at funeral: W. J. Hilliard.

**Mansell.** On September 11th, Mrs. Barbara Mansell, of Loughborough (late of Portsmouth). Officiating minister at funeral: F. Lavender.

### SITUATION VACANT

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

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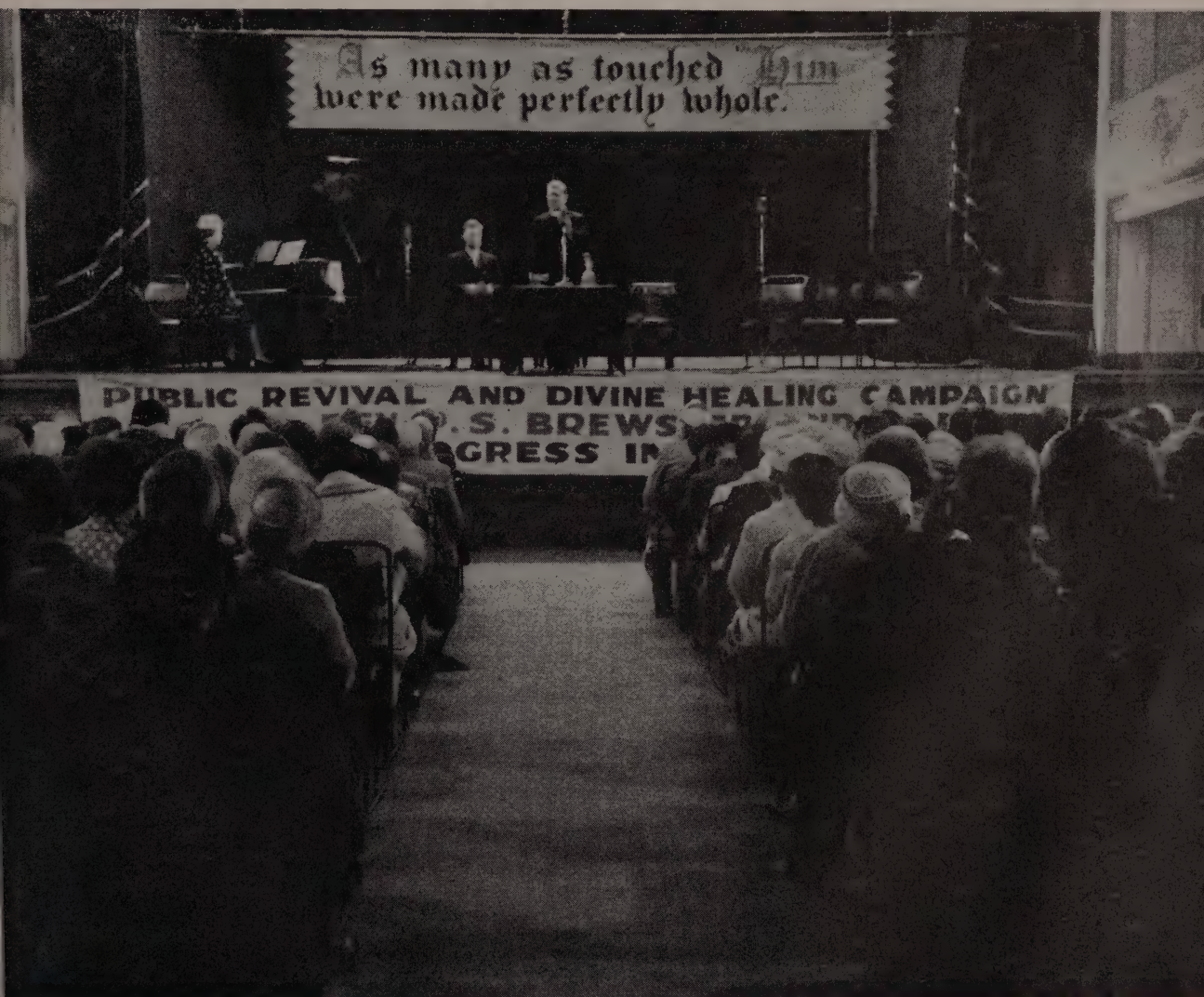
# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 35

PRICE 5d.

OCTOBER 17th, 1959



PLATFORM PARTY AND PORTION OF CONGREGATION AT THE DERBY CAMPAIGN  
(See pages 552 and 553)



## Some thoughts on the

# Ninety-second Psalm

"Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:13).

By Evelyn Green

THIS psalm is essentially the psalm of the children of God; not just those for whom the "lines have fallen in pleasant places," nor those only whose earthly pilgrimage seems compounded largely of toil and tribulation, but of the whole household of God, those who by faith in Christ Jesus the Son of God have become the children of God.

### 1. THE POSITION OF THE BELIEVER

"Those that be *planted!*" (v. 13). Rootlessness, both actual and psychological, is the curse of this modern age, as it is characteristic of it. The displaced persons' camps, and those huge aggregations of refugees, large numbers of whom live behind wire fences like so many animals, and often in the most appalling conditions, are but part of that vast number of pathetic human creatures without roots, without a definite pattern for living, and outside the realm of organised society.

There is that even greater tragedy—the vast multitude of psychologically rootless ones, without God and therefore without security, as our over-crowded prisons, police records, juvenile courts and even the streets of our towns and cities bear witness.

The basic cause of all this is *sin*. Hitler's insatiable ambition, his lust for power, his mania for supremacy (following the pattern of Satan—Isaiah 14:13, 14), was responsible for the ruthless uprooting of great sections of the population of Europe previous to and during the second world war. As for the psychologically rootless, they, driven headlong by unholy cravings, by greed for pleasure and popularity, and by a passionate self-will, range the land, the world even if their purses permit, seeking, ever seeking, wandering, wandering, or, in other circumstances, turn to lawlessness.

The Holy Ghost says of such that they are "trees whose fruit withereth, without fruit, twice dead, *plucked up by the roots*" (Jude 12); but of those who are of the family of God, they "*be planted in the house of the Lord.*" As rootlessness arises from sin, so the reverse state springs from a cause which is the very reverse—the *imparted righteousness* of God.

Notice that there is the thought not only of *permanence* and stability, but also of *precision*; for they are not the result of some mere wind-blown, chance-sown seed, nor of human contriving (John 1:13), but of the *deliberate* act of God. "*Of His own will begat He us with the word of truth*" (James 1:18).

*Planted!* It has a lovely sound; it should in these dark and uncertain days be as heavenly music to the believer's ears. And it should move our heart to warm devotion when we realise that for the Lord our Saviour infinite and painful *preparation* preceded our being brought to this happy state. He was the Seed that perforce fell into the ground and died (John 12:23, 24).

Furthermore, God the heavenly Husbandman will *perfect* that which His hands have planted. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6), for Divine love is persistent. This should comfort us in times of "pruning," for who bothers to cultivate the parasitical growth that battens upon the noble tree? *We are planted!*

### 2. THE PLACE OF THE BELIEVER

"In the *household of the Lord*" (v. 13). This introduces a domestic and family note. The believer is not just one more tree among innumerable others in some wild and uncultivated jungle. The word "household" connotes *selectivity* and *safety*. The material components of a household are carefully chosen, and their location is deliberately decided upon. So with the believer. And not only is he himself chosen (John 15:16), but his sphere and his society are also selected. His sphere, the immense and triumphant kingdom of God; his society, those of "*like precious faith*" (2 Peter 1:1).

This verse conjures up the picture of an oriental household: a gleaming white building surrounded by its spacious courtyard, and the whole enclosed within stout defensive walls. In the courtyard are set date palms and cedars which afford sustenance and shade to the inmates of the house. This brings us to our next thought.



### 3. THE PRODUCTIVITY OF THE BELIEVER

"They shall still bring forth fruit . . . they shall be fat and flourishing" (v. 14). If the believer, planted in the household of the Lord, is not flourishing in that he is not bringing forth the precious fruit of the Spirit, those glowing evidences of his inward, heavenly life, something is very much wrong. Perhaps he is not responding to the disciplinary hand of the Husbandman.

Notice that our verse connects "flourishing" with "fruit," not with foliage. If the trees of the Lord are full of sap they are conspicuous not so much by their *size* or their showiness as by their *serviceability*—as suppliers of fruit, of those lovely graces which find their expression towards God and towards man.

### 4. THE PURPOSE OF THE BELIEVER

"To shew that the Lord is upright" (v. 15). As the vessel that emerges from the potter's hands is designed for a specific purpose, and shaped accord-

ingly, so the children of God by their very existence as *vital* members of the household of God fulfil a supreme function—they show that the Lord is upright. From the very beginning this was their destiny—His glorification (Isaiah 61:3). He has set our roots in His household that "we should be to the praise of His glory" (Ephesians 1:12). Every tree "planted" by Him and functioning according to the Divine plan is a triumph of heaven over hell: of God over the Devil, the enemy and destroyer of souls. Every believer, continually infilled with heavenly life, and yielding the peaceable fruit of righteousness, is a living advertisement of the sovereignty and the sufficiency of the Lord of hosts. He is an animated object-lesson demonstrating the fact that the Lord is what He has declared Himself to be—the high and lofty One, eternal in His station and inhabiting the high and holy place, yet who dwells with him also that is of a humble and contrite spirit, to revive him, or to cause him to *live*! (Isaiah 57:15). *Hallelujah!*



## Calling Boys and Girls

By Bernard Norris

Hello again!

### MONKEY BUSINESS

One hundred years ago a man named Charles Darwin wrote a book, and ever since then many people have been saying that he was right and the Bible was wrong.

Darwin said that all life evolved from one or perhaps a few original life germs, or so he thought. He gave reasons why he thought he was right, but he did not give any *proof*. The facts that he gave did not *prove* his idea. Whatever evidence he had did not *prove* his theory.

Today evolution is still an unproved theory.

Of all the fairy stories and nonsense that could be written, to tell us that everything we see that is alive has evolved from one or a few life germs! Can you believe that elephants, flies, whales, earwigs, oak trees, tomatoes and you have evolved from the same start?

If an elephant evolved, from what did it evolve? What is there like an elephant, apart from another elephant? Yet if it evolved it must have evolved

from something, and that something must be like an elephant in some way, surely. What about a kangaroo; from what did that evolve? What about the tortoise, and the duck-billed platypus, and the crocodile, and the coelacanth?

And do you really believe that man evolved from an ancestor like an ape? Who has found a "missing link"? All the bones of so-called missing links have proved nothing for evolution.

Now here's a problem for you. Try to find the answer to this. An ape has four hands. A man has two hands and two feet. A thumb is connected to the hand at the wrist, but the bones of the fingers are connected half-way up the hand. The bone of the big toe connects to the foot at the same place as all the other toes. Now, if an ape evolved into a man, how did two hands evolve into two feet? The bone of the big toe can only connect at the same place as the other toes, or it would not be useful as a toe. The bone could not connect at any mid-way point, or you would have neither a hand nor a foot, and you would not be able either to walk on it or to use it as a hand.

I do not know of anyone anywhere who can answer such a question.

It proves to me that God created us, and that evolution is just a lot of "monkey business."

Cheerio, and God bless you.

BERNARD.

PS. Next week I'll tell you how the leading place in this country avoids answering this question.

# EDITORIAL

**T**HOUGH in recent days there have been some timely showers of much-needed rain, the water supply in some parts of the country is still imperilled by the long drought of the summer months. The shortage at least serves to remind us of the value of this commodity, so universal, so necessary, and generally so readily obtained at our slightest whim for a whole multitude of purposes.

Not all countries are as favoured as we are, and this problem of ours, fortunately not too common in this country, is a constant cause for concern in other lands. Those who have journeyed in the tropics will recall the dried-up earth, the billows of dust, the sandstorms and the blistering heat of the mid-day sun, while man and beast wait longingly for the showers which alone can save from disaster and starvation. A recent newspaper photograph showed a tiny tot in one of our big cities enjoying the first shower for many weeks and exploring the almost forgotten wonder of mackintosh and umbrella. Many a time in India have we watched the children running out into the street when the first drops of monsoon rain began to fall, rejoicing in the cooling drops which would relieve the prickly heat of the dry season. Ground that seemed barren and useless soon took on an emerald sheen, and everything in nature revived.

Such pictures were familiar to the people of Israel, and their dependence on the rain was even greater in those days when methods of conservation were

very limited. What better picture then of spiritual need than this—what greater simile of Divine blessing than the rain?

In Elijah's day the withholding of the rain was a Divine judgment on Israel's sin, and its outpouring after years of drought an answer to fervent effectual prayer. To Elijah the small and distant cloud was evidence of the Divine answer, upon which he was prepared to act. Prayer was coupled with faith, faith led to action, and then came the deluge.

We too have prayed for revival—and maybe our prayer too has been fervent. Our hearts are longing for the refreshing showers of blessing that alone can meet our deep spiritual need. But there is a cloud on the horizon, the drops are beginning to fall, and wherever they come they bring new life. Don't wait for the deluge, but act in faith and get under the shower. Begin the note of praise, for the cloud is the forerunner of the outpouring. God is moving, souls are being saved, believers are being revived—and the blessing is coming *your* way. Get out and under the shower and enjoy the Divine refreshing. *Revival is on the way.*

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## ONE-MINUTE SERMON

By Selwyn Hughes

**T**ENNYSON tells in one of his songs called *The Princess* of how an estranged husband and wife found love once more at the grave of a little child they lost. Over the dead body of their little child their love was reborn. There are many similar stories of people who were brought together in death-bed reunions. There is something sentimental about peace being achieved by a person's death, and it has been known for even the hardest heart to soften in the presence of death.

It may be, friend, that in your heart you can find no love for the Lord. You have no desire to serve the Master. Then look with me at Calvary where Jesus died. Ask yourself, Why did He die? Was it the death of accident? No! That does not satisfy. Was it the death of a mistaken ideal? Even that is not the answer. Over the body of His dying Son God holds out His hand towards you, and asks you to take Him at His word. He loves you, and to prove it He gave His only Son to die in your room and place, and in order that you might be saved God's only Son bore your sin in His body on the tree. God is willing to forgive if you are willing to receive. You can find pardon, peace and reconciliation at the Cross, and through the death of Jesus Christ your love towards God can be reborn.

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## THE ELIM EVANGEL

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Tennessee upholds anti-evolution

By a unanimous vote, the Rutherford county quarterly court "condemned and rejected" a request by a group of teachers to repeal Tennessee's anti-evolution law.

Under the law it is illegal to teach the theory of evolution in any school supported in whole or in part by state funds. Any teacher who violates the law may be fined \$100 to \$500 (£35 to £150) for each offence.

*Time the B.B.C. took note and cut its evolutionary broadcasts to British schools. If we had a law like that the B.B.C. would pay enough fines to reduce the licence fee.*

## Big business

Evangelist Oral Roberts dedicated his new office building in Tulsa, Oklahoma, last month. The \$4,000,000 (£1,350,000) air-conditioned structure of modern design, without windows, will house the business activities of 453 employees of the Oral Roberts Evangelistic Association.

*Undoubtedly this healing ministry is big business. We saw them cutting the foundations of the new structure when we visited Tulsa in 1957.*

## Ancient city of Hazor

Scientists digging at the site of the ancient city of Hazor, in Galilee, have discovered pottery which indicates that Joshua captured the city about 3,300 years ago. This agrees with the biblical record. Dr. Yigael Yadin, head of the archaeological group, says Hazor was probably the largest city in Canaan at that time. It contained approximately 150 acres and could have held 25,000 to 30,000 people, he thinks.

*Hazor, though dead, yet speaks. Its speech bears eloquent testimony to the veracity of the Scriptures. Another chop on the chin for the modernists, who see no farther than their clouded vision will allow.*

## Spirit outpoured in Venezuela

There are reports of God's blessing during two weeks of Pentecostal services in Barquisimeto. More than 300 believers were filled with the Holy Ghost, scores of souls were saved, and many testified to healing of all manner of diseases. The majority of the newly established churches are pressing on for the Lord.

*"On all flesh" is the promise. Venezuela now comes into the picture of world-wide Pentecostal outpourings.*

## Doors wide open in Ghana

Recently at a village evangelistic meeting the head chief and fifty-seven of his people knelt at the altar for salvation. Missionaries have returned several times to strengthen the new converts, and on one

occasion fourteen more accepted the Lord as Saviour in that village.

In addition, the missionary there has been instrumental in opening nineteen government schools for daily religious instruction. Altogether 759 children are reached each week with the Word of God. One Moslem teacher asked, "Will you tell the children how Jesus died? They do not know anything about it." This is the hour of gospel opportunity in Ghana.

*Thank God for gospel doors wide open while the daylight lasts. More power to the preachers who are grasping these opportunities and spreading the good news.*

## Communism in Congo

Prayer is urgently requested for the Belgian Congo and other African fields where missionaries are threatened by the rising tide of nationalism. Late news from Congo is that the situation is worsening. Congolese who have been studying Communism in Czechoslovakia are being returned hastily to the Congo, even though their studies are not completed. Their Communist leaders feel the time for action is now ripe.

*Africa is awakening—but not to the Gospel alone. Communism is waking Africa to violent nationalism.*

## Pentecost in Liberia

President William V. S. Tubman of Liberia paid an unprecedented visit to New Hope Town, the Assemblies of God leper colony founded in 1947 by Florence Steidel. The president and twenty-three members of his cabinet inspected an eighteen-mile road recently built by the lepers to connect their community with civilisation. So impressed were the government leaders with the work being done for the lepers that they granted ten square miles of land suitable for rubber, cocoa and other crops. This will help to finance the expansion of the colony to care for 1,000 lepers (present capacity 800).

*Here is Christianity in action and in practical demonstration of a real love for these lost souls. It is cheering to learn that Pentecost is not all as "airy fairy" as some people think.*

## Foursquare martyrs in Colombia

Two Protestants were killed and two wounded in a brutal night attack on worshippers in San Vicente, Santander, Colombia. As the believers were disbanding after an evening service they were attacked by a band of armed men who shouted, "These Protestants must be exterminated." The attackers fired over 150 bullets into the chapel and a neighbouring house. The assistant pastor, Sr. Luis Ignacio Rovira, was shot through the head and died instantly. Josue Marin, a four-year-old boy, had his foot blown off and died later in a hospital. A 55-year-old widow and a six-

year-old boy were wounded. (The San Vicente congregation is affiliated with the International Church of the Foursquare Gospel). These two deaths swelled to 114 the number of Protestant martyrs in Colombia since 1948, including 109 adults and five children. Twelve additional deaths are still under investigation.

*Let us face the fact that the Roman Catholic Church deems it an act of faith to murder a Protestant. Its papal edicts have made this abundantly clear. In Colombia the Catholics control the Government, so there is no redress at all and no police protection. Remember, Rome never changes.*

## Youth for Christ fifteen years old

Youth for Christ International celebrated its fifteenth birthday last month. It was fifteen years ago when Torrey Johnson conducted the first Youth for Christ rally in Orchestra Hall, Chicago. The speaker that Saturday night was Billy Graham, who was then a very young and comparatively unknown evangelist.

Since that time the Youth for Christ work has spread into seventy-nine countries and has broadened to include work among juvenile delinquents, the development of high-school Bible clubs, youth camps, radio broadcasting and many other avenues of service to youth.

## Japan crusade

A cable from Osaka, Japan, announced that the united evangelistic crusade there ended in victory with an overflow crowd of 5,000. In all, 70,000 different people attended the three-week crusade, with 39,000 others reached in daytime meetings in schools, factories and offices. The final report showed 7,467 "decisions for Christ" in an area where only 25,000 people profess Christianity. Bob Pierce of U.S.A. was the evangelist.

*How refreshing to read these reports of crowded gatherings, overflow crowds, and encouraging numbers of decisions for Christ.*

## 1961 world conference in Jerusalem

The next world conference of Pentecostal churches will be in Israel. The advisory committee, meeting in Rome on May 14th, decided to accept the Israel government's invitation to have the world conference in the city of Jerusalem. May 18th-21st, 1961, will be the dates for the conference, which is expected to attract thousands of Pentecostal people from all parts of the world. It will climax on Pentecost Sunday.

Before making a decision, the advisory committee delegated its chairman and secretary, Howard P. Courtney and Gayle F. Lewis respectively, to visit Jerusalem and conduct exhaustive inquiries. T. Kollek, Israel's Director General in the Prime Minister's office, submitted a most cordial written invitation to brother Lewis and brother Courtney. He stated: "Now that the words of our prophets have come true and our people have returned to their ancient homeland, the government and the people of Israel will be happy, and deeply honoured, to play host to you and your brethren. I should like to give you my most sincere assurance that every courtesy and assistance will be extended to them during their stay in our midst. In view of its great religious and spiritual significance, Jerusalem would, no doubt, form a most fitting background to the deliberations of your conference. Also, meeting in the land of the Bible will enable your brethren to visit the many biblical sites of the country, and I am sure that this will be an inspiring experience for all who come here."

"Pentecost in Jerusalem—1961" will be the rallying cry around the world as Pentecostal people begin planning to attend the conference, God willing. The words of Acts 20:16 take on a new meaning: "He hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."

*considers the enigmatic remark that—*

**George  
Canty**

**"THERE AIN'T NONE OF US THAT  
CAN'T BE DONE WITHOUT WITH"**

**A**LL the men God uses are dead. Christians have always believed that. Personally I am not surprised. The man God uses, as he exists in popular imagination, with his cut-glass manners and transparent character, was sure to be soon picked up by a glazier in mistake and accidentally incorporated in a church window. They all got used up quickly in this way, which is why, you see, there are none around these days.

When I think of their uncrushable spirit, unstainable, unruffleable, enduring all things, these men must have been pure—pure nylon in fact. They were never homespun.

Anyhow, I had better start at the beginning, and that means starting with sermons I have heard about the man God will use. According to most of them, the requirements of a servant of God are such that for most of my life I never dreamed of "offering myself as a candidate for the situation." In fact, the vessel of the Lord had to be of such a chaste and Attic spiritual elegance that it always surprised me God had ever used anybody. The fact that God had used some men was final proof that they were utterly beyond criticism! These men were so exquisitely godlike that God's power actually flowed through them with mighty results. As a young man I liked to celebrate their birthdays, as the Catholics keep saints' days. That they could have any connections with my earthly state, if only through the calendar, surrounded those dates with an out-of-this-world enchantment for me.

As with the sermons, so with the life stories. I devoured dozens. But, looking back, I realise that the authors wrote up these lives on the basis that these men were paragons, and the writers believed it just because God had worked through them. The result of all my reading was inevitable. Since my life was not machined to no-tolerance limits, the work of God must wait until somebody else turned up who was cast in a better mould than I, and finished with greater precision.

The sermons continually proved, too, that the men of Bible days whom God called were not really human the same as I was myself. Then I saw it! The vision of new hopes for such as I! For a long

time I had thought about the fact that the Bible takes pains to describe the faults of the men God used. But, in contrast, modern devotional literature always emphasised their virtues. I had so often heard the preachers cry "Look at these Bible figures, see their virtues! No wonder God used them." Then, suddenly, the voice of God shouted in my soul, "*Yes, look at these men, see their failings! And yet the Spirit of the Lord came upon them.*"

So that was it. Of course! God used Abraham and Isaac, who lied about their wives; Jacob the rogue; David the murderer and adulterer; Moses, who angered God face to face; Samson, weaker than his women; Elijah, who cared more about what a woman said than what God said; Peter, who a few weeks before swore and denied Jesus; and a great many more!

How *could* God use such men? And if them, why not others who were no worse, or even far better?

The whole secret is given us directly and explicitly, in the plainest words, with a host of examples by God, in the Hebrews epistle. *All the men God used were men of action—action based solely on faith.*

God does not want extraordinary men. If He did, He could make them. God did not want another giant to match Goliath. David was big enough. The truth was that *anybody* in Israel was big enough, so why did God choose David and not somebody else? Because only David would act; just that.

If piety could bring revival we have had enough pious men. If united churches could bring revival we have had even those. There were pious men in Israel and the army was united, but they never acted. There have been, and are today, fine, admirable Christians everywhere, but they remain in the cloister.

David was brash. The audacity of his brashness annoyed people. He was so self-confident that he failed to discern that Saul was making fun of him in offering him his armour. It was typically adolescent big-headedness. But it carried the kernel of faith. The brashness which turned the tide for Israel is the very quality which has been totally eliminated from their own character by many striving for holiness, which, they are told, will turn the tide for the Church!



So often we hear people say "Why does God use that man? I could do what he does." Exactly—you could. So why not start now and do what the other man does? God does not use you because you never started—you are one of David's critical brethren.

Well, go on! Start!

*Correspondence from readers is an invaluable help to those who contribute to the ELIM EVANGEL. It is a work of love for which they seek no payment except the expression of readers' interest.*

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## Women's Column

By Gladys Gorton

### YORKSHIRE PUDDING

**T**HROUGH peculiar circumstances two housewives found that they had to share a house. There was only one kitchen between them, so they decided to work together on the cooking for their respective families. Both prided themselves that they were marvellous cooks, especially in making Yorkshire puddings.

MARTHA: "My puddings are as light as a feather. When Mrs. S—— came to dinner—she's a big shot in the cookery world—she declared she'd never tasted any better."

MARY: "My Yorkshire puddings rise so high they hit the top of the oven. We had some Americans from California staying with us and they raved about them. What recipe do you use?"

MARTHA: "I use the recipe I learned at school. Put the flour in the bowl, make a hole in the centre, break egg into it, mix well, then add the amount of milk needed and beat well. Leave to stand as long as possible. Finally, before putting it into a very hot oven beat two tablespoonfuls of warm water into it. Mine's generally very successful."

MARY: "My recipe is entirely different. I've rarely had a failure. The secret, I think, is putting it in sizzling fat and a high oven."

MARTHA: "I agree, but what's *your* recipe?"

MARY: "Mine? I break the egg first in the bowl, pour a little water into it, beat well, *then* add the

## IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

WEDNESDAY, OCTOBER 21st, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: W. G. Hathaway (Field Superintendent)

Subject: "For me to live is Christ"

The "EVANGELISTES," with orchestra, singing  
"O how I love the Saviour's Name," "Living for Jesus" and  
"Give of your best to the Master"

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

flour, beating all the time. I leave it to stand like you do, but put a little milk in it before giving it a final beat up."

Martha made a Yorkshire according to her recipe and put it into the oven at the correct heat. She timed it, but when she opened the door of the oven she was dismayed to see that it had hardly risen and was stodgy in the middle. Neither of them could understand it. The next day Martha made another one. The result was not much different. She was terribly disappointed. Mary did not say anything but *thought* a lot! Another day *she* made a Yorkshire pudding according to *her* recipe. When she opened the oven door a great surprise awaited her—the pudding was as flat as a pancake. "Well!" they exclaimed. "It must be the oven." Mary went to the gas office and within a couple of days a man came to examine the cooker. He told them there was very little wrong with it. It only needed a little regulating.

Martha made another Yorkshire and it was a beauty. Mary made one the next time and hers was wonderful. Their families enjoyed them. "I put the two tablespoonfuls of warm water into it and beat it well, Mary, before I put it into the oven," said Martha. "That's why it's so good." Mary looked but said nothing. There is a good moral to this. Often we criticise or condemn another servant of Christ who has different ways of working from ourselves, from what we think is right. They are not cast in our mould. What matter if the method is different as long as the result is the same! Every woman cooks differently though using the same recipe. God uses His servants singularly even though they use the same scriptures. "We are workers together with Him" (2 Corinthians 6:1). These two housewives did not fall out with each other. "How can two walk [work] together except they be agreed?" (Amos 3:3).

# FURTHER NEWS FROM

**D**URING the past few days most encouraging news has been arriving from our campaigners and we are now in a position to pass on the good reports to you.

The total number of converts up to Sunday amounted to 650, fifty of them having responded at the third campaign, which was commenced on Sunday at Middlesbrough by David Hathaway.

Numerous healings have been experienced in the three campaigns and full details are supplied below.

*Middlesbrough.* In a city of 150,000 people David Hathaway and his party commenced their campaign on Sunday, September 20th, in a hall which was not considered ideal but was the only one available at a reasonable price. Without any support from other churches there were 250 persons present for the opening services and fifty decisions were registered. The response to the appeal was so rapid that while fifty were counted it is estimated that many more raised their hands. Several healings were witnessed during the first meeting, the outstanding one being of a lady blind in one eye receiving her sight for that eye.

*Derby.* Over 400 men and women have accepted Christ during the first two weeks, and last Sunday morning 150 persons were present for the first communion service.

A centrally situated site has been purchased for the erection of a portable church in six weeks' time, when the campaign meetings will continue.

Of the hundreds of people who have received prayer for healing and the many who have claimed to be healed, the following cases are outstanding:

1. Young Methodist girl, stricken with polio as a child, came into Central Hall limping and using a stick. She walked home without the stick and has not used it since.
2. A man practically stone deaf, and using special aids, after prayer took the aids off and is now able to hear the slightest whisper.
3. A man with a diseased paralysed leg, unable to walk without aid or a stick, found after prayer that he had the power to walk without any stick and has not used it since.
4. A child's leg withered and useless, with no power of movement, received Divine life, and now has the use restored.

5. A man with ulcers completely healed, a girl with migraine completely free from all pain.

Mr. Brewster reports that great joy is characteristic of the services and a high proportion of youth present.

*Paisley.* Over 200 conversions have taken place during the first two weeks with the average attendance at the meetings being 300. On the second night a special after-church rally was held when nearly 1,000 people attended the meeting.

## THE FIRST TWO WEEK

**T**HE first two weeks of the Derby pioneer revival and Divine healing crusade conducted by Rev. P. S. Brewster and party are over; and what remarkable and memorable days they have been. Lives have been changed and sick bodies healed and made whole; nominal Christians and backsliders are now so filled with the Holy Spirit's power that they are burning with zeal and are enthusiastically witnessing.

Nearly 800 people were present on the opening night. People began queueing outside the Central Hall three hours before the service was due to start. That night 103 people boldly walked out to the front to accept Christ as their Saviour, many with tears streaming down their faces. There were tears also on the faces of long-standing Christians in the congregation—tears of joy at the magnificent response. They had never seen anything like this before.

Night after night God continued to honour the



*Section of congregation at Derby campaign.*



# THE EVANGELISTIC FRONT

Alex Tee reports that the power of God is present in a most remarkable manner and there have been a number of visible healings. Here are a few instances:

1. One man, suffering from a stiff leg, immediately after prayer was able to bend it and even used it to kneel.
2. One man, walking with the aid of two sticks, after prayer returned to his seat carrying his sticks under his arm.

3. An arthritis sufferer publicly wept with joy when delivered from his pain following prayer.

Mr. Tee writes to say that during one meeting he felt he could not preach any more after speaking for only ten minutes, due to the Divine power present. That night there were more healings than any other night.

There is every indication of great enthusiasm among the people when the evangelist announces the opening of a new Elim church.

## THE DERBY CRUSADE

sincere and forthright manner in which Pastor Brewster preached the Word, and it seemed as if the unconverted could hardly wait for the appeal time to come. They needed no coaxing or lengthy pleadings; one could sense an urgency in the manner in which they came. Altogether in the first two weeks 400 men and women of all ages have passed through the inquiry room, and the average attendance has been around the 500 mark.

On Thursday night we witnessed a great miracle. A young woman who had been a polio victim from childhood was carried on to the platform for prayer. The power of God fell on her body and immediately she began to walk without any help before an amazed crowd.

Continue to pray for Derby, that this indeed will only be a beginning.

WYNNE LEWIS.



*Pastor Brewster instructs the converts.*

## ANOTHER WARRIOR CALLED HOME

WE were deeply sorry to receive the news recently of the home-call of the Rev. Archibald H. Cooper, a respected brother in Pentecost, who pioneered the full gospel message in South Africa, and had close ties with the Elim family. He visited this country a number of times and many of our ministers and members had opportunity of fellowship when he came over for the World Conference in London. Our brother served as Moderator of the Full Gospel Church in South Africa for a number of years and was also superintendent of an African work with a membership of nearly 5,000. He was editor of the magazine *The Standard Bearer*. His son, Claude, who graduated from the Elim Bible College, has conducted campaigns in South Africa and Rhodesia.

Writing in reply to our letter of sympathy, his son-in-law, Rev. J. Wooderson (a former Elim Bible College student now in charge of the Full Gospel Church of God in Durban), says that our brother had an attack of coronary thrombosis on August 19th, and exactly a week later entered into the presence of the Lord. This year was his fiftieth in the ministry and it had been hoped that he would have been spared to attend the jubilee celebrations at the next Easter conference in Durban.

We know our readers will join in our expressions of sympathy to his family and the organisation he helped to found.

H. W. GREENWAY.

# THEY CAME—THEY SAW—THEY REJOICED!

By Archie Nicolson

AUGUST 22nd, 1959, is a date to remember in the history of the Elim mission work in Southern Rhodesia, for on that day Penhalonga and Inyanga North met in a united convention at the Elim mission station in the remote area of Katerere Reserve. It is true that the Penhalonga group was a representative one numbering twenty-two women and Pastor Chiwara. Their actual arrival was the climax of a day filled with expectation. Doctor Brien had brought them the 140 miles on the lorry over a road which, in parts, can give you all the birthday bumps you ever wished for.

The women of Katerere were ready with a big welcome, and it was not long before we heard the joyful sound of singing from the direction of the boarding school. This was not to be wondered at, for here were two groups of people rejoicing in all that the Lord had done. For years the Penhalonga Christians had prayed for the work in Inyanga North and now they were seeing it all. The Katerere people had been brought from darkness into light and now they were having fellowship with those who had prayed for them.

Food and friendship soon restored the visitors after their long journey and we were ready for the first meeting of the convention. The church was well filled and soon everyone was singing the praises of God. As Doctor Brien rose to welcome our friends from Penhalonga, one could not help but notice the obvious pleasure he was experiencing on this occasion. In the course of his welcome he paid a warm and sincere tribute to the work of Pastor and Mrs. Williams.

Chorus time is a feature of our services out here, and everyone entered into the singing of the various choruses with much enthusiasm.

Pastor Chiwara is a man we have all come to love and admire. His work in Penhalonga has done a great deal to establish the Elim churches in that area. He preaches a forthright message, and on this occasion he pressed home the necessity of not only hearing God's Word, but doing it. It was a simple message, but its very simplicity gave it a heart-searching quality.

The convention had begun well and we looked forward to the following day.

Communion services have always had a special place in my heart, and as we gathered at 7.30 a.m. with the Christians on Sunday morning to remember our Lord's death I felt a quiet sense of anticipation. The singing was in keeping with the nature of the service, and the few words spoken reminded us of the serious, as well as the sublime, aspect of our gathering. One felt in a very real way that here we were one in every sense of the word. As the bread and the wine were passed round we were conscious of His presence, and what more could we want?

Benches down the aisle, people sitting around the platform, over 200 children outside, and still they came. By the time we were ready to start the second service of the day it was clear that this would turn out to be the largest congregation in the history of the work up to date.

Once again Doctor Brien expressed his pleasure—and he spoke for all of us present—at having the Penhalonga women and Pastor Chiwara with us. Mistress Mdhuli, now in her seventh year as a teacher in the mission, received a special word of welcome. I wish you could have heard that great crowd as they sang; it was glorious. The children outside sang for us and then went off to their Sunday school. We continued to sing the choruses, including a new one brought to us by our visitors. Then came the message, delivered by Pastor Chiwara. God spoke through His servant and gave a challenge to sinner and saint alike to leave all and follow Christ. This message became the main topic of many a conversation afterwards and there was no doubt that the Holy Spirit was at work. We left that morning meeting feeling strengthened and blessed as a result of listening to God's Word.

The afternoon saw another large crowd in the church, and they listened attentively as they were shown from Scripture the fundamental unity of the Christian teaching. A strong warning was given to reject the teaching of those who went around proclaiming things that were not according to the Word of God.

In the evening we had a short word from our evangelist who is working in one of the out districts. He emphasised what had been said in the morning. Then several of the Christians gave brief words of



exhortation, and it was quite late by the time we left the church. It is with joy that I record the news of some making a decision to follow Christ.

The final meeting was held in the hospital compound, a large piece of ground which is well fenced off with tall, thick grass. The flickering fires dotted here and there and the pressure lamps suspended from branches added their own touch of fascination to the meeting. If one held a doubt regarding the attendance he could be forgiven, for a good number of the reserve people had to return to their districts. Nevertheless, the people came and kept on coming until a large company was seated on the ground in front of us. Singing, testimonies and a final word from Pastor Chiwara brought our convention to a close. It was late when we finished, but who cared? The Lord was with us and the fellowship of His people was good.

Early on Tuesday morning the people gathered

in the hospital yard. I saw them coming up from the boarding school performing amazing feats of balance as they carried huge bundles on their heads. The bus arrived—it comes three times a week—and Pastor Chiwara soon arranged for all the fares to be paid. What a moving sight it was to see the Katerere people move slowly round the bus, singing and clapping as they went. Here was emotion, not the yelling, frenzied type that brings credit to neither God nor man, but the deep, sincere expression of those whose hearts had been blessed by the coming of those who were now about to leave us.

The baggage was fixed on top of the bus, last-minute words of farewell passed between new-found friends and then the bus moved slowly away. Final shouts of farewell and benediction bade our friends God-speed on their journey. A wonderful weekend had come to a close, but I am confident that the blessing will remain with us.

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## CHURCH NEWS

### ELIM CHURCH CONVENTION

Saturday evening saw the start of the Westcliff Elim annual convention services. The speakers were Mr. Elisha Thompson, from Kenley Bible College (Assemblies of God), and Rev. Thomas Stevenson, Ilford Elim Church. The Westcliff Elim Choir sang. On Sunday the speakers were Mr. Elisha Thompson and his brother, Mr. Samuel Thompson, from Birmingham. The Westcliff Elim Choir, under their director, Mr. David Elliot, also sang. The Sunday evening offering, in aid of the new church fund, amounted to £80—making a total of £754.

On Monday the convention continued, and Mr. Elisha Thompson and Mr. Stevenson again ministered. Rev. F. Coleman (Islington) and Rev. George Stormont (Leigh) led in prayer. Rev. G. N. Backhouse convened at all services.

*Southend Standard.*

### BLESSING AT HORNSEY

In recent weeks we have had much blessing at Hornsey church.

The attendances at our Lord's Day services have doubled and there is a greater sense of God's abiding presence in our assembly.

To God be the glory, great things He has done and is still doing.

R. E. ATKINS.

### TREALAW CONVENTION

A wonderful time of refreshing from the presence of the Lord resulted in great blessing to all. Night after night brought many from various districts. These all had the joy of listening to the anointed ministry of Rev. Samuel Gorman (Missionary Secretary), who gripped the attention of the congregation. Other ministers included Pastor Brown (Mountain Ash), Pastor Hillman (Pontypridd) and Pastor Green (Caerphilly), who also gave very helpful addresses. During the services a solo and a duet were rendered by Mr. and Mrs. Tucker, of Cardiff. Items were also given by the Caerphilly choir. The convention was supported by ministers of other local churches. Pastor A. P. Johnston (minister of the church) was the convener.

EDITH DURRANT.

### A Tribute to Mrs. Clara Matilda Hunter

Our beloved sister, member of the Elim Church, Coventry, departed this life on September 1st, 1959. Converted under Pastor Inchcomb, of Croydon, in 1924, our sister joined the Beulah Gospel Mission Hall, Wallington, in 1929, and there prayed and guided Pastor and Mrs. Stringer and their youngest daughter to the Saviour. Pastor Stringer often ministers in our Elim fellowship. The Elim Church at Coventry has had the joy of fellowship with this saint of God since 1942. We thank God for a ministry of song and word through the Lord's servant. She was a great sufferer but a great warrior, proving that His grace was sufficient unto seventy-two years of age.

JACK NEWMAN.

# A day to be remembered

September 5th, 1959, will live in many hearts. The evening youth rally and ordination service followed a very blessed and profitable gathering of the Birmingham presbytery. The overshadowing of the presence of God in the afternoon became a marked and mighty touch of God on the evening session.

Several hundred young people assembled in the Graham Street Church, Birmingham. As the evening tide of blessing rose one was reminded of the fact that a man's greatest glory is not what he has done but what God has done for him.

The ordinands, Pastors F. W. Newey, of Keynsham, and B. R. Garrard, of Winson Green, Birmingham, told us how Christ had led and called them to follow Him that they might become fishers of men. Mr. Newey recalled that as a baby he had been dedicated to God by his parents on the very spot where he was to be ordained. What a great blessing to the parents, Mr. and Mrs. Newey, senior, who were present on this great occasion!

Rev. H. W. Greenway, our Secretary-General, with flashes of inspiring and inspired truth, spoke on Acts 3:25: "Ye are the children of the prophets." At the close, twenty-one young ladies stood in humble dedication and twenty-one young men knelt at the rostrum to give themselves to the work of God.

While the young men remained at the front of the church, Pastors Newey and Garrard were ordained by Pastors H. W. Greenway and J. J. Morgan, assisted by senior ministers of the presbytery. Pastor Morgan prayed over the ordinands and led the



*Pastor Newey's family attend the ordination service.*



*Pastors F. W. Newey and B. R. Garrard.*

whole service. How appropriately he announced the closing hymn, "When I survey the wondrous cross," for we saw Calvary and the Saviour on September 5th, 1959.

JACK NEWMAN (Coventry).

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## B.P.F. RALLY IN BIRMINGHAM

A great district rally under the auspices of the British Pentecostal Fellowship was held in the Elim Church, Graham Street, Birmingham, on Saturday, September 12th. At the opening meeting, which was arranged for ministers only, George Newsholme (A.O.G.) introduced his subject, which he called "The Pentecostal ministry examined."

The afternoon public rally was ably convened by J. Templeton (Apostolic Church), who deputised in the absence of V. Wellings. About 200 friends and members of neighbouring Pentecostal churches gathered to share the blessing. The speakers were L. Mantle, of the Birmingham Full Gospel Churches, and J. J. Morgan (Elim Church). Taking part also were the Smethwick Apostolic Church Songsters.

John Dyke (Elim Church) convened the evening rally, when about 700 were present. A great feature of the evening congregation was the large number of young people. K. Rowlands (A.O.G.) and J. Templeton (Apostolic Church) ministered the Word with great power. Soloists from Sparkbrook Elim Church and Smethwick Apostolic Church also took part. Arrangements were made for the sick to be prayed for and for those seeking God for the Holy Spirit. A number happily received the blessings sought.

D. M. CHRISTIE,  
Secretary.





Youth Commissioner W. Ronald Jones, of the City Temple, Bristol, asks,

## "How's THE BIAS OF YOUR MIND"?

**Y**OUR disposition has most certainly been on trial at some time or another. I wonder what kind of verdict has been passed at the end of the trial. "My, what a queer disposition," or perhaps "Awkward in the extreme," or has it been "Most difficult, to say the least"? Disposition—that almost indefinable *something* that is so important. I looked up the dictionary on the subject and read this: disposition = bias of mind. It was then I thought of that challenging command included by the apostle Paul in a letter he sent to the Philippian Christians: "Let this mind be in you which was also in Christ Jesus."

This is most vital for all young people. This decides the bias of your mind. This influences the whole of your disposition.

What was the mind and disposition of Jesus?

It was a disposition of self-sacrifice not only on the Cross, but from Bethlehem to Calvary. No young man of that day had such brilliant opportunities opening before him as those before Christ had He chosen to follow worldly ambitions. No orator ever won such plaudits as Christ might have won had He desired them. No physician ever gained such a reputation for marvellous cures as Christ might have gained had He performed His cures in the presence of the Roman aristocracy. This is what Paul meant when he said of Christ, "He pleased not Himself." With this great example of self-denial before us we cannot help but realise the awfulness of selfishness. How is the bias of your mind in this tremendous matter of self-sacrifice? What does this thing known as self-denial mean to you? Self-denial is to take from my own comfort in order to add to yours; it is putting my shoulder under your burden so that you may have less strain. How is the bias of your mind in this matter?

The disposition of Jesus was also one of great humility. We see the Lord of the earth in the garb of a rustic, the heavens His canopy, the earth His

footstool, yet nowhere to lay His head; jostled about as though He were nobody, nick-named, struck at and spat upon. He lived in the world as a carpenter. Young people, He knows you as nobody else knows you. He has shared your experience, "being tempted in all points like as we are." You live in an ordinary home; so did He. Are you sometimes lonely? So was He. Are you sometimes ridiculed for your faith? Jesus was. Yet in it all we see His disposition of humility. How do we compare with Him? We have nothing to boast of, yet there are many angry, un-Christlike words spoken over the choice of a pianist or soloist. How is the bias of your mind in this vital issue of humility?

Again, the disposition of Jesus was one of prayerfulness. The prayer life of Jesus is a real challenge to every one of us. Prayer on the mountain side, on the lake, among the sick, in Gethsemane, on the Cross. We cannot mention the name of Jesus without finding it linked with prayer—prayer for His friends, for His enemies, for all nations. Crusaders for Christ, what is the bias of your mind in relation to this important matter of prayer? We need to pray like Christ, who emptied His heart of the last drop of blood, and then filled it with the agonies and sorrows of all generations.

Finally the disposition of the Master was that of an industrious spirit. There was not a lazy moment in all His lifetime—working in the carpenter's shop, helping the lame man to walk, curing the child's epilepsy, feeding the hungry, always busy. We can be busy in the Sunday school, busy in the open air, busy in the prayer circle, busy in the Junior Crusader branches, busy at home, busy at work, busy everywhere for Christ. "Oh," someone may say, "I would like to stop the forces of sin and crime that are marching for the conquest of the nation, but I am nobody; I have neither wealth, nor eloquence, nor

(Continued on page 558)



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin  
(Minister of Elim Church, Worcester)

## Monday, October 19th. Nehemiah 8 : 9-18

In this portion the people, cut by the words from God's book, are exhorted to be glad. They understood the words that were spoken to them. Then they celebrated the feast of tabernacles as God had commanded them and there was great rejoicing. Disobedience had robbed them of joy for a long time; now the feast was kept and joy abounded. In the midst of it all they knew the place that the Word of God was to play in daily life (v. 18). The children of Israel were to gather the manna daily, and so must we feed on God. The daily bread for the body is no more essential than food for the soul.

## Tuesday, October 20th. Nehemiah 9 : 1-17

This is a day of confession. First, a confession of their sins, personal and national. With this confession they read the book of the law, which both aggravated the grief and showed them the remedy. Sanctification comes through reading the Word of God. Then follows confession of the mercy and goodness of God. Indeed, the whole congregation is exhorted: "Stand up and bless the Lord your God"—a very good congregational exercise. "Our ideas of God, whatever they be, determine the nature and range of our worship" (Parker). These people had a grand and noble idea of God, and their worship was in accordance. Recollection is a great aid to worship.

## Wednesday, October 21st. Nehemiah 9 : 24-38

Here we read the story of God's way with the children of Israel, their victory over the Canaanites and their possession of Canaan. The historian also reveals the fact of Israel's disobedience and God's patience with them. Israel proved that the very brink of extremity brought them to the mercy of God. How often we fail God in our lives. Faithlessness seems to be the hallmark of much of our effort. Yet God abides faithful. How often we have learned from the varied scenes of life that if God had marked our sins we should not have been able to appear before Him. How very long-suffering He has been with us in our failures.

## Thursday, October 22nd. Nehemiah 13 : 1-14

Nehemiah has witnessed thus far the rebuilding of the wall, the restoration of the people and the consolidation of the work. It is now a time for reformation. First, the congregation is set in order (vv. 1-3); secondly, the priesthood is rectified (vv. 5-8). Following this the method of giving to God is regulated. The house of God was forsaken because God had been robbed of His due (vv. 10-12). These three things are very important in the Church today. We need congregational rectitude. We need a God-directed, God-inspired ministry. Last, but by no means least, we need a regular ministry of giving. God is no man's debtor, and He has promised to pour out if His people are faithful in their giving.

## Friday, October 23rd. Nehemiah 13 : 15-22

The house of God and the day of God go together. The servant of God realised that there was need for a greater respect for the Sabbath. "There can be no Sabbath-keeping

by law. Unless the Sabbath spirit is in a man, there can be no Sabbath kept by man" (Parker). The unsaved man has neither the desire nor the power to obey the commandments of God. If a man's attitude to God is right, his attitude to God's day will be right too. Man's disregard for God's day is but part and parcel of his disregard for God Himself. True Christians respect God's day.

## Saturday, October 24th. Romans 1 : 1-17

In his prologue to this letter we have the apostle's salutation, introduction and proposition. This most profound of all Paul's letters lays before us his Divine credentials; his desire to visit Rome and be of spiritual assistance to them. It also underlines his dynamic message—the Gospel of God's righteousness. This great theme is treated with a view to sin in the first eight chapters: with a view to Israel (chapters 9-11); and in relation to the Christian in his everyday life (chapters 12-16). "The just shall live by his faith." The best way to advertise our faith is to live it. The faith of the Gospel must be translated into consecrated lives in shops and factories. Belief behaves!

## Sunday, October 25th. Romans 1 : 18-32

Here we have the Gentiles under the condemnation of God. What sad reading it makes! Ungodly man working out his own destruction. "Ungodliness and unrighteousness of men" is how Paul puts it. When man refuses to retain God in his thinking he sinks lower than the beast of the field. All the culture and decency in this world owes its origin to Christianity. The Gospel lifts men, and where the beams of truth shine not there are degradation and death. What an unpalatable catalogue towards the close of the chapter—"the rotten row" of the Bible. What a catastrophe to be given up by God! Heaven has revealed not only righteousness but wrath also.

## YOUTH PAGE (Continued)

even social power. What can I do?" How much do you weigh my friend? As much as a snowflake? Then do your share. Do you know that the snow can be mightier than the lightning? In the winter of 1812 the destiny of Europe was decided by a fall of snow. The French army marched towards Moscow, 500,000 men. What could resist them? Not bayonets; but the dumb elements overwhelmed them. A cloud appears on the sky, the air gets chill, and one of the soldiers feels on his face a snowflake, there comes a multiplication of these wintry messengers, and then all the sky lets loose upon the warriors a hurricane of snow. Snowed under! Millions of little flakes did the work. What a suggestion of accumulative power, and what a rebuke to all of us who get discouraged because we cannot do much, and therefore do nothing at all. Alas, there are so many folk who will not use their one talent because they have not ten. Who will not be a snowflake because they cannot be an avalanche?

What is the bias of your mind? We have seen something of the mind and spirit and disposition of the Master. Are we ready now for the conclusion of the apostle Paul when he said, "If any man have not the Spirit of Christ, he is none of His"?



# COMING EVENTS

(Please pray for these services)

**BELFAST.** October 24. Ulster Temple, Ravenhill Road. Annual Irish Youth Rallies. 3.30, great Sunday School Demonstration "Beneath the Banner." 7.45, Youth Rally. Speaker: Evangelist Malcolm Smith (Stowmarket).

**BRADFORD.** October 17-20. Southend Hall, Leeds Road. Annual Convention. Speakers include W. G. Hathaway (Field Superintendent), O. G. Miles (Leeds) and H. Dawson. Sat. 7, Sun. 10.45 and 6.30, Mon. and Tues. 7.30.

**COULSDON.** October 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Elisha Thompson (A.O.G.). Leader: B. G. Edwards (Elim). Singing by friends from Bermondsey Elim Church. 7.

**EAST HAM.** October 17-19. Elim Church, Central Park Road. East London Revival Rally. Speaker: A. P. Thomas. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30. October 25—November 1, Youth Week. Nightly at 7.30, Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**GUERNSEY.** October 31—November 5, Eldad Elim Church, Union Street, St. Peter Port. Convention services and J. F. Hardman's Silver Jubilee in Elim ministry. Guest speaker: W. G. Hathaway. Sat. 7; Sun. 11 and 6.30; Tues., Wed., Thurs. 7.30.

**HADLEY** (nr. Wellington, Salop). October 31. Opening of new Elim Church, Haybridge Road. Speakers: J. Dyke and J. Newman. 6, November 4-19. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, weeknights (except Fri. 13th) 7.30.

## Plan to come to the BRITISH PENTECOSTAL FELLOWSHIP CONFERENCE

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Thursday: "The challenge of homeland evangelism."

Friday: "The future of foreign missions."

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Song service each evening at 7.15

**Wednesday:** Chairman: D. T. Rennie (Apostolic Church)  
Speakers: J. H. Davies (E.F.G.A.), J. W. Foster (P.J.M.)  
Music: United Youth Choir under D. B. Gray

**Thursday:** Chairman: John Carter (Assemblies of God)  
Speakers: D. T. Rennie (Apostolic Church), J. A. Wright (S.E.E.S.)  
Music: Revivaltime Quartet

**Friday:** Chairman: H. Burton-Haynes (E.F.G.A.)  
Speakers: Donald Gee (Assemblies of God), G. Stormont (E.P.C.)  
Music: London Crusader Choir under D. B. Gray

The Central Hall is a few minutes walk from London Bridge, and a short bus ride from the Elephant and Castle. Buses Nos. 1, 42, 78 and 188 pass down Tower Bridge Road. Alight at the corner of Bermondsey Street (Trocette Cinema).

**DON'T MISS THESE GREAT PENTECOSTAL GATHERINGS**  
Pray! Come! Bring others!

**HENDON.** October 17. Elim Church, Ravenshurst Avenue. Pentecostal Rally. Speaker: E. Scrivens (Oxford). 7.

**LONGTON.** October 22-24. Elim Church, Five Ways, Lightwood Road. Billy Graham film, "Oiltown U.S.A." 7.15 each evening. November 7. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**WESTCLIFF.** October 25, 26. Elim Church, Westborough Road. Minister's Fourth Anniversary. Special speaker: John Sainsbury. Sun. 11 and 6.30, Mon. 7.30.

**WINSON GREEN.** October 18. Elim Church, Handsworth New Road. Missionary Sunday, 11 and 6.30. October 20-28, Children's campaign. Nightly 6, Sun. 6.30 (Children's Sunday). Campaign conducted by "Uncle Terry" (Terry Jacobs, Worthing). Special prayer services each Monday 6.30 a.m. and Wednesday 10.15 a.m.

## MISS JEAN AYLING'S ITINERARY

October 22, Loughborough; 23, Beeston; 24, 25, Coventry; 26, Rugby; 28, Harringay Mission Hall; 29, Finchley; November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 28, Greenock; 29, Kirkintilloch; 31, Glasgow; November 1, Motherwell; 2, Paisley; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

October 17, Westminster (Church House); 18, Maidstone Prison and Croydon; 23, Bermondsey Central Hall; 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

## J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 17-22, Beeston; 25-27, Nottingham; 29—November 1, Burton.

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**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

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### BIRTHS

**Gull.** On September 23rd, to Pastor and Mrs. R. A. Gull, on furlough from Tanganyika; God's gift of a son, David Ronald.

**McCann.** On September 23rd, at "Homeleigh," Chilton Trinity, Bridgwater, Somerset, to Mr. and Mrs. Alfred McCann (née Myrtle Adams); the precious gift of a daughter, Pauline Anita.

**Renshaw.** On September 19th, to Pastor and Mrs. S. Alan Renshaw, Elim missionaries, Southern Rhodesia; God's precious gift of a son, Timothy James. C.177

### MARRIAGES

**Holt : Steward.** On September 26th, at Elim Church, Chipstead Valley Road, Coulsdon; Barry Holt to Joan P. A. Steward. Officiating minister: R. A. Gordon.

**Kennedy : Crowe.** On September 8th, at Ulster Temple, Belfast; David Denis Kennedy to Moira Elizabeth Crowe (both Elim Crusaders). Officiating minister: Gerald L. W. Ladlow.

**Petty : West.** On September 26th, at Elim Church, Romsey; Derrick William Petty to Dorothy Evelyn West. Officiating minister: W. George.

**Thomas : Kidd.** On August 22nd, at Elim Church, Ealing, London; David Thomas to Barbara Ruth Kidd (both Elim Crusaders). Officiating minister: T. McBurney.

**Wallace : Priestly.** On August 19th, at Ulster Temple, Belfast; Robert S. Wallace to Dorothy Priestly. Officiating minister: Gerald L. W. Ladlow.

### WITH CHRIST

**Bell.** On September 13th, Mrs. Edna Bell, a recent member of Elim Church, Colne. Officiating minister at funeral: P. J. Guppy. "Absent from the body, present with the Lord."

**Heyes.** On September 9th, John E. Heyes, aged 72, trustee and foundation member of Elim Church, Wigan, promoted to glory. Officiating minister at funeral: Henry W. Fardell.

### SITUATIONS VACANT

**Dental technician** required in expanding commercial laboratory undertaking acrylic, gold and orthodontic work. Day, 22 Norham Gardens, Oxford. C.179

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

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**CROWDED GATHERING AT PAISLEY CAMPAIGN**



# THE PATHWAY AND PRICE OF REVIVAL

By W. J. Allen

**O**UR foundation for and our confidence in expecting revival is seen in the outstanding promises of God to meet hungry and thirsty souls out of His abundance. We so often cry, "Oh that Thou wouldst rend the heavens and come down, that the mountains might flow at Thy presence," but the heavens will not be rent until we fulfil the conditions required by God.

Revival is only possible through appropriation of and obedience to God's Word, for it can be clearly seen that God is willing to pour out His Spirit whenever and wherever there are people who fulfil the requirements.

The history of the Bible reveals God as one who is always ready to bless. "How much more shall your heavenly Father give good gifts to them that ask Him." The imagery and symbolic language of the Old Testament show God as giving in plenty: fountains, springs, rivers, pools of water, land flowing with milk and honey. Barrenness, parched ground and drought come only as correction or as a result of disobedience and sin. The keynote of the Old Testament prophets was that obedience brings blessing. Disobedience brings cursing. This is a Divine principle, whether nationally or personally. It is for us to see to it personally and collectively that we are obedient to His voice.

One thing we feel we must point out is that

## THE EVIDENCE OF THE MIRACULOUS

in our midst does not necessarily bring with it revival; in fact we suggest that often the reverse happens. Paul, in his missionary tours, had the power of God in ministry, and yet had to shake the dust off his feet! Stephen, the first martyr of the early Church, was truly demonstrating the ministry of the miraculous, for they could not resist the Spirit by which he spoke, but *the miraculous rather brought bitter persecution.*

The writer well remembers a sister who, after feeling the power of God in healing, knew the standard expected and left the church. We have seen this repeated in other places. In fact God visited this church again and again with miracle after miracle, but still there was no revival.

Revival will come, my brother and sister, *when we are prepared to meet God on His terms.* While it is true that there are certain things that must be fulfilled,

such as prayer, reading of and obedience to the Word, *the basic need is a heart of passion for and towards God.* Whether we feel Elijah missed the mark at Carmel and the afterwards of that occasion, the fact remains that he had the right vision and attitude. That God would, in answer to his prayer and faith, send fire was his positive belief, so much so that he could drench the altar with water. Let us not for a moment consider that the circumstances ruling in our day can prevent the fire of God. His power is great enough to burn up every spot of opposition. Though our altars are drenched with the water of unbelief, apathy and indifference, one faithful prophet of the Lord can pray down the fire of God. Pray on, my dear brother and sister, you who have been hidden through the years; God still has his remnant who have not bowed the knee to Baal. The fire of God will fall again through your persistent prayer of faith. Let us not forget the two elderly sisters who prayed until D. L. Moody came to these shores, with an accompanying move for God. But not only did Elijah pray for fire for God's glory, he prayed for *rain.*

## OUR BASIC PRAYER FOR REVIVAL

must have these two aspects. *First pray for the glory of God, that there shall come again a great awakening among the masses and that idolatrous and erroneous cults will be exposed as powerless and without true light. The second aspect—"the rain"; truly the spiritual ground is parched and cracked. Elijah was not satisfied until he had the witness of the small cloud; he could then prophesy of the sound of an abundance of rain.*

The 120 waited patiently with faith in the upper room *until* there came the sound from heaven. Elijah had learnt the lesson of patient, persistent waiting upon God at the brook Cherith and had seen the brook dry up, only to experience a deluge from heaven.

## HERE IS OUR PATHWAY AND PRICE

—prayerful, persistent waiting upon God. We shall meet our Cherith as we wait before Him. Elijah had nothing to console himself in, only God. Shall we not in these days of the seeming triumph of evil turn to Him with all our hearts ready for His will? The God of Elijah is still on the throne, He is a rewarder of them that diligently seek Him. Have we



surrendered to Him ready to do His will? Then we shall be able to stand still and see His salvation.

We have waited long for latter rain

Our thirsty souls to fill.

Oh send to us a deluge, Lord,

According to Thy will.

We must refuse to be side-tracked with bursts of emotion; it is a cloudburst we need.

We are waiting for another visitation of the Holy Ghost. Elijah, the type of the Spirit-filled leader, did not try to work anything up, he wanted *fire down*

from heaven, and that is what we want—Pentecostal fire from heaven. *Fire* for the glory and *rain* for refreshment.

Mighty, gushing springs of fulness

From the blessed Holy Ghost,

Filling *all* the empty vessels

Now and to the uttermost.

Springs of fulness, bringing comfort

To the wearied fighting host;

Weakened knees and failing hearts

Need another Pentecost.



## Women's Column

By Gladys Gorton

### BAD NEWS

**A** SPLIT second and life's radiant and pleasant sky is overcast with the thick clouds of disaster. Instinctively there arises from the heart prayer for grace to be still and trust for the promise which will calm the heaving breast and dispel the fast-rising heap of doubts. Suspense must be eased, those anxious days of waiting must have some stimulant. Ah, if only one knew the reason why, the outcome, the answer to it all.

I knelt beside my bed to pray, and God's word came swiftly to my soul. "I will be with him in trouble; I will deliver him, and honour him" (Psalm 91:15). Despair's shattering gave place to faith's triumphant song. I went about my work with high courage. God had given His word, all must be well. That evening I strolled with the dog over the golf links near our home. The setting sun was painting the western sky in vivid hues; the air was cool and calm, a lone swallow swiftly fled by high above me calling its mate. I found myself in communion with God and my soul burst forth in other tongues magnifying Him. Then to my amazement I began repeating fervently, "Thou God of Bethel." I was arrested by these words; surely there must be some meaning which was beyond me—the God of Bethel. It was where Jacob met with His God and the place was called Bethel, but was there something in this phrase which God wanted *me* to understand? At home I

looked up the reference (Genesis 28:15-19) and read with wonder Schofield's comment: "Bethel becomes, because of Jacob's vision there, one of the significant places of Scripture. To the Christian it stands for realisation, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Ephesians 1:17, 18." Do read these verses.

Faith instead of fear. An unwavering trust which brings triumph over all the power of the adversary and self-changing moods. Bethel cannot be inhabited by normal reasonings. One can only be drawn to dwell there by the direct revelation of the Holy Spirit. What a place of refuge and security for you and me! Shall we dwell there? Others, by their hymns, have obviously been brought into this experience.

"Then with my waking thoughts

Bright with Thy praise,

Out of my stony griefs

Bethel I'll raise;

So by my woes to be

Nearer, my God, to Thee,

Nearer to Thee!"

(Sarah F. Adams).

Note Jacob's resolve later in life when again God called Him to go up to Bethel (Genesis 35:1-6). Dwelling at Bethel, there is no room or place for idols.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, OCTOBER 28th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the IBRA Listeners' Federation. Write for full particulars. Meanwhile we ask for your prayers and would appreciate your gifts towards the Elim radio work.

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# EDITORIAL—

## COLONISING THE MOON

**N**O, we are not going in for space-age cartoon strips, in spite of the almost universal trend in that direction! This is a report from Moscow Radio. "Plans are already being made to turn the moon into a habitable planet—perhaps in only a few decades" said a spokesman. Hermetically sealed houses and supply rockets loaded with food, water and fuel would be an early development, followed possibly by the creation of an atmosphere by means of nuclear power. Then would follow trips to the other planets, Mars, Venus and Mercury. Well, that is the prospect!

One wonders whether the reason for all this is the prospect of this world we now have becoming uninhabitable through atomic warfare and radioactive pollution, and whether this foreshadows a mass emigration to another world. Meanwhile, one would have thought it better to endeavour to develop the vast areas of this world we now occupy, to transform its deserts into food-raising territories, and thus to improve the dreadful lot of the millions who now live near or below subsistence level. How futile to talk of creating an atmosphere on the moon while man does his best to contaminate the atmosphere God has created for us here! Why try to cultivate the waste and cold surface of the moon when men still spoil the surface of the earth, creating deserts by soil erosion through the cutting down of forests? The plains of Babylon and Nineveh were once part of an area known as the "fertile crescent"—now there is little but desert, and the sand dunes cover the sites of ancient civilisations, where once great cities boasted of populations as great as those of many of our largest cities today.

The ultimate doom of this old world is clearly

foretold in Scripture, for Peter tells us that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). There are, however, two factors which may be a comfort to us who know the Lord: first that before all this Christ will reign on this earth for 1,000 years (Revelation 20:4); and secondly that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." This surely rules out the Communist rulers of Soviet Russia!

How good it is, in the midst of human plan and conjecture, to rest in the security of God's promise, and know that things more strange and wonderful than any human plan, more dramatic in their conception, more certain of attainment, are the prospect of the believer! How good too to realise that the phenomenal increase of human knowledge is just one of the signs foretold in God's Word that the end of all things is at hand. Therefore we can look up—not to a Red moon, but to the heaven of heavens, whence the Saviour will soon appear. Are you ready for that day?

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## ONE-MINUTE SERMON

By Selwyn Hughes

**I**N a newspaper some time ago an incident in a courtroom was reported where a man was charged with some crime, and when his case was called his counsel did not turn up. It seemed that the man's guilt was undeniable, for there was overwhelming evidence to prove that. Yet if someone had been there to plead for him maybe there would have been some leniency shown. But the criminal himself was dumb. There was nothing he could say.

But no sinner need be in that plight. So careful has God been in the arrangement of the Court of Eternal Justice that He has provided not only a Judge but a Counsel as well. And here is the wonder. The Counsel is the Judge and the Judge is the Counsel. They are one and the same person. Let no one think God does not understand his case. He will be tried by One who has worn our flesh, knows its weakness and is ready to forgive. God, in the person of His only Son, knows you better than you know yourself. As your Judge He must take God's side in the issue against sin, but as your Counsel He will plead His own righteousness on your behalf at the bar of God. And all He asks in order to show mercy is that you surrender to Him now. In exchange for forgiveness He asks your surrender. Will you not give it Him now?



# From my Diary



By T. H. Stevenson

**M**R. Harry Edwards, the spiritualist leader, has defined the spiritualists' views on their healing practices. "Those good souls in spirit who administer the healing are surely part of His heavenly host who, having acquired advanced wisdom, are able to help those who suffer. The remedial healing forces flow as directed by wiser discarnate intelligences." Across the road from us is the spiritist meeting house; but we are worlds apart. While they seek those that have familiar spirits, we humbly seek the Lord for every spiritual and physical need.

☆ ☆ ☆

In 1859 Darwin's *Origin of Species* was published, and in this centenary year the evolutionists have grasped the opportunity to popularise and establish their belief. I use the word "belief," for, as a writer informs us, "evolution is not science; it is one of two philosophies, or systems of thought, which attempt to interpret science." Neither of these two philosophies—creationism or evolution—has been proved scientifically, for no human being now living was present when the earth began, to record the date or observe the method. Thus, both philosophies depend on *faith*. Said the evolutionist William Bateson, "Though our *faith* in evolution remains unshaken, we have no acceptable account of the origin of species." Says the creationist, "Through *faith* we understand that the worlds were framed by the word of God." That is the only acceptable account.

☆ ☆ ☆

1859 saw something infinitely greater and more important than Darwin's theory. It was the year of revival in Ulster, the effects of which are still evidenced. I have been reading with profit Rev. J. T. Carson's *God's River in Spate*, published by the Presbyterian Church in Ireland to celebrate that great year. That revival has been described as "the

most remarkable religious movement of modern times." This is realised when one is acquainted with the greatness of the events, the lasting nature of the results and the smallness of the area (chiefly an area about the size of Yorkshire).

☆ ☆ ☆

Rev. Tom Allan, among Scotland's outstanding and best known preachers, pays tribute to Pentecostalism. "These churches have one outstanding mark—they are wholly and utterly evangelistic. They preach the Gospel, and they preach it with passion. Their members are themselves evangelists, dedicated to winning their neighbours for Christ. They are people with a consuming desire for the salvation of men, and an overwhelming love for Christ and His kingdom. I have never been more convinced of the pressing need for those of us in the historic churches to be touched with the same fire which burns in Pentecostalism."

☆ ☆ ☆

Tom Allan's tribute followed his remarks of a conversation with Dr. Rudolf Obermuller, a most brilliant scholar and professor of the New Testament in Buenos Aires. Dr. Obermuller declares that the Pentecostalists in Brazil have grown to over 300,000 in a very few years, more than the Presbyterians, Anglicans, Methodists or Baptists who have been there for generations. And Rev. Edwin Robertson, secretary of the United Bible Societies, and world travelled, confirmed to Rev. Tom Allan that the same thing is found everywhere—Africa, India, the Far East. The Pentecostal Church, in Tom Allan's opinion, "leaves all the others standing still from the point of view of numerical expansion." These unsolicited testimonials from great Christians should do two things for us: fill us with gratitude to God for what He has wrought, and make us very humble to realise we are favoured to be in this mighty work.

☆ ☆ ☆

A Society of Friends writer explains to the unenlightened the worship of a Quaker meeting, emphasising that worship begins as soon as the first person has entered the building and is seated in silent meditation. I do not advocate rigid adherence to this practice in our churches, but it would do some good if each realised that the moments before a service can be spent more profitably than in some distracting conversation. The Quakers' practice reminds us that without much talk a congregation can remain a society of friends; indeed they are more likely thereby to remain friends.

# MEET OUR MISSIONARIES

## 2. MISS C. PICKEN

**M**ISS C. Picken, our newest missionary to the Belgian Congo, is here to meet and share with you all, through a word picture, her life and Christian experience.

She was fortunate in that she was born into a Christian home. At the age of three years her parents came into Pentecost, so from her earliest years she grew to know the Lord as her Saviour. While unable to state time or place she knows with assurance that she is saved. Shortly after confessing her decision for the Lord she followed Him through the waters of baptism.

June 2nd, 1940, brought a sudden, new, and rather rude awakening in her life. The school children of Southend-on-Sea had to evacuate and she found herself that night billeted in a drunkard's home! This drove her to her knees in a new way, and while living there she had the joy of leading her first convert to the Lord.

During evacuation she went on to take teacher's training, as she felt that was to be her avenue of Christian service. After qualifying she returned to Southend. There she threw herself into the Sunday school and Crusader work with zest, and for several years was the Crusader leader.

In 1946 she gathered with many Crusaders at an Elim camp at Wrabness. Here God wonderfully filled her with His Holy Spirit and burdened her with the need of the mission field, as expressed through the chorus "Lay your life on the altar for God." It was not an easy decision to make and much heart-searching preceded her application to work for God in the Congo. However, at that time the way did not open up for her to go, but she went on to prepare herself by taking Bible correspondence courses. Finally, the way opened on condition that she took a teacher's diploma course in Belgium. This is a very intensive course of study, but God's



callings are truly His enablings! At last the day came when the needed diploma was obtained.

A farewell service was held at her home church on January 5th, 1959, and was followed by a farewell in London. She sailed from Southampton on January 8th. Of her arrival she wrote: "Oh, the joy of arrival when you are confident that the place is the one appointed by God for you! Friends welcome you with gladness, and the spiritual need around constitutes an opportunity to work with and for God. For so long I had anticipated just such a moment, but the reality far surpassed my conception of it. Kabondo Dianda is now truly home in a very real sense."

While studying Kiluba she has been able to assist with teaching in the native school through the medium of French. This term she is responsible for teaching the youngest children, and as they know no French she must make herself understood in Kiluba. Please pray that she may have freedom of expression so that she may be enabled to teach the children, especially of the Lord. Besides teaching in the day school she takes a Sunday school class.

Miss Picken writes: "Particularly in these early days in this country it has been a tremendous source of strength to know that many at home are praying that God will bless us here. All can take part in this ministry and thus have a share in our work. Very grateful thanks to everyone who faithfully supports us in this way. May He teach us the secret of true intercession for others, and give expectant faith."

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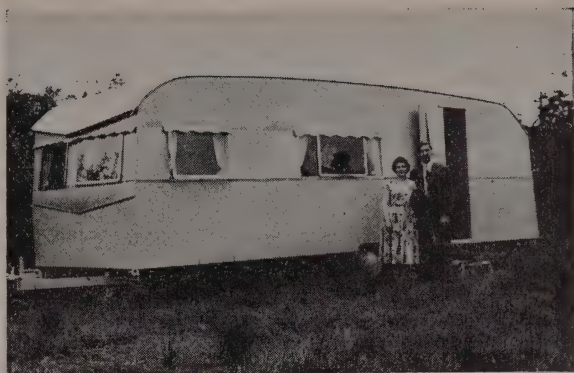


# ELIM MISSION TO EIRE

**E**ARLY this year the Elim Churches in Northern Ireland made a determined effort to get the Pentecostal message "over the border" into the priest-ridden south. A wooden sectional hall with folding tip-up seats, a Vanguard car and a twenty-two-foot modern caravan were purchased for our missionaries to Eire, Pastor and Mrs. Gordon Hills. In a land where only six per cent of the population is nominally Protestant, where every part of national and communal life is dominated by the Church of Rome, which dictates both national and local government policy, it is no easy thing to preach the Gospel and get a hearing. It was therefore decided to commence these efforts in Co. Monaghan, where there is a Protestant community, so that the Elim Church which has existed in Monaghan since the beginning of the Elim movement could lend its support. In different rural areas in the county the hall was erected and Gospel campaigns were held. The task was not easy, and although our missionaries worked exceptionally hard, with sometimes three meetings in a day and oft-times the little hall crowded to capacity, there were little or no visible results, but we are sure a deep impression was made upon many and the seed sown will yet bear fruit. At last the



*Portable hall with Vanguard car in front.*



*Pastor and Mrs. Gordon Hills and the Gospel caravan.*

much-prayed-for "break" came! Hallelujah! The hall was erected at a crossroads with just a half-dozen or so cottages near it and acres and acres of fields around. Where would the congregations come from? Right from the commencement they came from all directions and by all modes of transport, and the little hall with seating for eighty was often crowded with 100 people crammed into it. The interest grew and grew, so the campaign was extended from week to week until nine weeks went by, during which people of all age groups found the Saviour. It was now the busiest time of the year for the farming community, and it was impracticable to carry on the nightly meetings any longer. The Elim Church in Monaghan decide to erect a wooden hall on the site for the benefit of the converts, and a Gospel service and Bible study have been conducted each week since. The interest is still maintained and the work is making progress. A Sunday school has been commenced and at present there are almost fifty children on the roll.

During the summer our missionaries have been concentrating their activities on open-air witness in Roman Catholic areas. During the month of August they went to Dun Laoghaire, the seaside resort near Dublin. The Protestant community is very, very small, and so it was encouraging to see the good numbers who stood and listened to the Gospel in the open air, most of them Roman Catholics. However, this witness was hampered by the Legion of Mary, whose workers came and mingled with the crowd and distracted their attention and caused many to move away. Protestants in Britain can have little or no conception of the way Rome holds sway here. The Legion of Mary workers are trained by Jesuit priests to counteract any move by evangelical Protestants to reach the people; they give out tracts, heckle open-air speakers, and employ any method they can, including the use of threats to discourage

*(Continued on page 571)*

**W**HAT is the best way to evangelise? This vital question has been laid upon the hearts of our leaders, for we can see that the days are fast hastening to the coming of the Lord. Are campaigns, with powerful evangelists and revival parties, the only answer? Assuredly not! The thrill of campaigning is something most wonderful. To found new Elim churches is a great work, but this is not the calling of the vast majority. It is my firm conviction that the success of the early Church was not only in the hands of its wonderful leaders. Certainly they played a vital part, but look at the fourth verse of Acts chapter eight: "They that were scattered abroad went everywhere preaching the word." The ordinary members did a marvellous job in filling the ears of their fellow men with the good tidings of the full Gospel. It was the understood thing in the early days that we were to spread and spread the news of the blessed Foursquare Gospel. Our whole living was wrapped round about this one great theme. Three times at least the phrase "house to house" appears in the New Testament. Thus I submit to you a very definite and scriptural way of evangelising which is within the reach of most of us. First then let me draw your attention to

### THE VISION OF VISITATION

There is at least one false cult which uses this method very successfully in our land in these days. Recently we were told by our ex-President that they were gaining more ground than we are. What a shocking fact! Please let it shock you, yes, and shake you too. Needy people are being poisoned by this group, and we who have the sweet, wholesome Gospel can scarcely say that we have the vision of house-to-house visitation. Dear reader, you who claim to be born again and anxious to see souls delivered from darkness, answer God this question: would you be willing to spend only two hours per week knocking on a few doors, giving people your testimony and inviting them to your Elim church? If the Lord opened up the way you could explain to the people the simple way of salvation. If you feel that you are incompetent to explain the way of salvation at least you could give your humble testimony and do it so attractively that it would be easy to give the person an invitation to come on Sunday night to hear from your anxious pastor the way of salvation. Answer God, beloved! What about Saturday afternoon? If you only did ten homes in the two hours you would cover no less than 5,000 in ten years yourself! You may never be able to stand before a congregation of so many, yet in actual fact you would have done so. Think what it

would add up to if you could get only another nine in your whole church to do the same. Brethren, catch the vision of it—and only two hours a week.

### VENTURE FOR VICTORY

Many are the excuses we could offer for not starting out on this glorious form of evangelism. Moses said to the Lord that he was not very good at speaking. However, you will agree with me that in the end he did a grand job. I believe if you, with much prayer, will venture, you will get such a thrill that you will be glad you ever started out. "Never venture—never win." Set yourself a target after prayer,

**VISITATION  
VICTORY**

"... taught you publicly, and

By Alexander Tee (member)

and see just how many times you can give your testimony on the doorstep. Obviously you will need to use much wisdom, for preaching at people is very liable to gain their displeasure rather than your winning them for the Lord. If you meet a difficult case do what Jehovah's (false) Witnesses do. Tell him that you would like to let him get the answer clearly and helpfully explained and so you would rather that a friend of yours explained the matter. Then, of course, go for your pastor and ask him to come with you. Always leave a nice taste in the mouth of the person to whom you have been speaking. If he is interested, maybe you could arrange to call for him around 6 p.m. the following Sunday to go with him to the church. Beloved, this is a great work. It was such a great work that the apostle Paul went out and did it. I know that you are not an apostle, but venture, try, it is just wonderful what will happen if you will make a prayerful start.

### VICTORIES OF VISITATION

You will be surprised when I quote some of the



amazing visits to houses recorded in the New Testament. First of all, the Holy Spirit visited the upper room of a house one Whitsun and you know the rest. Let the Holy Spirit do the same for you in a private room in your house and I tell you it will be a visit for which you will ever be glad. "Ye shall receive power after that . . ." Yes, power for door-to-door evangelism! Now many of you who are reading these lines have had a precious baptism in the Holy Spirit, but alas, it is a long time since you had a similar power-filling, overwhelming, soul-blessing, spirit-vitalising, upper room experience. You must agree that you have become a settled

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# FOR

# PRY

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house to house" (Acts 20:20).

\*\*\*\*\*

the Evangelistic Committee)\*\*\*\*\*

Pentecostal church member. Shame upon you, for see the ripe harvest fields just where you live.

Then again the apostle Peter one day knocked on the door of a man called Cornelius. Many were saved and baptised in the Spirit as a result of this. The same preacher knocked on another door where there was a prayer meeting for his deliverance going on. The Lord had answered prayer! However, these are special results, and thus I want to come to the text. In Ephesus Paul founded a very strong church. One of his methods in doing this was going from house to house. Picture this man of God leaving off his tent-making as soon as he had managed to meet his expenses and there he goes at it. Knock, knock! This man said, "For to me to live is Christ" (not tent-making or money-making). His whole vision was repeated by William Carey, who said something like this: "I mend boots to meet my expenses." For him to live was Christ.

One of our workers was out on this splendid work and received a very nasty reception. The man of the house had been sleeping in a chair, and after three

knocks at the door he arose in a temper and in reply to the kind words of the worker let out a mouthful of evil language, slammed the door in the worker's face, and that was that. You can see it is not easy work, but if we are sincere and not weary in well doing we will reap if we faint not. There will be homes you will be able to return to, and on the second visit will receive a happy welcome because of the good impression you left after your first call. This is the great secret of this form of evangelism. Try to make such good friends with the people that they will want you to come again. It is usually on this second visit that the best of your work is done. In cases where there are grand possibilities maybe the pastor would come with you, or one of the elders. The great thing in your initial contact is to be so kind about everything that the very grace of the Lord Jesus paves the way right into the very heart of the person you chat to. I cannot impress this part of the work too strongly. Let the sweetness of the grace of the Saviour through your whole attitude and atmosphere be the secret of your success, backed home, of course, with much prayer. This is the victory. One vital factor is never to get involved in an argument. Once you get drawn into an argument you get drawn into defeat. You may win the argument, but it is doubtful if you will win the person. The charm of graciousness is the secret of this whole form of evangelism. Never let it leave you. It is always wise to have with you some attractive literature such as an evangelistic number of the *ELIM EVANGEL*; or first give each contact a good tract, then if you see that he really is interested let him purchase one of these special *EVANGELS*. You will know by the whole atmosphere of the conversation whether or not he is really interested. Where you sell such an *EVANGEL*, perhaps you could note down the name and the number. Then behind the scenes during the next seven days you might be able to write to the person a courteous letter, thanking him for his encouragement to you and for his interest; then remind him of the *Elim* church where you attend and suggest that he might like to come. You might also be able to ask him if he enjoyed reading the *EVANGEL* and ask for his comments. Now should you receive a reply to such a letter, then you would do well to let your pastor know about it and thus you have opened up the way for something very promising. I sum up by saying catch the vision! Then after prayer, with true refined boldness (notice *refined* boldness), venture for victory, and I believe God will so inspire you that you will be thrilled you ever read these few lines. There is victory in venturing to visit with vision for souls!

# "Hook-Line-Salvation!"

By Hugh Sawyer

**F**OLLOW Me, and I will make you fishers of men" (Matthew 4:19). The angler fishes for pastime and pleasure. The deep sea fisherman fishes for profit and necessity.

With his feet firmly planted upon solid ground, perhaps at times standing knee deep in water, his legs protected by waders, the angler is in no danger. Having indulged in his sport to his heart's content he can at any time pack his fishing tackle and go home and enjoy its comforts.

Not so the deep sea fisherman, who is an entirely different type, usually bluff and hearty, prepared for anything, undaunted, living hard and dangerously, facing the perils of the deep in all its moods. He cannot go home when weary or when the storm clouds gather. No! He must toil while the gale howls and the tossing seas rage, riding out the storm!

Two thousand years ago Jesus went among the fishing fraternity seeking His first disciples, and it is men of that calibre whom He seeks today! Remember how Jesus, walking by the Galilean sea, called Simon Peter and his brother Andrew as they were casting their net into the sea. "Follow Me, and I will make you fishers of men." Matthew records that straightway they left their nets and followed Him.

James and John were sitting in a ship with their father mending their nets when Jesus walked up and spoke to them. Hearing a stranger address them they looked up casually and in an instant sprang into decisive action when they realised the import of the message! Without hesitation they immediately turned their backs upon the old life, left their aged father probably staring at them flabbergasted, left home and all they held dear, to follow in the footsteps of One who would lead them they knew not whither.

Who but Jesus, Son of God, deity personified, could be capable of instilling such trust and wielding such compelling influence over His fellows? This Man of sterling qualities, whose personality was power impregnated, His charm irresistible, His touch magnetic, His eyes searching, His gaze compelling, His voice as One having authority; a Man with a purpose, possessing a heart bursting with love and compassion for wayward humanity.

Jesus looks at you and calls you *now*! He wants men of good will that good will result; courageous

men of conviction, blood-washed and born-again saints, capable of leading sinners to Calvary's Cross and salvation.

Jesus is not looking for "anglers of men" with their attendant safety. He does not promise a rod, line and beautiful artificial flies to those who would follow Him. "Let him who would deny himself take up his cross and follow Me!" A cross denotes suffering, hardship, self-denial; no easy thing! The way of the cross meant death. Today the cross which Jesus offers means life!

The highest and greatest award that can be won in the British services is another cross; an emblem denoting outstanding bravery, intense endurance and brilliant achievement; the Victoria Cross! Its cash value is trivial, its glory beyond price!

The Cross of Christ was two rough wooden beams, at that time worthless; were they in the possession of Christianity today they would be priceless!

"If I be lifted up," cried Jesus, "I will draw all men unto Me!" Since that day many have been drawn to Him and have found salvation; alas many others have been called but have turned away, sneering, scoffing, seeking to crucify Him afresh. These, whales of men, big mouthed, loving to spout in mockery, are not yet beyond redemption but are the fish whom Jesus *would* have netted for His kingdom!

After Christ's resurrection Peter and six of his friends went fishing. They toiled all night and caught nothing. Their hearts were as heavy as their nets were empty. Jesus awaited them on the foreshore. "Have you any meat?" He called and the hoarse negative reply came drifting back. "Cast thy net on the right side and ye shall find!" They obeyed and instantly netted one hundred and fifty-three great fishes!

Do you see what happens when we listen to the voice of Jesus? We can labour all our days; if we have not Christ we labour in vain. We can accumulate riches to our downfall. We have toiled in the world seeking peace and satisfaction, to what purpose? See what happens when we try the right side at His command!

Jesus Christ leads us into shoals of blessing, cleanses us from all sin and gives unto us the promised gift of salvation and eternal life!





## Calling Boys and Girls

By Bernard Norris

Hello again!

### MORE MONKEY BUSINESS

Hello again!

Come with me. We're off to a museum. Now I know what you are thinking—but it isn't dull. It is the Natural History Museum, and a very interesting place.

In one place there is a chart showing how everything living has evolved. If you look at it carefully, you will see that it shows the parts the scientists have just guessed at, and if you remove these parts—wow!—the chart just falls to pieces! If you want to convince anyone that evolution is not true, just take him to see that chart.

But the part I particularly want to show you is the section on the supposed evolution of man. This has a lot of pictures showing an ape-man and his wife and others. First of all he starts off as an ape, then gradually he loses some of his fur, and begins to straighten up. Finally, we see him with just hair

on his body instead of fur, and he is walking upright like a man.

Ah, but take a close look at his legs. How did his two hands turn into feet? In one picture he has hands, in the next picture he is passing through long grass, in the following picture he has *feet*!

They do not know. And because it is impossible for hands to evolve into feet they paint the supposed ape-man walking or moving through *long grass*. Is that what they call science?

Now let me tell you another story about one of the wonderful ape-men that they were supposed to have found. It took place some thirty-five or more years ago, but at least one text book quotes it today. It happened like this. A man in America found a tooth. Yes, that's right, just a tooth. "Ah," said the scientists, "an ape-man's tooth." The news was flashed across the Atlantic, and soon there appeared in the *Illustrated London News* a drawing by an artist of the supposed ape-man and his supposed wife—a drawing which covered two whole pages.

After a time the tooth was discovered to be that of an extinct race of peccary, in other words the tooth of an ancient *pig*! Some ape-man!

Personally I would rather stick to *facts* and believe what the Bible and Jesus say, that God *created* man as well as every other living thing.

Cheerio for now, and God bless you.

BERNARD.

PS. Next week, "Introducing Benny."

## Elim Mission to Eire

(continued)

people from listening to the speakers. Although the numbers at the open-air meetings were encouraging, any effort to get people to indoor meetings failed. The most that ever came in during the three weeks was eighteen, and some nights only two or three. However, there was one decision, a Roman Catholic man, and the prayers of our readers are requested for him and this difficult work.

While in the south our missionaries visited the Roman Catholic colleges, shrines and churches and endeavoured to give personal witness wherever they could. There are hundreds of young men and women in training for the Roman Catholic mission field; in one college there are over 500 young men in training as priests. Coloured photographs were taken and a collection of over eighty slides was made to show the condition of things for our Elim churches. A visit was made to Croagh Patrick, where at the annual pilgrimage over 70,000 pilgrims climb the

holy mountain throughout the night to earn indulgence. The mountain has no proper roads, only rough, boulder-strewn paths, and many of the bare-footed pilgrims complete the journey bleeding and exhausted; others are carried down the mountain by stretcher parties to the waiting ambulances. The pictures of the pilgrimage taken by Pastor Hills are very moving indeed. At another shrine, where there is a replica of the grotto at Lourdes, people were seen kneeling on the lawn and eating the grass which had been "blessed" by the bishop. Many are the stories that could be told of this land where darkness and superstition reign, every bit as real as in lands overseas and among primitive tribes. We would urge all our readers to join us in prayer for this benighted land and much-neglected mission field.

Plans are now being made for a new series of campaigns during the winter months in the portable hall. Public address equipment has also been obtained and it is hoped to visit the weekly fairs and markets in the country towns where there is no Gospel witness.

# CLACTON YOUTH CAMP

Last year being my first under canvas, I went to Pagham in fear and trepidation, but after all the wonderful blessings there I went to Clacton this year with great expectations. Nor was I disappointed, for we had a great time. We were all very sorry that Pastor F. Frost, last year's Commandant, had been moved to Dundee and so could not come, but we soon settled down with our new "Commy," Pastor E. Corsie, and all enjoyed much happy fellowship under his kindly hand. It was good for me to

have as my co-Padre Pastor F. Hodge once again, and a real joy to work with him on the spiritual side of the camp.

What happy renewing of friendships, and sharing of blessings and testimonies since last year. What wonderful weather, and my, what wonderful food. Oh, how those dear ladies worked; may the dear Lord bless them all for their sacrificial labours. One would like to mention names, but there were so many who helped and worked in so many different ways to make everybody happy and to provide for bodily and spiritual needs. Early morning prayer meetings, Sunshine Corner, adult services, decisions made that we trust will mean great changes in young lives that may have far-reaching influence upon others. How grateful some of us were to the owner of the Clacton airstrip for the many flights over the camp site to enable photographs to be taken from the air. It was good to have a heavenly view of things, they look so different in more ways than one. His kind interest was because of his contacts with Elim through an Elim Crusader from Grimsby who had helped with baby sitting.

Who knows how far our influence may reach, and who knows how far-reaching the results of the Clacton camp may prove to be?

May the blessing received by so many be maintained, and through it the name of Jesus be magnified.

Thank you Pastor Corsie and your fine band of workers for such a grand camp, and, young people, show your thanks by pressing on with the Lord.

W. G. TURNEY.



1. Clacton Youth Camp from the air.
2. Preparing the camp fire.
3. Willing hands prepare the meal.

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## READING CHURCH RALLY

On September 5th the Reading church held a presbytery rally, when the President, Pastor H. Burton-Haynes, was the guest speaker. He gave a very helpful and challenging message on "Christian discipleship," which was appreciated by all present. He also rendered a duet with his wife.

Pastors and members of the Oxford, Banbury, High Wycombe and Faringdon branches gathered with us and took part in the rally, and all agreed that it had been a meeting that would be remembered for a long time. Afterwards refreshments were served.

Pastor Burton-Haynes was also with us during the Sunday services and the special Monday evening meeting, when we again sat under his gifted ministry.

The Lord's presence was felt during each service and everyone went away richly blessed.



Conducted by  
National Youth  
Secretary

# youth page



## *I couldn't care less! . . .*

**A**T times I am strongly tempted to resort to insults, or something equally arresting, to provoke some sort of response in the blank moon-like faces of some young people. Sloppy clothes, a floppy pose, an air of assumed nonchalance, when the expression of physical exertion is no more than the raising of an eyebrow, are what many young people term as seeing life. This is the spirit of the negative response which some give when invited to engage in Christian service. To address the Crusader meeting means that a subject has to be considered, and a talk prepared. This calls for concentrated thought, and this means energy. "Why don't you do something useful with your life?" is the question. "I couldn't care less" is the reply. This can be excused in the non-Christian; what has he to live for anyhow? But in the Christian it is unpardonable. One is almost tempted to doubt the salvation of some young folk who are in this "groove." The Spirit of Christ is dynamic, vital, everlasting power. "If ye have not the Spirit of Christ ye are none of His." Let that sink into your mind through the accumulation of rubbish deposited there from trashy magazines, my young friend. If you allow it to get far enough down and you are worth your salt to your Master, its revolutionising energy will soon make short work of your slothfulness.

You cannot be a real Christian and live a lazy, wasteful life.

You cannot be a real Christian and slouch in the corner while others stand up and do the work.

You cannot be a real Christian by adopting the pose of the modern sect with its cynical approach to all that is good and worth while.

You cannot be a real Christian by ignoring the virulent, challenging, worthwhile adjectives which Christ used about the life He died to give you: fight the good fight, occupy till I come, be diligent, stand up, strive for right, resist evil, run the race, be vigilant, watch.

There is no place for the "I couldn't care less" clan in the Christian race. Anything worth while costs, as it did to Nelson, who bought England's greatest victory with his life.

Young people of Elim, let us change the title. "I couldn't care more . . . I am caring to the limit of my ability. I am burning with a fierce passion to give every ounce of my energy in my Master's cause.

"Operation Extension? I'm all for it. I'm raring to go. This is yet another opportunity to further the kingdom of Christ."

Are these the expressions of your heart? I pray to God that they shall be.

### **ELIM SENIOR CRUSADER "OPERATION EXTENSION"**

The Elim Youth Department has issued full details to all churches where Senior Crusader branches exist. An attractive poster, a personal letter to every Senior Crusader from the National Youth Director, a list of programme ideas, a weekly progress chart and five sample youth Gospel tracts comprise the "battle" equipment available for every church desirous of participating in this scheme. The target is to add 500 Senior Crusaders to our total number before the last day of 1959. The slogan? "Every Crusader must win another."

If your church is not engaged in this drive why not suggest it to your Crusader secretary? There is no charge made for any of the materials supplied by the Youth Department, so there is no excuse for any church, however small, failing to take this opportunity.

**CRUSADERS!** Order an extra  
**SPECIAL YOUTH NUMBER**  
OF THE "ELIM EVANGEL"  
for your friend On sale next week



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

**Scripture Union Portions. Notes by W. J. Maybin**  
(Minister of Elim Church, Worcester)

**Monday, October 26th.** Romans 2 : 1-16

In yesterday's portion we had the Gentiles under condemnation. Today the apostle strikes out at his own nation. The Jew as a self-styled judge is silenced (v. 11). God is no respecter of persons. The Jew with the law has sinned and is in the same position before God as the Gentile without the law, in sin. The fact of possessing the law is not sufficient, it must be practised (v. 13). Man cannot judge his fellows, even though he be a Jew. The one and only righteous judge is Jesus (v. 16). The Saviour of today will be the judge of tomorrow (Acts 17 : 31).

**Tuesday, October 27th.** Romans 2 : 17-29

In his direct address to the Jew Paul shows that having his boast in the law, setting himself up as a guide and teacher, he did not apply it to himself. Indeed, such inconsistency on their part caused Gentiles to blaspheme God (v. 24). How careful we should be in our walk and witness. Paul goes on to prove that externalism goes for nothing in the estimate of God. In everything God judges the heart. Man looks and reckons by the outward appearance. God looks on the inward. This was the curse of religious life—the emphasis on externals to the neglect of inward reality (1 John 3 : 20, 21).

**Wednesday, October 28th.** Romans 3 : 1-18

The Jews were the custodians of God's oracles, yet they could not plead special privilege. In the Gospel, Jews and Gentiles are viewed in one light, and that is the light of a common condemnation. They are also responsible to God as to a personal salvation. Then follows a sweeping, fourteen-fold indictment from the Old Testament. All the world is guilty before God and every mouth is stopped. We are living in an age when God-consciousness is dying out. "Out of contempt of God cometh all wickedness. Seeing that the fear of God is the fountain of wisdom, when we are once departed from it, there abideth nothing right or sincere. If it be wanting, we are loosed unto all kinds of licentious wickedness" (Calvin).

**Thursday, October 29th.** Romans 3 : 19-31

With the whole world guilty before the bar of God, Paul now proceeds to unfold that which he calls in chapter 1 "the righteousness of God." This is done against the dark background of universal sin (v. 23), through the shedding of Christ's blood (vv. 24, 25). "The work of Christ can never be dissociated evangelically from the shedding of His blood" (Parker). Through this great act of redemption God can be both just and the justifier of those who believe (v. 26). As a result boasting is excluded and man is shut up to faith (v. 28).

**Friday, October 30th.** Romans 4 : 1-12

Personalities of Jewish history are brought forward to prove the point of 3 : 28. Abraham and David, constantly on Jewish lips, were accounted righteous by faith alone (vv. 3 and 6); the procuring cause—the sacrifice of Christ. The Hebrew word *kaphar* ("covered") is used to denote the extent of the Jewish sacrifices. Sin could not be removed until the

death of Christ. If David could pronounce "blessed" the man whose sins were "covered" though not removed, much more should we rejoice to know that Christ has been manifested "to put away" our sins by His own sacrifice (Hebrews 9 : 26).

**Saturday, October 26th.** Romans 4 : 13-25

This great theme of "righteousness by faith" is enlarged upon, still using Abraham as a case in point. Indeed Abraham is the father of us all—that is to say he is the father of the faithful, the head of faith, the new and better Adam of the race. Paul moves from Abraham to Jesus, "delivered for our offences, and raised again for our justification" (v. 25). "In Christ's death He paid our debt, in His resurrection He took our acquittance" (Henry). The Gospel is summed up in the death, burial and resurrection of Christ. Indeed, where these are missing or minimised we have no Gospel.

**Sunday, November 1st.** Romans 5 : 1-11

These verses rank among some of the greatest in this great chapter. We see before us the blessed results of justification by faith: peace with God, position as Christians and prospect. What a future is ours! It is better on before! Not merely to behold His glory, but to share it (Colossians 3 : 4; John 17 : 22). In view of this, the believer can now "exult" in tribulations which come his way, knowing that they carry their equivalent weight of glory (2 Corinthians 4 : 17). Again he can "exult" in God. Every believer has this right of exultation. Note it is exultation in God, through Christ, because of Calvary. What grace can do!

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London, S.W.4.

### MISS W. LOOSEMORE'S MISSIONARY TOUR

November 1, Barnsley; 2, Rotherham; 3, Sheffield; 4, Mansfield; 5, Lincoln; 7, Nottingham; 8, Giltbrook; 9, Sandiacre; 10, Long Eaton; 11, Burton; 12, Ashbourne; 14, Beeston; 15, Loughborough; 16, Leicester.

### MR. F. B. PHILLIPS'S TOUR

November 8-10, Selly Oak; 11-13, Kingstanding; 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.



# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** November 7-12. Elim Tabernacle, Edward Street. Minister's third anniversary services. Speaker: Arnold Brooks (Salford). Convener: Keith Harris. Sun. 11.30, 3.30 and 6.30, week-nights 8.

**BELFAST.** October 24. Ulster Temple, Ravenhill Road. Annual Irish Youth Rallies. 3.30, great Sunday School Demonstration "Beneath the Banner." 7.45, Youth Rally. Speaker: Evangelist Malcolm Smith (Stowmarket).

**EAST HAM.** October 25—November 1. Elim Church, Central Park Road. Youth Week. Nightly at 7.30, Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**GUERNSEY.** October 31—November 5. Eldad Elim Church, Union Street, St. Peter Port. Convention services and J. F. Hardman's Silver Jubilee in Elim ministry. Guest speaker: W. G. Hathaway. Sat. 7; Sun. 11 and 6.30; Tues., Wed., Thurs. 7.30.

**HADLEY** (nr. Wellington, Salop). October 31. Opening of new Elim Church, Haybridge Road. Speakers: J. Dyke and J. Newman. 6. November 4-19. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Isaac Caple. Suns. 6.30, weeknights (except Fri. 13th) 7.30.

**LONGTON.** November 7. Elim Church, Five Ways, Lightwood Road. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**MANCHESTER.** October 31. Houldsworth Hall, Deansgate (10 mins. walk from Central station). Lancashire Presbytery Rally. Bible teaching session, 3.30. Speaker: S. Gorman. Evangelistic rally, 6.30. Speaker: R. Jones. Cups of tea provided between services. The sick will be prayed for after the afternoon meeting.

**SILVERDALE.** October 26-29. Elim Church, Albert Street. Series of messages on the tabernacle by Stanley Beresford (Blackburn). October 21—November 1. Visit of Evangelist Eddie Smith. Sat. 7.30, Sun. 6.30.

**SWANSEA.** November 7-9. Elim Church, New Orchard Street. Church Anniversary services. Preacher: T. Stevenson (Ilford). Sat. 7.15, Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

October 24, 25, Coventry; 26, Rugby; 28, Harringay Mission Hall; 29, Finchley; November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 28, Greenock; 29, Kirkintilloch; 31, Glasgow; November 1, Motherwell; 2, Paisley; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

October 25, Canterbury and Herne Bay; 31, Tooting Central Hall; November 1, Broadmoor.

## J. SMITH'S TOUR OF NORTH MIDLANDS CHURCHES

October 25-27, Nottingham; 29—November 1, Burton.

## *Make this a RECORD year for the Missionary Fund!*

We at the Elim Publishing Company are concerned that the Elim Missionary Fund shows a deficit. We want to see that turned into a credit.

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We are prepared to send, POST FREE, a supply of records to any member who will guarantee to sell them and give the profits to the Elim Missionary Society. The amount of profit varies according to the quantity of records ordered.

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**Clapham Crescent, London, S.W.4.**

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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Write: Secretary, "Croylands," Isca Road, Exmouth, South Devon.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Eastbourne.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts, hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

**Nine weeks to Christmas** and your House Party at Torbay Court. Why not come now for a week or a short break? Phone 57835 or write today to E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. It's summer in winter at Torbay Court—and an ideal spot for conferences. C.173

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**To let.** For young couple getting married (preferred). Two plain furnished upstairs rooms; bathroom, use scullery, gas cooker; no attendance; bicycles housed; no pets. Reading buses outside every few minutes; 25/- weekly; gas extra. Collett, 9 School Road, Tilehurst, Reading, Berks. C.180

### BIRTH

**Davies.** On September 13th, to Mr. and Mrs. Peter Davies, of Elim Church, Swansea; God's gift of a daughter, Janet Christine.

### DEDICATION

**McManus.** On May 21st, to Mr. and Mrs. O. McManus; God's gift of a son, Peter Stewart; a brother for Anthony, Andrew and Heather. Dedicated at Elim Tabernacle, Ballymoney, on July 12th, by Keith Harris, resident minister. C.181

### MARRIAGES

**Barr : Fulton.** On September 14th, at Elim Tabernacle, Ballymoney; Ronald Carnegie Barr to Emily Thompson Fulton. Officiating ministers: K. Harris, W. J. Rowell and W. H. Holohan.

**Wallace : Carmichael.** On June 3rd, at Elim Tabernacle, Ballymoney; Samuel Alexander Wallace to Virginia Heather Iris Carmichael. Officiating minister: Keith Harris.

**Whittaker : Quest.** On October 3rd, at Covenant Hall, Stafford; Brian Whittaker to Grace Quest; both Elim Crusaders and Sunday school teachers. Officiating minister: Leon C. Quest (father of the bride).

### WITH CHRIST

**Beecroft.** On October 6th, Alfred George Beecroft, faithful and beloved member of Elim Church, Ipswich. Officiating minister at funeral: J. H. Sainsbury.

**Nelson.** On September 20th, Arthur Nelson (father of Rev. Jack Nelson), aged 72, faithful member of Elim Church, Swansea. Officiating minister at funeral: Edward F. Cole.

### SITUATIONS VACANT

**Dental technician** required in expanding commercial laboratory undertaking acrylic, gold and orthodontic work. Day, 22 Norham Gardens, Oxford. C.179

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

## "THE RISE AND FALL OF THE ROMAN CATHOLIC CHURCH"

### Attention, Pastors!

Will all pastors still having the above books on hand please send the unsold copies to me within seven days. The matter is urgent because there is a great demand from many quarters. Large orders have come in from New Zealand, Australia, South Africa and the United States.

One Catholic was converted, here in Britain, through the book, and another edition of 5,000 is being printed. An advertisement for this book is to appear in thirteen leading Christian periodicals during the latter part of this month.

Please send correspondence and remittances to: F. Paul Peterson, c/o Elim Woodlands, 30 Clarence Avenue, London, S.W.4.

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in the

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**SPECIAL YOUTH NUMBER**

**The**

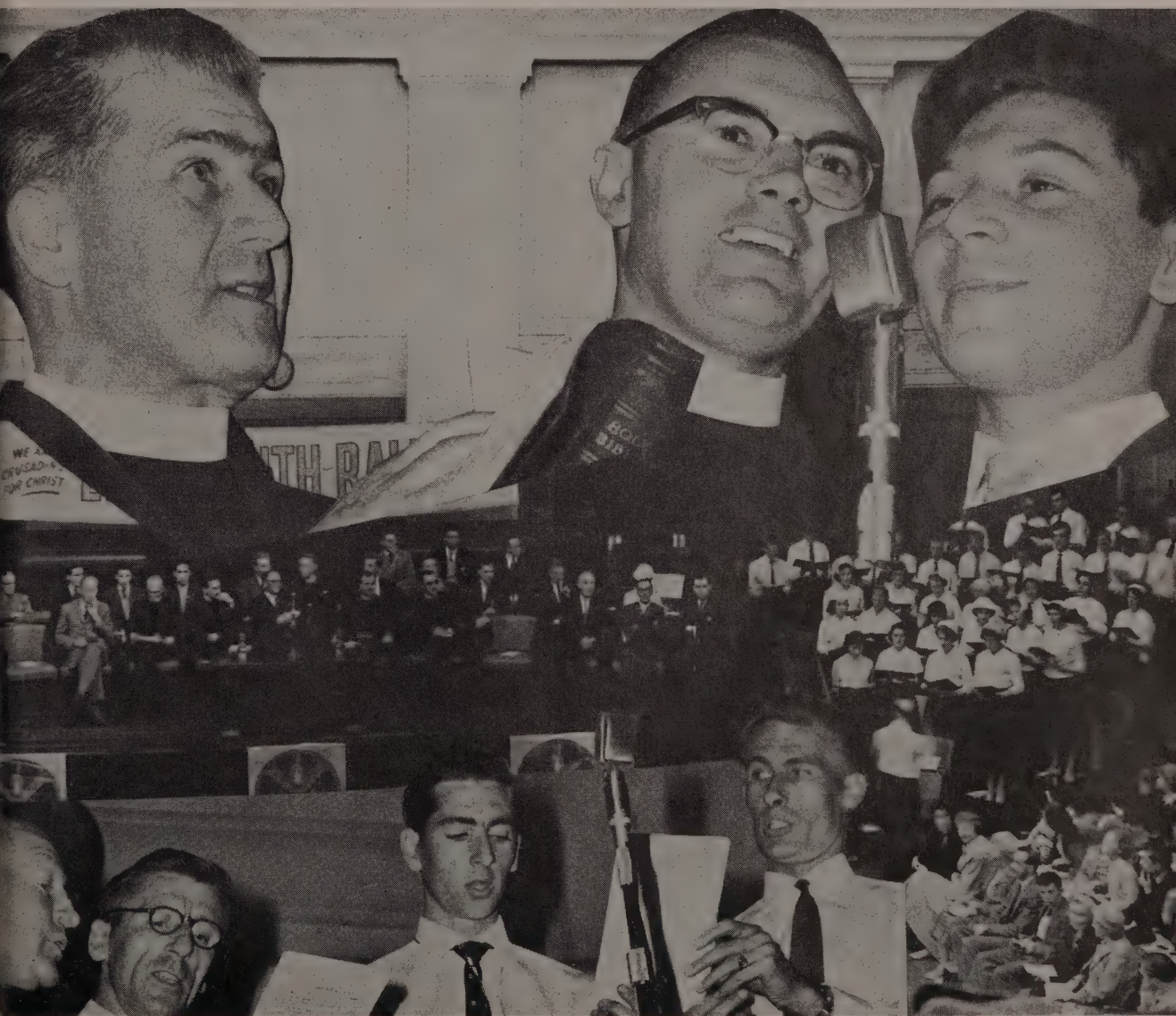
# ***Elim Evangel***

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Photos by

**NATIONAL YOUTH RALLY (Inset: P. S. Brewster, T. W. Walker and Elim Crusader)**

Julian Dinsell



# THE YOKE OF YOUTH

(Lamentations 3:27)

by Leon C. Quest

**D**ARTMOOR ponies! I was born and bred among them, at a moorland village called Lee Moor. My grandfather had some forty or more and bred from them to be sold annually at the various fairs, such as Brent and others. One of the thrills of my boyhood days was to be on the back of one of these ponies. No harness, no saddle, no bridle, just a halter, but I carry on my body the marks of punishment because of my disobedience. I found, like the horse I rode, the yoke or harness hard to bear. This story is secret to me, because I must honour my dear mother (eighty-two years old), who is still alive, and admit I deserved the rod. As a young man I would be out late without tea, helping my father-in-law or a firm of horse-breakers, known as Partridge and Son, to break in horses, as we called it. First the bridle, then the collar, then the light harness with long reins flapping against the sides of the pony, then to the trap or cart. I recall an amusing incident sitting in the small trap with Dandy (the pony) harnessed in the shafts with kicking straps attached, my father-in-law and brother-in-law holding the head and making for the country lane. It was a common sight in those days for a stream to burst its banks and overflow into the lane. Dandy would make for the off side of the lane and lie in the stream. We tried everything we knew, but no, it finished up with Dandy lying in the water with my brother-in-law underneath. Finally we had to release the pony while I led her home, the others pulling the trap behind us. This pony would not bear the yoke of youth. Nothing pleased me better than to be helping Partridge and Son with their large, high, heavy, rattling wagon, drawn by two horses, the younger attached to the older horse. I have seen them jib, jump, kick, lie down, and the old experienced mare doing her best to take the load and help the untrained pony along. It was great fun, but of course much was done by coaxing a little now and again with another part of the harness, the whip.

All this brings to mind the words of Jesus, who had the eastern farmer and the untrained oxen in mind. "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Jesus often watched the eastern farmer

with the old ox ploughing the land and a younger one attached to its side in training. It was much better and quicker and easier for the younger to work with the older, to bear its yoke.

Saul of Tarsus found it very hard to fight against God before his conversion. Endeavouring to carry out his youthful ambition and wipe out the Church, he fell under the goad of conviction, the goad being a part of the harness used by the farmer. Jesus said in answer to Saul's inquiry: "It is hard for thee to kick against the pricks" (in better words, "the goads"). How young people seek to get away from the yoke of youth. We hear people say, "Let the youth have their fling, give them their heads, let them have their flight." I have heard it said many times that "they are only young once." Yes, this is true, very true, a great responsibility, only young once. How one has often wished one could be young again. This is not the cry of a martyr, or of one who has failed, but the cry of one who would give anything for those early opportunities, to recapture those privileges, to use them to the glory of God. "It is good for a man that he bear the yoke in his youth."

## *The Yoke of Parental Respect.*

Young Christian, do not be caught up in the branches of disobedience to parents. Absalom was; so were the sons of Eli; they all died young. The Ten Commandments have a twofold direction; the first four are toward God, the last six are toward our fellow men. The fifth commandment is "Honour



*An Elim Crusader feeds Dartmoor ponies.*



thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." A commandment with a promise! This commandment is recorded by the apostle Paul in Ephesians 6:2,3. The promise still stands: long life. Are you a victim of the spirit of this generation? "Disobedience to parents" (2 Timothy 3:2). One of many signs, yes, and signs of the times. Why not do unto others as you would have others do unto you? You may be a parent one day!

Someone has said, "It must come as a shock to most mothers when after struggling years to civilise a son a little five-foot girl with a sweet face tames him in a week." This may be true, but what weakness of manhood. May it not be you!

### *The Yoke of Mental Training*

We may call this education, and yet all are not cut out to be scholars. (I would not over-emphasise the subject of education, or learning as Paul calls it, having in mind the signs of the times. "Ever learning, and never able to come to the knowledge of the truth.") Oftentimes, to learn of Him we have to unlearn, as Moses and Paul did. It is a very hard thing to believe that faith comes before reason. I may be sticking my chin out here, but many of our young people attend night schools, maybe they have to, but how much they miss the prayer meeting and the Bible study. Educating the mind is imperative to one's job or profession, but are we becoming people of a one-track mind? Dr. Pyke in his book *Caught Unawares* points out clearly the wonders and blessings of science, but he also points out some other very serious truths. The study of history, philosophy, theology and art is neglected in favour of technology and science. We are so absorbed in knowledge for making power over environment. Students are being trained in a philosophy of materialism. How true the title of that book *Caught Unawares*. Paul's advice to the younger generation was "Avoid oppositions of science falsely so called." Remember, theology is the science of God! What is your mind taking in as your eye watches the television eye? What is your mind taking in as your ears take in the radio voice? That book, what is it all about? Is it all at the expense of something more profitable to the mind? It is easier to watch or to listen than to bear the yoke of some good hard reading. Our libraries tell the story of what young people are reading. Those biographies, those missionary books and the like, they are neatly and dustily packed away in the library. What a heritage! What these people can tell us and teach us! Certainly to read and study such is a yoke to be borne by many.

### *The Yoke of Spiritual Growth*

This means reading the Bible, seeking Christian fellowship, doing Christian service. Two of the most important epistles young people ought to read are those written to Timothy and Titus.

Paul had respect as well as tears for young people (2 Timothy 1:1-9). He wrote to Timothy saying: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine" (1 Timothy 4:12,13). It just means this, that right thinking and holy living are pillars of the Christian character, but there can only be holy living when there is holy thinking. The Bible says (Proverbs 23:7), "As [a man] thinketh in his heart, so is he." There is far more dogmatism than doctrine. Dogmatism is often self-assertive, just man's opinion about truth, but doctrine is truth from God, and about God. The word doctrine comes from the word "teaching." Timothy was advised to take up, follow after, sound teaching (1 Timothy 1:10; 2 Timothy 4:2). The very word "sound" means healthy, wholesome, life-giving. Doctrine makes you spiritually healthy. It helps you to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18). Do you find it hard to endure parental correction to train the mind wisely, and to make spiritual progress? When a boy, my grandmother chased me across the moors and caught me to give me a double dose of sulphur as a preventive against diphtheria. I shall never forget how she blew it down my dry throat. It was good for me she said truly. But what a yoke it was to bear!

I turn to Him who died when men began to live, Jesus Christ, and I read concerning Him: "And He went down with them [his parents], and came to Nazareth, and was subject unto them . . . and Jesus increased in wisdom, and stature, and in favour with God and man."

Young man, bear your yoke!

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## **IBRA RADIO**

**Radio Africa, Tangier**

**"This is Life" programme presented by the Elim Church**

**WEDNESDAY, NOVEMBER 4th, 1959, at 9.15 p.m.**

(Short wave: 19.6, 25.00 and 30.8 metres)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

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Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

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## Editorial

**WE** are very happy to have the co-operation of Pastor J. Hywel Davies in producing this Special Youth Number. Mr. Davies has been responsible for preparing most of the material for this issue.

Coinciding happily with the great "Operation Extension" of our Elim Crusader Movement, we trust that these challenging articles and features will stir our younger readers especially to go forth with renewed enthusiasm to serve their Lord and lead others to Him. We are saved to serve—and it is in this service for the Master that we shall find our truest joy and deepest satisfaction. The Crusaders of the Middle Ages were stirred by holy passion to fight for the Holy Land. May each Elim Crusader of these later days be fired with equal zeal to fight the good fight of faith and, under our mighty Captain, go on to certain victory.



## Calling Boys and Girls

By Bernard Norris

Hello again!

### Introducing Benny

"Hello, Uncle Bernard!" A red-faced, bright-eyed boy of ten or eleven years of age rushed into the room. It was Benny.

"Hello, Benny. What do you want?"

"The Rusherns have dunnit again. There's another spudnet gone into orbit. I rekkon I'll be travelling to the stars when I'm as old as you."

"Benny, listen. If you could travel 35,000 times faster than a Russian rocket it would take you five years to reach the nearest star."

"Coo, would it really?"

"It sure would. *And*, listen to this, if you travelled to the nearest star at the same speed as a Russian rocket, by the time you got there you would be about 140,000 years old!"

Benny's mouth flew open in amazement, and he sat in silence—an unusual condition for this restless, chunky British schoolboy. At last he said, "You know, Uncle, the stars must be a long way away."

"They certainly are, Benny, and the God who put them there is far cleverer than any Russians, or any other man. God's planets are far bigger than man's, and they have been there for a long time."

Benny began to fidget. He wasn't keen on "religious stuff" as he called it. "I've got some super rockets for Thursday. I rekkon they'll go a jolly long way." Benny could almost see the rockets zooming through the air.

"Well, as long as you haven't any bangers!"

"Oh, Uncle, they're the best ones."

"I don't think so, Benny, and when I tell you the trouble they cause I don't think you will either. You see, every year animals are killed on November 5th because they are terrified by bangs. Then many little children are frightened by the noise. And that's not all; many elderly people are upset by all the explosions. *And* what about many whose nerves were shattered during the war? They are made ill by the bangs."

Benny looked sad. "I hadn't thought of all that, Uncle."

He didn't look very happy when he left me, but he did look determined, and later on I saw him resolutely putting all his bangers into a bucket of water. I think he did the right thing.

Cheerio for now, and God bless you.

BERNARD.

*This is another reminder of the*

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## GREATER LONDON YOUTH CRUSADE

"**C**ALLING youth." That slogan is one which it is hoped will soon be ringing London in connection with a great effort to reach London's youth with the message of the Gospel. The vision of the Greater London Youth Crusade was born in the hearts of a group of members of the National Young Life Campaign in London. A very successful campaign among youth had been held in Croydon (in which, incidentally, the Elim Church in Stanley Road, Croydon, warmly co-operated), and it was felt that the methods used there could be employed and extended in a venture which would cover the whole Greater London area. The target was a staggering one, for there are over 8,000,000 people in the area, and that represents a very large number of young people. However, the vision began to take shape as Christians in the borough of Ealing felt the burden for their young folk and linked this with the N.Y.L.C. members. Out of this and a conference held later in the House of Commons the Greater London Youth Crusade was born and a representative council and committee were formed. Your own Rev. J. Hywel Davies is on the council.

The plan is to sponsor youth campaigns similar to the one held in Croydon in a number of London boroughs between now and 1961. Then a central effort will be held in London in 1961 as a target for all the youth evangelism of the preceding years. Already campaigns have been held in Ealing and Battersea, and when you read this another one will be under way in Wimbledon. Further ones are arranged for Fulham, Uxbridge, Epsom and Islington, and plans are going ahead for many others. Boroughs such as Stoke Newington, Wandsworth, East Ham, Enfield, Woolwich, Willesden and many others are being investigated.

The general method of each campaign is to train young Christians in special youth witness work and then to form them into youth witness teams. Then, for a period before the campaign proper, these teams will visit youth clubs, cafes and other places where youth congregates. In Croydon about 150 such places were visited. During the main campaign the team of full-time evangelists first spend a week in various areas of the borough, conducting informal youth events, such as squashes, etc., and then in the next fortnight they join together to conduct meetings in a large central building (in Ealing the Town Hall was

used). During the day the evangelists visit schools, factories, etc., to present the Gospel and to invite the young people to the meetings.

These campaigns have already been greatly used to reach many young people not connected with churches. They have also inspired many young Christians in witness among their friends and the young people in their borough. What about you being in on this great venture? Here is how you can help:

1. Enrol as a prayer partner.
2. Ask if your church could appoint a crusade representative so that all crusade news goes to your church.
3. Pray about your own borough.
4. If it is not possible for a full-scale campaign to be held in your borough you could inspire your Crusaders or youth group to engage in informal youth evangelism. You can obtain suggestions for doing this from the crusade office. Remember that this is the ideal time for you to do this work, for two reasons: (i) many Christians will be praying for London's youth, and your effort would benefit from this wide prayer burden; (ii) the central efforts in London will give you a target for your local work and something to which to invite your contacts after your work among them.

This is the day of urgent need for evangelism which will reach out to unreached youth. Masses of London's youth are untouched with the Gospel. Will you join hands with us in this effort to reach them? We need every young Christian so as to make the maximum impact. We need you.

All details, prayer cards, etc., from the Organising Secretary, Greater London Youth Crusade, 51 Gloucester Road, London, S.W.7.

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### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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## George Canty

## tells us about **PENTECOST** and the **SOFA ACROBATS!**

I HAVE my own natural teeth. I do not wear spectacles. I still have to use a hairbrush. That will be evidence enough to prove that senility has not blurred my understanding of the modern age.

Now I can announce that "I remember the old days" without anybody classifying me for the pre-Cambrian section of the Geological Museum.

Yes, Elim was only eight years old when I became a member. So I saw all the old days in nearly all the churches. I witnessed the birth of churches like Glasgow, Birmingham, Cardiff and the rest. We prayed for the great campaigns while they were being conducted. I attended a whole campaign by Mrs. Aimée Semple McPherson, and was at the first demonstration in the Royal Albert Hall.

From the first I made up my mind to remember. I carefully filed, in my diaries and my brain, not only the events, but also all the features and phases of thirty-six years of Pentecost and my own reactions and sensations at the time. I look back not through the mellowing mists of sentiment, for my yesterdays contained little to be sentimental about.

Experience over these years has given me a standard of judgment to "prove all things." At least when people tell me that this pastor or that evangelist has meetings just like the old days I know whether they really are or not. And anyway that might not be a recommendation. They were not all good old days, and I have to point out that some meetings now are only like the *bad* old days—days which damaged the Pentecostal witness almost fatally.

We had the "sofa acrobats" in those days. I call them that, although the kind of people I mean did not all operate with sofas. But one old Pentecostal lady testified to us that she had demonstrated the power of God to the man from the Prudential. She had fallen on the parlour floor and come to under the sofa, she said, with the insurance man looking amazed and saying "Wonderful!" Sometimes "the anointing" was considered to affect men like it did Samson. To break chairs or to jump till the platform went through showed how good the meeting was. One man proved the same thing by boasting he had gone round and round the room with a sofa on his back while he praised the Lord.

Before anybody begins a movement to bring back

the old days he should find out first what they were like. If one thing astonishes me it is the way some people approach the task. Apparently, having first glamorised, glorified and romanticised the past beyond my recognition, they adopt methods which we certainly never had any need to use. I recall times of peak power and glory, when we were too moved to sing choruses or anything at all except break our hearts for love of Jesus. But then have I not experienced the same thing even this year?

What were the old days like? It is a long and complicated story of course. There were the great campaigns; we lived on them. They almost *were* Elim. That one dominating feature shed a happy lustre over all we did. In some of these original pioneer efforts (though certainly not all) truly remarkable things were done. God tilted His pitchers and the results have not faded in impressiveness this hour. Jesus Himself passed by, with all the effects we would expect. I have closely questioned leaders, but not one of them knows why it happened. There appears to be no set formula which God honours—except faith.

But one thing is certain—not one of these amazing visitations was produced by "sofa acrobatics." A recent traveller described how fire-walkers and other necromantic societies achieve the right state of mind, which enables them to walk through pits of fire unharmed, by prolonged rhythmic chanting. Other marvels and magic effects of self-hypnosis in primitive jungle tribes depend upon the same kind of thing. But the glory and marvel of the power of God is that no such methods are necessary. Peter and John healed people in the street as they simply passed by. None of the campaigns of the 'twenties that achieved vast things for God resembled an African dervish's dance. What excitement there was originated not from the platform but from heaven. The results produced excitement. Today it is upside down—excitement produces the results. There is a blurring of the glory of God, for His power has always manifested its infinite superiority to heathen wonders by operating without a surrounding haze of incantation.

Now the only snag about what I have said so far is that it will suit the embalmed. And I personally



would rather live with the dervishes than with the dead. During my first years as an Elimate I never once heard the clock ticking. We had meetings galore that bored me out of blessing, I must admit. To my mind they were stodgy and lacking in variety. The choice of hymns and the manner in which they were rendered affected me like stale ground-rice cheese-cakes. We often heard the same sermons repeated—by different preachers ! Prayers and testimonies held my interest only because, frequently, they were so curious. We were offered big slices of this for our spiritual diet in the old days. But—we did not hear the clock tick !

May Elim never be reigned over by the dynasty of Din. But that is not as ghastly as the Ice Age. It may not be reverent to push the chairs back and run a service on the lines of a Christmas party, but it is a shockingly irreverent attitude not to praise the Lord at all. How can we say we reverence God when we are silent in the face of the ceaseless activities of His love ? Many younger Elim people have had educational opportunities some of us would have given our right hand to have, yet they seem less capable and less confident of standing up and leading in praise and prayer than we simpler ones of thirty years ago. Their response and praise are so timid that the voice of them does not reach the next pew.

The most maddeningly unfair thing, as the ordinary pastor sees it, is that the Crusader who can be persuaded to say scarcely a little Amen in a meeting will often be the worst critic of deadness ! He makes a considerable contribution towards the prevailing chill and then complains of the cold ! Then the same individual, just to show the world how inconsistent he really can be, will go off to some " hallelujah " party and march round clapping his hands above his head. Nobody has put any restriction upon him in his proper church, so why does he not respond a little more to his own pastor's appeals for prayer and praise ? He is not dumb, so why does he act dumb ?

It is urgently necessary that such young folk (and plenty of older ones) sort themselves out. I wish I could express in one line my devouring conviction that God means everyone to know the continual burnings and urgings of the Holy Spirit. So neither a frozen silence nor a fanatical orgy of choruses is excusable. Thirty-six years' experience tells me that within our own movement is boundless opportunity for real Holy Ghost blessing and service of the finest quality and calibre. If it were not so I would be out of it. I have found it so, and do now, more than ever before. For *what you are, Elim is*. Make Elim fervent !

¶ *F. H. Coleman, returned from an 8,000-mile tour, writes about the*

## **PENTECOSTAL YOUTH OF NORTH AMERICA**

**I**T was my privilege to visit and speak at many youth branches of Pentecostal churches in the United States of America and in Canada recently. As in our own land, I found some branches more alive and eager to extend their work than others.

The greatest enthusiasm lies mainly in extending the Sunday school and in missionary giving. The American Sunday school is usually held on Sunday mornings at 9.30. The school is for all ages and one would estimate that at least fifty per cent attending would be young people. One Pentecostal denomination claims 925,000 persons enrolled in its Sunday schools.

Concerning missionary giving. The increase in giving by youth, especially in California, is remarkable when we remember so many of the young people are at college and have no income except what father gives them. One side of this enthusiasm is the way many of the teenagers and even many who are younger raise money for the missionary work. The schools close down for the summer holidays at the end of June and do not reopen until September. It is amazing to see, after the schools close, so many boys in big cities like New York with shoe-shine stands. Their prices are usually lower than the ones at the hairdressers, but in spite of this I did not notice that business was brisk. Many Pentecostal boys set up shoe-shine stands and all the profits from their hard work go to the missionary funds in their own churches.

I could not but admire many young men who after spending two to four years in a Bible school went to a town without a Pentecostal witness and in a few months had got a fine work established. It was a privilege to minister at such a place one Sunday just twelve months after the work had been started. They commenced in a hired hall and the Sunday I preached for them was the last in that hall. The following Sunday they were opening a new church building. The young pastor and his wife both went out to work and would do so until the church could support them.

Many of the weekly youth activities were very ordinary services with a guest speaker, and I often thought how much they could learn from our Elim Crusader meeting.

I felt that there was a great potential among American youth and the Pentecostals were doing much to reach them for Christ.

# A Luminous

By H. W. GREENWAY (Secretary-General)

**S**TRANGE that a sneeze can mean so much! Way down in the dark-green depths of the ocean the monster amphibian slowly glided forward, out of sight of the mariner's eye, away from the blaze of the noonday sun. The surface of the vast deep was calm and unruffled.

But the beast could not stay there—it was a mammal, it must breathe to live. And so the waters suddenly burst asunder and a mighty fountain spurted into the clear air from the nostrils of the now active leviathan. The vast power had unleashed itself—the flashing eye appeared again—the monster was ready for battle. With a poetic sneeze, light had come.

Thus in the language of the ancient book is provided another strange picture of somnolent power breaking into life again, the calm concealed under an easy existence broken to reveal latent natural forces. Call it revival, call it reformation, call it regeneration; but light had come.

Many of our young people today are in the mood to enjoy prosperity or comfort; they seek the shelter of placid depths away from the stress and strain and the rough and tumble of life. But youth was not made to live in an element like that; he must needs rise to a purer atmosphere for breath. The beast leviathan lives in two worlds—the surface and the depths. Its true environment is above, but it is tempted to go below, away from storm and danger, away from the demand to live.

Cynical remarks have been made about our modern teenage population, in fact about the whole of our younger generation, remarks that are not altogether unrelated to facts. Writing in the *Listener*, one such critic sneers: "They marry young partly because of the appeal of interior decorating; they are knowledgeable about sex because they have read books and have been in the Army; having studied a handful of Pelicans they are nourished by scientific scholarship; they accept the security of the 'Welfare State,' but on the one hand are bitter about the levelling of living standards and on the other are largely indifferent to the poverty of old-age pensioners; . . . they find escape from their frustrations in jazz, novels and the *foreign* cinema; they laugh at the 'Goon Show,' but with a sense of guilt because they are thereby succumbing to the tempta-

tions of nationalism; and, finally, they consider that this mass of muddled reactions proves that they are predominantly rational." These are indeed the depths of unreality.

But youth was not made to live in this state of selfish stagnation; there is too much of the adventurous bred in the nature, and there are times when the burstings forth on the calm surface—the "neerings" of leviathan—are an indication that light has come.

An interesting case has been recorded in the Ohio State Penitentiary, where a group of fifty-three con-

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**J. HYWEL DAVIES**

(National Youth Director) writes about

## **PENTECOSTA ON THE "NE**

**W**ELL, is that what you are trying to find? And I would be one of the last to blame you if you are. Today's society is a product of your elders, so, whether they like it or not, they must bear their share of the responsibility. Even so, you carry your own share and that is why I am writing right now. I am desperately tired of the get-rich-quick spirit of today. It leads many to dishonesty, trickery and even crime. The easy way out never produces a man with character and a backbone capable of carrying weight. So to Christian youth today I say: Don't allow society to frame your thoughts, fabricate your future, or formulate your plan for success.

What sort of society surrounds you?

If you want the latest pepped-up motor cycle, ten per cent of the purchase price is all that it costs. For a record player it is even less—just the first instalment. Why, you can even spend a holiday in a millionaire's paradise isle in the Mediterranean for a fraction of the real price, and suffer the remainder

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# Pamela's Problems

*is the subject of Gladys Gorton's page for young women*

PAMELA called to see me. "I'm fed up these days. Nothing seems to go right," she said desperately as she pulled off her gloves and sank into the armchair.

"Get it off your chest and tell me," I urged.

"It's Florrie Fletcher. I hate her. I do really," Pam said quickly. "I can't forgive her. She's a snake in the grass. Yet she professes to be a Christian!"

Florrie Fletcher, I knew, had been the cause of young Pam leaving a good situation. Pam had not been exactly accused of a misdemeanour, but through Florrie's sly insinuations she had been made to look the guilty party.

"It's here, the resentment," Pam admitted, placing her hand upon her heart.

"You cannot forgive her in your own power. You must ask the Lord to take the bitterness from your heart. He will give you His love and peace and show you how to treat her the next time she comes your way."

Pam little knew that I needed to swallow the same medicine myself. I too was smarting inwardly, resenting something which had happened to me a day or two before. Pam was only a Christian of six months. I was a Christian of many years' standing and should have known better than to wallow in the mire of bitterness.

I picked up my Bible and opened it to Hebrews 12:15. "This is what the Word says, Pam. 'Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you.' Let's see what J. B. Phillips's translation is. 'Be careful that none of you fails to respond to the grace which God gives, for if he does there can very easily spring up in him a bitter spirit which is not only bad in itself but can poison the lives of many others.' God will give you grace to forgive and forget Florrie Fletcher's meanness. Pam, this is something which you must try to learn in the beginning of your Christian life. Never allow bitterness to take root in your soul. It will spoil your life. Many things happen in life which are unfair and unjust. It's so easy to let bitterness remain in the heart. Many folk I know have spoiled a life that seemed to be so promising in the beginning through harbouring bitterness."

"Right!" answered Pam. "I'll try with God's help. But I've only been a Christian for a few months and I find the old temptations coming back

again. I'm failing all the time. What's the use of going on? I think I'll give it all up!" And she flung her hands out despairingly.

"Let's get this sorted out. One minute you are going to try to forget the Florrie Fletcher incident, the next you fling it all up."

"Fire away." Pam leaned back with her elbow on the arm of the chair and cupped her chin in her hand.

"Before you accepted Christ to be your Saviour the Devil didn't bother about where you went or what you did. You were dead to the things of God. But he knows that it's different now. You have the spirit of Christ within you. The Devil doesn't like this. He wants you to give up Christ, so he makes things harder for you and tempts you in very subtle and seductive ways. He gets at you in your weakest spots. Remember Christ is in your heart—'Christ in you the hope of glory,' 'Greater is He that is in you than He that is in the world.' Pray much for His strength. Read the Word and try to memorise a verse a day. God's Word is your weapon of attack and defence. You can't use a sword until you know how, neither can the Bible help you unless you read it. A baby has to grow, but it does not grow all at once. It takes years before it becomes an adult. Pam, you can't expect to be a full-grown Christian in a moment. We grow gradually, learning from our failures and mistakes, blossoming with the blessings of salvation. We go on step by step becoming more like our Saviour. This is a little sermonette especially for you, Pam."

Pam chuckled. "Not a bad one either. Could you give me some verses to help me?"

"Yes." I wrote these on a slip of paper and hand them to her: 1 John 1:9; Luke 4:4, 8, 12; 2 Corinthians 3:18.

"Thanks. H'm, it sounds all right, but it doesn't help me at the moment." Pam sounded exasperated. "When I was converted I had such a wonderful joy. I had the feeling of walking on air. Now all that's gone. I don't even *feel* I'm saved." And she looked at me hopelessly.

"I understand, Pam. I remember feeling the very same a short time after I was converted," I soothed sympathetically. "It's faith always before feelings, Pam."

Pam puckered her brows. "Does that mean then



that the joy never comes again?"

"No, Pam, *no!* It will return in greater fulness. You see, when the first flush of salvation lifts you feel a 'let down' sensation. The Lord has given you so much that your emotions have been stirred and satisfied. Now the time has come in your Christian life for Him to see whether you *really* love Him. He's done so much for you, now He wants you to live for Him, to know the joy of service, to give to Him your will, your love, your life, your all. The secret of a joyful Christian life is being 'in love with Jesus.' Your wi——"

"But I do love Him," Pam interrupted. Her eyes glistened with tears.

"I know you do, Pam, Let your will be surrendered to His. That is the crux of a successful life. Doing what Jesus would have you do will fill you with unspeakable joy. That is what consecration means, Pam."

"It's beginning to dawn on me. As the hymn writer puts it, 'Love so amazing, so divine, demands my soul, my life, my all.'"

That talk with Pamela has borne fruit. She is now fully satisfied with Jesus, serving Him with gladness.

---

## ***Teaching "Mrs. Feather"***

By Dorothy M. L. Jobling

**M**Y thirteen-year-olds were not easy to handle. They were quite sure they knew all the Bible stories that had ever been told and they were just longing to be old enough to leave Sunday school "and all that" as they had so often told me. No matter how I tried, the lessons I prepared just did not go over, and I was at my wits' end.

Perhaps it was the fact that I had been a nurse that helped me to find a solution. I had so often been faced with the task of giving patients medicine or treatment they were not prepared to take, and many and varied were the means I employed to give something that was necessary but unwelcome. Many an unsuspecting mouth was opened just long enough to receive the spoon and its contents, and many a gaze had been distracted to enable an injection to be given. I found this technique useful in teaching.

"Mrs. Feather" was the one who started it all. We dubbed her "Mrs. Feather" because of her strong resemblance to the radio character of that name. Never was there a more lovable or more exasperating teenager, and never one more unlikely to be the answer to a teacher's prayer! This girl had a passion for new clothes and jewellery and she chattered on any and every subject, non-stop! It was the necklace she wore one afternoon in Sunday school and the interest it aroused in the class that started me on Sunday school lessons with a difference.

Seeking the Lord for my next lesson, I prayed that I might find a way of using this interest as a means of getting my message across. The girls were at the experimental age and longed to be free of school and its restrictions. Clothes, jewellery, make-up and boy friends meant being grown up, but I wanted them to realise that life in Christ was not dull and un-

interesting and that the Bible had much more to offer them than the glossy magazines.

The next lesson started with a discussion on jewellery. Did I own any? Did I like it? Would I wear it if I had some? It was easy then to get them to look at Proverbs 1:9 and start asking questions myself. What sort of necklace did they think this would be, and was the ornament of grace a tiara such as the Queen may wear? We were soon engaged in a treasure hunt through the Scriptures and we found them all—necklaces, brooches, ear-rings, etc. The ninefold fruit of the Spirit we likened to a Christian's string of pearls. Soon, however, we needed clothes to match our jewellery. The robe of righteousness, the garment of praise and the garment of salvation supplied our need.

This was the beginning of my new kind of Sunday school lessons, and the Bible never failed me. Whether the interest was in make-up, hair styles or boy-friends there was always an answer. Christian girls needed to be careful how they looked in a spiritual sense and the Bible was their guide book. These lessons were partly discussion, and this gave me the opportunity of imparting much practical advice. My opinion was sought on many things, such as films, smoking and dancing. The class listened and were willing to be helped to make decisions on these matters for themselves.

Lesson-time which had been so frustrating and disappointing for me and so boring for them became a time of joy and encouragement.

My "Mrs. Feather" is much older now and may possibly be married, but as I listen to the strains of "When he cometh to make up His jewels" I remember, and pray that she, with others, may be among the "bright gems for His crown."

## ***Pentecostal Blessings on the "Never-Never" (continued)***

measured by the spread of a prairie fire. It could not be held back. This was the power for which they had waited. When we read of this first torrent of Holy Ghost power we are tempted to think that the first disciples had only to wait ten days. But that was not so. "Tarry ye *until* . . ." said their Master. *Until* was an unspecified time. But this does not appear popular with the new sect rising within modern Pentecost. Instead, amazing offers are made. Fantastic claims are hurled at the people from cranky platforms. The only down payment appears to be the singing of a jazzy chorus to the point of mental exhaustion. Now I am not against the singing of a lively, rhythmic chorus which has sound sense in the lyric, as an expression of joy and testimony of one's experience, but it is the hysteria of this new sect which seems to be their only sign of blessing. This spurious display only sickens the hearts of thinking people. It also damages the right presentation of Pentecostal truth.

What is the appeal of this blasé technique? In the first place there are too many Pentecostal churches which have lost their fire and zeal, and thereby their peculiar characteristic. They are good evangelical churches, but obviously lacking in Holy Ghost power. Into the district comes someone announcing a new freedom for all which soon becomes a free for all, where anything goes, and the freedom of the Spirit is interpreted as licence *carte blanche*. Wild emotional scenes with hysterical laughter and tears mixed together in a boiling pot are accepted as the power which permeated the early church at Pentecost. However, many who have been told that they have received their baptism in the Holy Ghost in such meetings later *grow up* in their spiritual experience and recognise that their experience was not genuine. They become disillusioned, and as a result the whole of Pentecost, both genuine and spurious, is suspect. Some even turn their heels towards the Church and leave in disgust.

What is the answer? Pentecostal blessings, the finest riches of God's grace, are not obtained on the "never-never." You must be prepared to "tarry for the Spirit," and the patience, praise and prayer which possessed the hearts of the tarrying disciples must fill your heart as well. Admittedly some people receive their baptism with unexpected suddenness as did Cornelius and his companions. But it is unwise only to think of baptism in that light.

It is not for me to suggest a period of time; Christ did not. Let me remind you of His words again:

"Tarry ye until ye be endued with power from on high."

Now let us tie up some other words of Christ with this reference to power from on high: "By their fruits ye shall know them." It is possible to babble in some unintelligible sounds and deceive even yourself that you have been baptised in the Holy Ghost if all that you are looking for is *sounds*. But you will truly know when the power of the Holy Ghost envelops you and takes possession of you, whatever may be the volume, or lack of volume, of your *sounds*. Do not rush in and think that I am minimising the value of speaking in other tongues, but I am trying to get some folk to see them in their true perspective.

See the *power* of the Holy Ghost as your object rather than the sign of tongues, and I am sure you will more likely get your full measure, pressed down and running over, than by any other means. There is no easy way to God's best. It is not obtained by the down payment of a small part of your life. God wants your all, then He will be satisfied to give you His all.

So, to close, here once again is the motto of the Elim Crusader Movement, which sums up what should be our attitude to all of God's promises:

OUR BEST FOR GOD—GOD'S BEST FOR US.

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Rev. H. W. Greenway (Secretary-General) is chairman.

**SATURDAY, DECEMBER 19th, 1959**

in the

**FRIENDS HOUSE** (main auditorium)  
Euston Road, London, N.W.1, at 7 p.m.

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

**BOOK EARLY**



# Review of some Elim Youth events

ONCE again approximately 3,000 Elim Sunday school scholars entered the National Sunday School Scripture Examinations of the Elim Youth Movement. The initial figures were far higher than any previous year, and it was estimated by many schools that if the weather had been favourable on the examination day (heavy snow fell in most places) many more hundreds of scholars would have entered the examination.

At the Royal Albert Hall Elim Easter meetings Elim youth gave a good account of themselves. A massed youth choir of several hundred young people sang not only enthusiastically but with quality, and earned the commendation of the Director of Music. The afternoon youth rally was another striking success, with its emphasis on Elim missionaries and their gallant work.

The summer months with their unusually good weather assisted our youth camps and the National Youth Director was able to visit each camp and reported success in each place. Scores of young people have been converted and baptised in the Holy Ghost and have consecrated their lives to the Lord Jesus Christ. The campers certainly enjoyed good food, excellent fellowship, spiritual ministry and plenty of good clean fun and recreation. The party of twenty-five Crusaders who went to Switzerland also enjoyed a first-class holiday and seem only to be satisfied with the promise of another.

The National Youth Rally took place at the Friends Meeting House, Euston, London, on September 19th, with approximately 800 present, mainly made up of young people, especially in their teens. From reports it appears that this was the best rally for many years and at the close many decisions were recorded. Letters have arrived from churches reporting decisions by young people on the following Sunday as a direct result of the youth rally, and many Crusaders received the baptism in the Holy Ghost.

On the following Saturday a children's rally was held at Clapham, arranged by the South London Presbytery, and was very successful. Sunday school scholars from the south London churches were present and contributed items along with scholars

*(Continued on next page)*

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1. Rhownia boys' camp.
  2. Early morning ablutions.
  3. Camp cook Len Mallett.
  4. Bill Price leads evening prayers.







## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 2nd.** Romans 5 : 12-21

**Inheritance of sin** (v. 12). We here have emphasised the basic fundamental of all spiritual need. Adam's sin entailed the defilement of all humanity, then unborn. Before God all stand guilty beneath the condemnation of sin, resulting in indescribable spiritual death, which is eternal severance from a holy God and His habitation. Appreciating this vital truth, none can boast of merit, worth, goodness or righteousness. Every human, in the nakedness of birth, stands guilty, having inherited this shame from Adam—"in whom all have sinned" (marg.). Thus mankind stands in dire need from the moment of being born. The only hope rests in the second Adam, who came to bring grace, righteousness, justification and life through His perfect obedience which was unto death.

**Tuesday, November 3rd.** Romans 6 : 1-11

**Continuance of sin** (vv. 1, 2). Some Christians reveal an unworthily careless attitude towards sin, blaming the weakness of the flesh to justify their indulgences. After enjoying their passionate and pleasurable fling they sometimes ask casually again for mercy, but oft-times allow the incident to pass, saying that God understands their frailty. God forbid that we should thus take advantage of grace, abuse the kindness of mercy and continue in deliberate sinful practices and pleasures. Through the Cross the old life needs to be crucified so that the fresh life in Christ shall be lived unto God in glorious newness of purity and godliness. The Christian should hate sin like a plague.

**Wednesday, November 4th.** Romans 6 : 12-23

**Subservience of sin** (vv. 17, 18). Sin, that vile thing we inherit, so masters our lives by nature that we are truly its servants, yielding to its dominant reign. The great thrill of the Gospel is that sin's dictatorship can be broken and its slaves released from its dread domination. Through the power of the new life in Christ we can reject sin's reign (v. 12) and refuse to yield as its servants (v. 13). Sin, which was once our master, becomes subservient and subordinate to the Divinely empowered will of the new man in Christ who now serves God and righteousness.

**Thursday, November 5th.** Romans 7 : 1-12

**Consequence of sin** (v. 11). Sin is here revealed to be both a "deceiver" and a "destroyer." What Paul declares has been sadly proved to be true by countless multitudes. Sin entices, allures, invites, appeals and generally presents itself as a delightful companion, destined for a glorious future. Like its inspirer (Satan) it is a liar, and when it has succeeded in its total deception it destroys the poor trapped and beguiled life—"the wages of sin is death." Proverbs 5 draws the picture of the deceiving appeal of sin which terminates in death and hell. The consequences of sin are calamitous at all times.

**Friday, November 6th.** Romans 7 : 13-25

**Deliverance from sin** (vv. 24, 25). Paul refers to the relentless battle that rages between the old man and the new man. Satan does not gladly part with his slaves, but struggles

to retain his past confederates. The new life in Christ hates sin and all its associations and loves the higher things of God (v. 22). Thus the battle rages and the tussle intensifies. Satan's clutches are strong, human frailty is great and the weakening combatant cries "Who shall deliver me?" Back comes the resounding cry of victory: "I thank God there is a way out through Jesus Christ our Lord" (J. B. Phillips). Thus in the conflict remember that triumph is always possible through Jesus Christ.

**Saturday, November 7th.** Romans 8 : 1-13

**Prevalence over sin** (v. 4). Here is portrayed the life which prevails over sin and wherein righteousness is the full and regular manifestation. The secret of this continued success lies in the pursuance of a spiritual walk which does not deviate into the paths of the flesh. The unspiritual life that walks according to the carnalities of the flesh reaps the displeasure of God (v. 8), death (v. 13) and damnation (v. 1). It is possible, however, really to prevail in the Christian life if we "walk after the spirit" (v. 4), "live by the Spirit" (v. 13) and are "led of the Spirit" (v. 14).

**Sunday, November 8th.** Romans 8 : 14-27

**Residence beyond sin** (vv. 21-23). These verses look away to the glorious future when even our frail bodies will enjoy the completeness of redemption as we realise the full wonder of our sonship. Dwelling in a realm beyond the reaches of sin and released from the general travail that at present besets the whole of created life, Paul rates all present sufferings and privations as mere nothings when viewed in the staggering blaze of amazing glory in which the true children of God shall one day be manifested to the utter astonishment and bewilderment of an onlooking creation. Christian, remain faithful until that glorious day when we shall rise to reside beyond the reaches of sin.

## REVIEW OF ELIM YOUTH EVENTS

(continued)

from the Elim Sunday school at Chelmsford, who made a special visit as invited guests.

Under way in the South Wales Presbytery is a "Crusader brains trust" on a very organised level. The subject for this inter-church quiz is "The Acts of the Apostles" and the church teams comprise four Crusaders (two under sixteen years and two of sixteen years or over). The final quiz is to be held between the two most successful church teams at the annual rally. It has been suggested that an all-Britain Elim Crusader "brains trust" be organised. Full details can be obtained from the National Youth Director.

To end the review with a view of the prospect is more satisfying.

"Operation Extension." Already an enthusiastic response has been received from a number of ministers and Crusader secretaries, and plans are being made in many places for an all-out drive to extend our Crusader work. Send us an account of your experiences. Testimonies of young people converted during "Operation Extension" would make inspiring reading in both the *ELIM EVANGEL* and *Youth Challenge*.



# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** November 7-12. Elim Tabernacle, Edward Street. Minister's third anniversary services. Speaker: Arnold Brooks (Salford). Convener: Keith Harris. Sun. 11.30, 3.30 and 6.30, week-nights 8.

**BELFAST.** November 8-15. Ulster Temple, Ravenhill Road. Evangelistic campaign. Speaker: Evangelist Gordon Cove. Suns. 11.30 and 7, week-nights (Friday excepted) 8.

**EAST HAM.** October 25—November 1. Elim Church, Central Park Road. Youth Week. Nightly at 7.30, Sun. 6.30. Sat. 7.30, visit of Southampton Choir.

**FINCHLEY.** November 4. Elim Church, King Street. Open-air barbecue. Refreshments 6d. Site behind church. Conducted by J. G. Cooper. 7.45. November 14. Great Finchley Special. Speakers: F. J. Turley and Youth Team. Convener: J. G. Cooper. 7.

**GUERNSEY.** October 31—November 5. Eldad Elim Church, Union Street, St. Peter Port. Convention services and J. F. Hardman's Silver Jubilee in Elim ministry. Guest speaker: W. G. Hathaway. Sat. 7; Sun. 11 and 6.30; Tues., Wed., Thurs. 7.30.

**HADLEY** (nr. Wellington, Salop). October 31. Opening of new Elim Church, Haybridge Road. Speakers: J. Dyke and J. Newman. 6. November 4-19. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, weeknights (except Fri. 13th) 7.30.

**ILFORD.** November 14. Elim Church, Scrafton Road. Monthly rally. Speaker: J. C. Kennedy. 7.30. November 21-23. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

**LETCHWORTH.** October 31. Elim Church, Norton Way North. Visit of Bedford Gospel Male Voice Choir. 7.

**LEYTON.** November 6, 7. Elim Church, Vicarage Road. Twenty-fifth Church Anniversary. Speaker: John Dyke (former minister). Sat. 7, Sun. 11 and 6.30 Cecil Jarvis. November 6-15. Inter-church campaign. Suns. 11 and 6.30, Tues., Wed. and Thurs. 7.45. Sat. 14, at 7, Norman and Eddie Lay (guitarists).

**LONGTON.** November 7. Elim Church, Five Ways, Lightwood Road. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**MANCHESTER.** October 31. Houldsworth Hall, Deansgate (10 mins. walk from Central station). Lancashire Presbytery Rally. Bible teaching session, 3.30. Speaker: S. Gorman. Evangelistic rally, 6.30. Speaker: R. Jones. Cups of tea provided between services. The sick will be prayed for after the afternoon meeting.

**SALISBURY.** October 31. Opening of new Elim Church, Milford Street, conducted by H. W. Greenway (Secretary-General). 3 and 6.30.

**SWANSEA.** November 7-9. Elim Church, New Orchard Street. Church Anniversary services. Preacher: T. Stevenson (Ilford). Sat. 7.15, Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

October 31, Glasgow; November 1, Motherwell; 2, Paisley; 3, Alloa; 4, Dundee; 5, Aberdeen; 6, Dunfermline; 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

November 7, Ilford; 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison; 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, N.W.; 20, Wormwood Scrubs Prison; 27, Holloway Prison; 1960: January 2, Dollis Hill; 10, Broadmoor; 17, Clapham (31st Anniversary service); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

November 14-19, Exeter; 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

November 1, Barnsley; 2, Rotherham; 3, Sheffield; 4, Mansfield; 5, Lincoln; 7, Nottingham; 8, Giltbrook; 9, Sandiacre; 10, Long Eaton; 11, Burton; 12, Ashbourne; 14, Beeston; 15, Loughborough; 16, Leicester.

## MR. F. B. PHILLIPS'S TOUR

November 8-10, Selly Oak; 11-13, Kingstanding; 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

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Write: Secretary, "Croylands," Isca Road, Exmouth, South Devon.

**Blackpool.** Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

**Christmas House Party** at "Salem." You are invited to join us at the "Salem" Christian Guest House, St. Lawrence, Ventnor, I.O.W. Write for particulars to: Mr. and Mrs. S. Marsh. C.186

**Crusader Continental Holiday Party** will be led by Rev. and Mrs. G. Jeffreys Williamson (A.O.G.) first week in July 1960, again making Middelkirk (Belgian coast) venue. Comfortable accommodation; excellent food. Special rates (inclusive, London return), 10½-13 gns. Early bookings essential. S.A.E. to: 355 Rochdale Road, Bury, Lancs. (Phone 959.) C.183

**Eastbourne.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts, hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is eight weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

#### SITUATION VACANT

**Young woman** required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

#### SITUATION WANTED

**Refined young lady,** German Pentecostal Christian (English speaking), seeks post with Christian employer while furthering her study of English. Anything reasonable considered; no nursing. Full particulars to: Mrs. Doreen Göttlicher, Faurndau (14a), Wehrstrasse 39, Wttmbg., Germany. C.185

#### BIRTH

**Hempstead.** On October 1st, to Yvonne (daughter of Rev. and Mrs. A. S. F. Horne) and Peter; God's precious gift of a daughter, Amanda Joy.

#### WITH CHRIST

**Edwards.** On October 9th, Ellen May Edwards, aged 48, faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: John Dyke (resident minister).

**Mahy.** On September 21st, at Guernsey Town Hospital, Thomas Corbet Mahy, aged 84. Officiating minister at funeral: J. C. Mulvagh.

**White.** On October 9th, Miss Mercy White, aged 83, faithful member of Elim Church, Hove. "Faithful . . . enter thou into the joy of thy Lord." Officiating minister at funeral: J. J. Way.

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# *The* ***Elim Evangel***

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**GROUP AT FAREWELL SERVICE FOR PASTOR J. SMITH**  
(See page 604)

# THE DIVINE AFTERWARD

By E. C. W. Boulton

*"Nevertheless afterward" (Hebrews 12:11)*

After the, lesson so hard has been learned,  
After each bridge behind you is burned,  
God's open door before you shall stand.

**A**FTERWARD! What a choice word this is, especially when spoken into the heart by the Holy Spirit! The "afterward" of affliction! The "afterward" of adversity! God's afterward! The blessed fruitage of obedience to the inward constraint of the Spirit. The spiritual sequence of suffering! Triumph after travail; conquest after conflict; strength after storm.

When we walk with God there is always an "afterward" to the apparently meaningless and purposeless things of life. The present is incomplete without God's "afterward." It is the flowering of the tree of Christian experience.

Who can tell what the morrow may bring  
For you and also for me?  
Some sweet surprise—some precious thing  
Which today we cannot see;  
Something the hand of God now holds—  
To greater things the long-sought key!  
Yielding such joy as its meaning unfolds,  
Setting our captive spirit free.

What a blessed and unexpected "afterward" that was for Job! The night of painful and prolonged suffering and loss led to God's precious "afterward" of glorious deliverance. It has been thus with so many of the Lord's servants and saints throughout the centuries—the shadowed pathway becoming the highway to great things in their lives. In the forge of Divine discipline they were shaped into God's image—melted in the fire and moulded in the hand of the great Potter Himself.

Those two sisters Mary and Martha little thought of the "afterward" of miraculous deliverance which awaited them in the resurrection of their brother from the tomb. Plunged as they were into the depths of that tragic family bereavement, they were unprepared for all that the heart of God had planned for them.

Then greatest of all the Divine "afterwards" was that wondrous resurrection of the Lord Jesus Himself, that all-sufficient answer to the satanic challenge to God's redemptive plan—the thwarted thwarted! Those disciples knew not that they were moving to God's greatest display of power and triumph.

There is the afterward of harvest-tide, which in the history of the Christian Church has taken the

form of spiritual awakening; the long and apparently vain prayer period which has culminated in the far-reaching revival—revival which transformed the lives of whole communities.

How wise God is in His chastening love! His rod of fatherly discipline brings forth the best. Though the pruning is sharp and pierces deep into the life of the flesh, it prepares for the rich harvest to come, cutting away the superfluous growth that hinders the Divine purpose coming to pass. It is fruit for eternity that the great Husbandman desires, and those blemishes must be removed, that He may present it faultless in the day when He gathers the harvest of that new-covenant tree which He planted in the blood-soil of Calvary so long ago.

How blessedly the Divine sequel to suffering justifies God's methods of spiritual discipline in the lives of His children. There is no attempt to force growth, just that wise and careful removal of those things that prevent the development of the spiritual life, rendering it more capable of that effective ministry which God wants from His servants—that ministry behind which there is the driving power of a fully consecrated life. How much we owe to the pruning knife of circumstances which cuts down into the depths of the life of self, and frees the soul from bondage to the natural and carnal.

And how patient, too, as He waits for us to haul down the flag of our foolish resistance or blind misunderstanding of His will. While we are so impatient, and find it so hard to bow to the restraint of the Spirit, we so often forget that to tarry is to triumph. To stand still is to make way for God to move in us and through us. The testimony of the sealed lips may prove more eloquent than that of the passionate utterance. Full freedom is found in the acceptance of the yoke of the Lord—that yoke which binds us to Him.

Oh, soul of mine, if thou canst wait for God's "afterward" thou wilt find it so precious. Do not let impatience rob thee of that which is more blessed than gold. God's climax will more than reward thy faith.

If thou canst wait a little while,  
The darkened skies will break into a smile,  
And you'll be glad you went that extra mile  
With God.



# From my Diary



By T. H. Stevenson

WHEN the delivery of "man-produced" oxygen was stopped by the strike of a few hundred lorry drivers, industries were dislocated and thousands of men put out of work. It makes one wonder what would happen "if God forgot the world for just one day." A writer says: "You can't see, taste or smell oxygen, but there is more of it in and around you, and the earth you live on, than any other element. It forms nearly a quarter by volume of the air you breathe, nearly half by weight of all the rocks in the earth's crust, and eight-ninths by weight of water." Where would we be if God took strike action and cut off supplies?

☆ ☆ ☆

A London business man who has been wonderfully baptised in the Holy Spirit, though not a member of a Pentecostal church, tells me of a special morning prayer meeting in his office. A young Brethren man, a mission superintendent and a Baptist lay preacher desired to seek the Pentecostal fulness, and were gathering for this purpose. When my friend was telling me of it, an elderly Plymouth Brother who was with us also expressed desire to attend. It thrills one to know of believers of all denominations seeking and receiving the Holy Spirit baptism, even in an office, and outside the Pentecostal movement.

☆ ☆ ☆

I see that a patented deaf-aid is advertised under the more polite description of a hearing corrective. It reminds me of the two witnesses in a Wimbledon court case. They described themselves respectively as "an officer of the Highways Committee" and a paviour. Both were employed on "re-establishment." Asked "re-establishment of what?" they replied "a telegraph pole." Questioned further, they said they were putting back paving stones around a telegraph

pole. But did not Sir Winston Churchill once speak of a "terminological inexactitude" when he really meant that the opposition M.P. was telling a lie? Perhaps one should not always "call a spade a spade," but I believe with Paul that we should use "great plainness of speech."

☆ ☆ ☆

When their little boat was slowly sinking in the channel, a twenty-year-old girl knelt to pray. The crew of the German ship *Blexen* thought the young man and woman in the boat were fooling until, as the captain said, "I saw the girl kneeling and realised they needed help." Around that same time a plane was in difficulties over the Atlantic, and was forced down almost to sea level. In a remarkable way a miraculous escape was made. Said a passenger, "We prayed; everybody was praying." In each of these cases prayer was answered, but we trust that these people know that prayer is not reserved "for emergency use only," as so many think. To the Christian it is "the Christian's vital breath, the Christian's native air."

☆ ☆ ☆

When Abraham, returning from battle, met Melchisedec he gave to him "tithes of all." This first reference to tithing is often brought to notice (Moses only incorporated into the law a recognised practice). But Abraham did far more. Read on. He took the remaining nine-tenths and gave all to the king of Sodom, leaving himself without a thread or shoe latchet of the recovered spoil. But read further. After these things God said to Abraham "I am . . . thy exceeding great reward." Abraham gave all and gained more than all. His giving was incomparable to his exceeding great reward. To Paul the loss of all things was useless rubbish compared with being able to win Christ.

☆ ☆ ☆

Our American friend the Rev. Paul Peterson, author of *The Rise and Fall of the Roman Catholic Church*, professes to have spoken personally to hundreds of R.C. priests about their creed and the Gospel. I do not doubt this, and have seen him in action, noticing our brother in earnest conversation with a priest in a small café. Personal witnessing in any intimate way comes easily to a few people, and one can but admire and be grateful for one with such an unusual and important avenue of service. Nor must we put it off by saying "Some people have a gift that way," or "They must be given extra grace." Both are true, but let us admit that it also requires "guts," as courage seems popularly to be defined.

# EDITORIAL

## INSECURE SECURITIES

**B**ANK robberies, pay-roll hold-ups, large-scale gem robberies—these are becoming so frequent these days that the headlines scarcely startle us any longer. Then the collapse of companies, the take-over bids and the rapidly rising and falling values of shares, together with gigantic examples of fraud and misappropriation—all these make one doubt the security of “securities.”

The words of the Master, spoken well-nigh twenty centuries ago when He pronounced the insecurity of worldly things “where moth and rust doth corrupt, and thieves break through and steal” and contrasted the gilt-edged security of “treasure in heaven,” have lost none of their force in these modern times.

Not many of us maybe will lose much sleep over the position of shares on the Stock Exchange, nor worry unduly concerning the loss of priceless gems and furs and objects of art, for our laid-up treasures on earth are probably few. But—how much have we laid up in glory? Have we been as zealous over our heavenly treasure as men of this world over their earthly possessions? Do we consider as diligently how we may amass and increase its store? Are we as careful lest it be whittled away? Are we so content with the security of our eternal life that we are careless of eternal reward, so sure that works cannot save that we forget that faith must produce works, or else win the verdict of death?

Lay up treasure, strive for the crown, run with patience the race—these are the injunctions of God’s Word. We may, like William Carey, have to cobble shoes for a living, but our vocation is to serve the Lord with diligence and zeal so that in that day when Jesus comes we may not lose our reward or be robbed of our crown.

Our treasure is safe in heaven—but how much have we laid up by our love for our Lord and our service for Him? The apostle Paul speaks of those brought to Christ under his ministry as his joy and crown. And what greater joy can there be this side of glory than that of winning others to Christ—what greater, what more rewarding, service than this?

Will there be any stars, any stars in my crown  
When at evening the sun goeth down?  
When I wake with the blest in that haven of rest  
Will there be any stars in my crown?

Well, how much treasure have you laid up in the security of heaven’s bank?

## THE ELIM EVANGEL

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## YOUTH FOR CHRIST CHOIR FESTIVAL

**T**HE second annual British Youth for Christ Choir Festival was held on October 10th at the Bermondsey Central Hall. Five different choirs from places as far apart as Sussex and Lancashire competed during the afternoon for the shield and silver cup, which were finally won by Woodford and Reading Youth for Christ choirs, with Swindon attaining third place. Other competing choirs were from Widnes (Lancs) and Newhaven. Judges at the festival were Frank Birkenshaw, Douglas Gray, F.R.S.A., of the London Crusader Choir, and Robin Sheldon, M.A., F.R.C.O., assistant organist at Eton College.

Over 600 gathered in the evening and heard a very moving and inspiring message by Rev. Sam Wolgemuth, overseas director of Youth for Christ International. He stressed the fact that the best people to reach teenagers with the Gospel were teenagers themselves, although the cost might be high, even to demanding their lives at some time in the future.

Denis Clark, the Y.F.C. European director, gave inspiration and vision to many during the evening meeting, when he spoke about the twelfth World Christian Youth Congress, to be held at Bristol next August.

\*\*\*\*\*  
**YOUTH PAGE** (continued)

For humour, essentially, is a sense of detachment; it is the ability to get off and look at yourself. And if you have a true gift of humour no one can seem as funny and absurd as you do to yourself. You may even learn, in time, to be that wisest of all persons, a critic of yourself.

—Selected.

## LATE NEWS

500 ATTEND BAPTISMAL SERVICE IN PAISLEY  
SWIMMING BATH—A. TEE.



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## U.S.A. statistics

Worship in the United States reached a record high during 1958, according to the report of the American Institute of Public Opinion. Dr. George Gallup, director, reported that 50,500,000 adults attended church and synagogue services during the average week. This was an increase of 2,000,000 over 1957. The figures are projected from a nationwide sample polled four times during the year. Forty-nine per cent of all adults attended worship in an average week compared with 47 per cent the year before. Except for a slight decline in 1956, there has been a steady rise in worship attendance in the U.S. since 1950, when only 39 per cent of all adults attended worship regularly. The proportion in 1940 was 37 per cent. In terms of the total number of persons worshipping regularly—37,400,000 in 1950 and 50,500,000 in 1958—attendance has risen 35 per cent over nine years ago. This compares with a population increase of fifteen per cent for that period.

*Good going that! Wish we could produce records to equal theirs.*

\* \* \*

## Christian broadcasts

The Protestant broadcasting station HLKY in Seoul, Korea, now beginning its fifth year of religious and musical broadcasts to Koreans and American servicemen, is installing a relay station in Taegu, 200 miles south of Seoul. Within a year, programmes prepared on tape in Seoul will be broadcast daily over a new 250-watt transmitter in Taegu to 1,000,000 potential listeners now cut off by mountains from broadcasts. The Taegu station HLKY will be the first of a proposed Christian network in Korea. As a first step in reaching villagers with few outside contacts, HLKY has distributed battery radios, "portable missionaries," to 90 country churches. Up to 30 persons gather daily in these listening centres to hear Christian programmes.

*When broadcasting first began the Devil got all the credit and evangelicals were dubious about its use and influence. But now, in this changing world, the Christian Church is in on this without reserve, and is claiming this modern scientific marvel for the service of Christ and the Gospel.*

\* \* \*

## Medical missionaries fighting malaria

According to the World Health Organisation (of the United Nations), two-fifths of mankind live in malaria zones. Up to ten years ago, 300,000,000 persons were attacked by malaria each year and some 3,000,000 died. But the malaria eradication campaigns of the past ten years have cut the incidence of the disease by fifty per cent and malaria deaths fell from 3,000,000 in 1955 to about 1,000,000 in 1957. In 1958, forty-six per cent of United Nations International Children's Emergency Fund's programme allocations were for malaria eradication. In many countries, Christian medical missionary teams have pioneered

in this battle against malaria; in others they have co-operated with W.H.O. groups.

*Here again Christian doctors and medical missionaries have pioneered in this life-saving work.*

\* \* \*

## Hong Kong

If anyone doubted the wisdom of our missionaries in concentrating so much effort in Hong Kong, due to its proximity to Red China, the following late report should allay his fears. The stability of the colony is shown by the amazing development programme under way by the British government. During the past year twenty-five new schools were constructed. More than £15,000,000 has been invested thus far in 1959 for commercial buildings, and a £7,000,000 airport for jet craft is being completed. Perhaps the most significant development is the new £10,000,000 water reservoir system, in view of the oft-posed threat that the Reds on the mainland control the present Hong Kong water supply. Missionary activity is being intensified while many opportunities for evangelistic endeavour still go begging.

*This tiny spot on the map of China concentrates within its limited perimeter more refugees, more homelessness, more improvisations, more development, more opportunities, more desperate missionary endeavour, more sense of urgency, than anywhere else in the world. Elim is represented in this agglomerate mass of humanity by one woman, Vera McGillivray, a valiant soul trying to do six women's work with one pair of hands.*

\* \* \*

## Violence in India's Communist state

In Kerala, India, the nation's only state to have a Communist government, a showdown has occurred between the ruling Reds and the Roman Catholic Church over the school controversy. The Catholics, who operate about 3,000 primary, middle and secondary schools in Kerala, object to the new Education Act, which says that private schools must appoint teachers from a list supplied by the Communist government. Rather than comply with the Act, the bishops said they would leave the schools closed. The Reds said they would confiscate the schools if they did not open. The showdown was due to come on June 1st, when the schools were scheduled to reopen for a new term, but the Reds postponed the opening date until June 15th. On June 16th, when Roman Catholic and Nair leaders refused to reopen their private schools, violence broke out. Eleven were killed, fifty-nine injured, and many arrested according to first reports. The Communist government of Kerala had ordered the schools to reopen, but the religious leaders refused in retaliation for new government measures to control teaching personnel. Thousands of schools are involved in the dispute. Certain political groups and Moslem leaders joined school sympathisers in mass demonstrations in an effort to overthrow the Communist government. The

state of Kerala is the only part of the world where Communists control the government by virtue of a free election.

*Just an example of what happens when Communists are in the majority.*

\* \* \*

## Elim Church, Dundee

*It was a joy to Rev. F. F. Frost, the minister, to be invited to visit Lord and Lady Kinnaird and to find born-again Christians who were so keen on the subject of our Lord's return.*

*The congregation in the Elim Church were thrilled the next Sunday when both Lord and Lady Kinnaird attended the morning worship service.*

\* \* \*

## Japanese translations

Three groups of theologians and linguists in Japan are currently working on the Japanese translation and publication of collected works of John Wesley, Martin Luther and John Calvin to mark the commemoration of the centennial of the missionary work of the evangelical church in Japan.

\* \* \*

## Voice of the Andes

Voice of the Andes has presented petitions to governments in the Middle East and western Europe for permission to establish high-power stations in order to reach their heavily populated areas of the world with the Gospel.

*Here is missionary propaganda in reverse, with this powerful South American radio station seeking now to reach Europe. Well done! This is a great effort, and may God prosper it.*

\* \* \*

## Chinese and Christianity

The governments of Red China and North Korea are trying to wipe out Christianity with gruesome torture and murder of Christians, five Asian church leaders recently told the American House Committee on Un-American Activities. The five, all escapees from the Communists, told of dismemberment, water torture and horrible killings when describing the treatment of Christians at the hands of their atheistic masters.

Rev. Peter Chu Pong, general secretary of the Hong Kong international Christian leadership, said that the only Christian churches in Red China were run by the government to indoctrinate the people or serve as "showcases." Rev. Tsin-tsai Liu said that Christians were compelled to attend self-confession classes to expose themselves to violent brainwashing techniques. Said Liu: "They stop the noses of the people and pour water into their mouths. Every time the person breathes he swallows water. After he swallows enough water his stomach swells up and then they stand on it."

Rev. Samuel W. S. Cheng told the committee that since 1949 the Communist government of China had confiscated more than £7,000,000 of church property, about 140,000 mainland Christians had been killed, 5,000,000 Chinese had fled as refugees to Hong Kong, Formosa and other areas and over 30,000,000 Chinese had been killed or persecuted.

Rev. Shih-ping Wang, East Asia director of the Baptist Evangelical Society International, described the atrocities of the communes and said that all elderly people over sixty were put in "happy homes" and given shots "for their health," which usually killed them within two weeks.

*Here is a story to make angels weep. These atrocities are being carried out in a deliberate attempt to wipe out the Christian Church. The martyrs whose souls are under the altar cry "Lord, how long?"*



# STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (Director of Music)

LIVING WRITERS: L. F. W. WOODFORD

**L.** F. W. WOODFORD has greatly enriched the *Redemption Hymnal* in contributing some eighteen hymns—words and tunes. Mr. Woodford is the Missionary Secretary of the Assemblies of God in Great Britain and Ireland and we welcome him to our series of reviews on hymns and their tunes.

Mr. Woodford was born in London, and brought up in a Christian home, both father and mother being Baptists. He was saved as a Sunday school scholar on October 29th, 1911, baptised in water when fourteen years of age and joined the Baptist Church at that time. He was baptised in the Spirit at Whitsuntide 1916, entered the Civil Service and later resigned to enter the Pentecostal ministry, taking his first pastorate in 1920. After a number of years in pastoral ministry in Scotland and then in England with Assemblies of God, he was appointed to missionary service with Assemblies of God in 1936 in a secretarial capacity and has continued in this to the present time, having been a member of its Overseas Missions Council since 1938.

Mr. Woodford says: "I have always had an interest in music, my father having been at one time a church choirmaster and leader. Possessing a rich bass voice, he was trained as a young man to sing the bass solo parts in oratorios. My mother had musical ability; my eldest sister had G.S.M. letters and was a Congregational church organist. As a young man I served as assembly organist for several years.

"I took a particular interest in hymns from the time I served with the committee for *Redemption Tidings Hymn Book* (1938-9) and, later, on the *Redemption Hymnal* committee. As a schoolboy I was interested in verse composition, but did not pursue it seriously. I began to make contributions of poems and verses to *Redemption Tidings* magazine in the 1930s, and this continued from time to time. Some of the contributions have been included in our present *Redemption Hymnal*, and maybe the following stories of their origin will prove helpful and uplifting to your readers.

"No. 225, 'O gladsome day of praise,' was a Whitsuntide piece that first appeared in *Redemption*

*Tidings* at Whitsun 1937. It was revised for the hymnal, with the addition of verse four.

"Nos. 237 and 242 were written to help fill the need for hymns on spiritual gifts in the hymnal. No. 237 was based on Mark 16:15-20 and No. 242 was based on 1 Corinthians 12.

"No. 290, 'There is joy in the presence of the angels in heaven.' I was ministering at Croydon, and during the afternoon was meditating in the garden of the pastor's house. The Scripture verse quoted, came to mind in a fresh way and the lilt of the words, with its theme of joy, caught my imagination. The verses followed in simple sequence: joy to the Father, to the Son (Shepherd), to the believer, with the concluding appeal. I wrote the tune because I knew of no existing tune to fit the words, and I also wished to express the words in music that would bring out to my satisfaction the abounding joy of the Gospel message.

"No. 291, 'Come thou with us . . .' (Numbers 10:29). I was not aware of any hymn of Gospel invitation based on these words. The hymn was written during the long night fire-watching hours of war-time. I wrote the tune to it, as the hymn is of irregular metre. The verses are, of course, based on the wilderness journey of the Israelites from Egypt to Canaan.

"No. 494, 'Firm are the promises standing.' I first heard this hymn sung in Swedish by a Norwegian brother and was attracted to it. He told me that it was one of the most popular Pentecostal hymns in Scandinavia, the words and music having been written by Lewi Pethrus. Obtaining with care the precise meaning of the Swedish, I put the hymn into English verse to the Swedish tune. Lewi Pethrus graciously gave his approval to the version and to its appearing in this form in *Redemption Hymnal*.

"No. 572, 'Burn, fire of God.' The verses were written while in evening meditation on this theme along the field paths close to Leagrave, Luton, where I lived during the years 1940-45.

"No. 726, 'Thy Name, O Lord, we bless,' was written in August 1940. I was at that time leading a small assembly in north London and was due to



take a service of dedication. The limited range of hymns for the dedication of infants constrained me to write these verses for the occasion. They were duplicated and copies were distributed to the congregation, the tune used being *Quam Dilecta*. The hymn was sung with much blessing. (The baby then dedicated, Miss Anne Figgett, has now grown into womanhood and is a baptised believer.)

"Nos. 735 and 736, 'O Saviour Christ, at Thy behest' and 'Our blessed Lord, in this Thy presence sweet,' were both written to meet the need for hymns on Divine healing, for the enlarged edition of *Redemption Tidings Hymn Book* (1939). The first was originally produced in leaflet form (words and music); the second was based on James 5:14-16.

"No. 741, 'From out the splendour of His Throne,' was written in December 1942, and appeared in *R.T.* the following February. Again, the motive prompting me to write these verses was the feeling that we needed some fresh missionary hymns and, as a missionary-hearted people, we ought to try to produce some. As Missionary Secretary of Assemblies of God I made this effort. I selected the tune *Rex Regum* as being the most appropriate to express the nobility of the theme.

"No. 774, 'Father, Thou God of tender love and grace.' In an air raid on Bristol on Good Friday evening, April 11, 1941, Pastor W. R. Knight (of the Assembly of God, Ivy Church, Bristol), his mother, his church pianist, a church elder and another friend were all killed by a direct hit upon the house where they were staying. These lines were written a week later, suggested by the tragic event.

"No. 563. This tune was written for the words because the hymn book committee favoured the words but did not like the original tune to which they were set."

We know that readers will have been enlightened, informed and blessed in learning of the circumstances and influences that give birth to these pæans of praise and hymns of worship.

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, NOVEMBER 11th, 1959, at 9.15 p.m.

(Short wave : 19.6, 25.00 and 30.8 metres)

Subject : "MEN OF DESTINY"

Music by John Gustafson (tenor) with orchestra  
The Capella Radio Choir

Programme produced and announced by  
DOUGLAS B. GRAY, (Director of Music)

Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

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# Calling Boys and Girls

By Bernard Norris

Hello again!

Benny had no bangers on Guy Fawkes night. Good for him. He said he enjoyed it all just as much, and I'm sure he did.

Now here are the names of the competition winners last month: Miss J. Davies and Miss J. Buckley (sorry, cannot remember your Christian names), Peter Sargent, Kathleen Davey, Gwen McDowell of Banbridge, Shirley Whitehead of Eastbourne, Gillian Reeves of Birmingham, John Halloway of Cardiff, Elizabeth Craig of Randalstown and Rosemary White of Caerphilly. Theirs were the first ten answers received which were correct.

If you were too late last time, or did not send in, try again now. This time we have six painting booklets and five scripture pencils as prizes for the first eleven correct answers received. Write your answers on a sheet of paper and add your name and address and the church you attend, plus your age, then post to me at the Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, marking your letter "Personal—Competition." Oh, and please enclose a 3d. stamp so that I can send you your prize. Thank you.

Here then is the competition. From this square of letters make up at least ten Bible names. You may

|   |   |   |
|---|---|---|
| P | R | H |
| M | L | K |
| S | N | T |

only use the letters in the square once in each word, but you can use as many vowels as you like and also the letter Y. Simple, isn't it? I wonder who will send in the longest list.

The answers will be given next week, and the winners' names next month.

Cheerio, and God bless you.

BERNARD.

THOSE who have taken notice of the prophetic Scriptures will be well aware of the awful character of the last days. The Word declares that they will be "perilous days" (2 Timothy 3:1), days of peculiar danger because "men will become utterly self-centred, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of 'religion,' but their conduct will deny its validity" (2 Timothy 3:2-5, Phillips). This expression "perilous days" and these eruptions of the cesspool of human wickedness describe the state of our society today! It is a society overshadowed by the threat of sudden and catastrophic destruction because of the inventions of men of corrupt minds, who with devilish skill and in the sacred names of "science" and "progress" produce weapons for the annihilation of mankind and then speak glibly of "turning them to peaceful uses." Surely they have adopted the immoral argument: "Let us do evil, that good may come" (Romans 3:8); but Paul added concerning such, "whose damnation is just." As a result of these things many people want to cast off all restraint, and have accepted the pagan philosophy, "Let us eat, drink and be merry, for tomorrow we die"; consequently violence and vice, lust and sheer thuggery are rapidly increasing in our nation—neither children nor old people, neither men nor women are safe from molestation, injury and death. I know that some may produce figures purporting to show that things are no worse today, and that "all things continue as they were from the beginning of the creation" (2 Peter 3:4); but there is something they do not point out. In past ages men were without the education of which we boast, and to a degree had no sure employment; so they regarded crime as a way to make a living. Today we have universal education and full employment, and the dreadful things that men do cannot on any pretext be called necessary, but are simply evidences of a perverted desire for excitement, pleasure, notoriety and easy money. Education is good, but it is dangerous to believe that it can make a sinner into a saint, and the condition of people today shows its limitations. Ours is also a society dominated to an incredible degree by the new god "TV," which produces in many of its devotees alternate periods of elation and depression, high excitement and deep

# SIGNS AND THE LA

Matthew 24

By F. Lavender (Minister)

anxiety. One of our ministers was recently asked a challenging question by a doctor: "Mr. So-and-so, can't you do something for the people who crowd into my surgery nearly every day?" When the minister inquired what was meant by this question he received the answer that most of these patients suffered from one complaint only—depression, caused by watching programmes that strained their nerves to the limit or that produced in them symptoms which they thought were similar to those described in programmes concerned with some dread disease. The doctor added: "Your people have the answer to this problem."

Was the doctor right? Have we the answer to

## THE NEED OF THIS GENERATION?

Yes, most certainly we *have* the answer in Jesus Christ; but the trouble is that we cannot make people listen. This is the great problem facing the Church today. The command of the Lord Jesus, to us as to the first disciples, is: "Preach the gospel to every creature"—but how can the men of our generation be persuaded even to hear the message; how are we to make people listen? They are so used to excitement and entertainment that it is exceedingly difficult to get them to stop for a moment to think of the way in which they are going, and while a few respond the great majority are quite indifferent to the Gospel message. As I look at the age and at the Scriptures which describe it, it is clear to me that only one thing will cause people to come to decision, and that is God-given signs and wonders such as will startle men out of their indifference. The question we must answer is whether any indication is given that such miracles can be expected in the last days, and it is to this matter that I would now turn your attention.

It is evident as we study the Bible that in the last days there will be many signs and wonders, that these will be of three different sorts, and that the object will be either to deceive or to win men. First there will be satanic signs and wonders performed by false



# WONDERS IN THESE DAYS

22; Acts 2:19

Im Church, Loughborough

Christ's and false prophets (Matthew 24:24), the object of which will be to draw the worship of men to the powers of darkness, whom so many have served in ignorance. These lying wonders, as Paul calls them in 2 Thessalonians 2:9, will be so apparently genuine that there will be a real danger of believers being deceived by them, and it was for this reason that the Lord gave His warning (Matthew 24:25). The word spoken by the Lord Jesus is being partially fulfilled in the demon manifestations of spiritism, and I feel that this vile sect is greatly underrated by the Christian churches; you rarely find spiritualists going from door to door or standing in the open air to declare their message, yet they are multiplying rapidly in our land because of their personal witnessing! There are so-called "Christian Spiritualist" churches which even blasphemously claim to "produce" the Lord Jesus Christ at their seances, though it is nothing but demon impersonation. Let me, therefore, remind you of the word of the Lord Jesus to those in the last days who witness these events: "Wherefore if they shall say unto you, . . . Behold, He is in the secret chambers; believe it not" (Matthew 24:26); have no dealings with these missionaries of Satan! Second, there will be man-exalting signs and wonders as are described in Matthew 7:22. This verse states that certain men will actually perform miracles in the name of the Lord Jesus, yet He will reject them as workers of iniquity! Why is this? Here I can only give what seems to be a reasonable explanation from the words used. We know that there is great power in faith and in the name of the Lord Jesus, and it appears that these men will make use of this power, but not to glorify Him. Their words show that they will really seek to exalt themselves, for they will say: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" It is evident that instead of their being instruments by which the Lord can glorify His own name they make the power of His name the instrument by which they can glorify

themselves. It seems, therefore, that the acid test of a professedly miraculous Christian ministry is not so much whether miracles are performed but whether the man unfailingly gives glory to God, publicly and privately, or whether he seeks instead to use the miraculous to exalt himself and obtain the praise of men. Let us never be afraid to ask the question "Does this glorify the Lord Jesus Christ, or a man?" Third, there will undoubtedly be truly

## GOD-GIVEN AND CHRIST-EXALTING SIGNS

and wonders as described by Peter, under the compulsion of the Holy Spirit, in these words: "I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19, 20). Certainly these words originally uttered by Joel had a partial fulfilment on the day of Pentecost, but Peter made it clear that their final and supreme application is to the period immediately before the great day of the Lord. These words declare the Divine intention to manifest His mighty power in the overwhelming judgments which will end this present age—wonders so terrible that the very powers which hold the universe together will be shaken (Matthew 24:29; Haggai 2:6, 7); the earth will "reel to and fro like a drunkard" (Isaiah 24:20) and be removed out of its place (Isaiah 13:13); so dreadful will be those days of Divine wrath that man, who now exists in thousands of millions, will become more rare and precious than fine gold (Isaiah 13:12), and will only be saved from extermination by the shortening of the days for the sake of God's elect (Matthew 24:22). In that day the ones who now scoff and say "Where is the promise of His coming?" (2 Peter 3:4) will cry to the mountains and rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6:16). Yet we understand that before these signs and wonders of His wrath are manifested the Lord intends to give many miracles of mercy in conjunction with a final outpouring of His Holy Spirit; for Peter declared that God would pour out His Spirit upon all flesh, and that supernatural signs would accompany that outpouring even as they did when the Spirit was first given (Acts 2:17, 18). We who have shared in the latter-day Pentecostal revival have begun to witness the fulfilment of the promised "signs and wonders," and have rejoiced at those revelations of God's power and glory which we have been privileged to see; yet I believe that the

hour of this nation's visitation has scarcely begun, and that, through those who believe, God will work such mighty miracles that the nation will be shaken right out of its indifference. I do not, of course, mean that the signs and wonders will compel men to believe on the Lord Jesus Christ for salvation, but that they will be constrained to make a decision concerning Him even though it be "I will not have this Man to reign over me!" In other words, the latter-day outpouring of the Spirit will ripen both the

## GRAIN FOR HARVEST

and the tares for the fire!

We understand from the Word that before Israel was delivered from Egypt Jannes and Jambres withstood Moses with lying signs in the presence of Pharaoh (Exodus 7:11; 2 Timothy 3:8). Paul warns us, however, that the Church is to endure a similar

trial of faith before being caught up to meet the Lord in the air (2 Timothy 3:8, 13). We need, therefore, to pray that we may have wisdom from God to discern the true from the false, perhaps by a more widespread manifestation of the gift of discerning of spirits (1 Corinthians 12:10); and to pray, also, that, as Aaron's rod swallowed up the rods of the magicians (Exodus 7:12), the lying signs will be "swallowed up" by the glorious power of the risen Christ. One final word. As it is clearly the Divine will that this age shall close amid dramatic displays of His power, let us co-operate with Him in His purpose by earnestly seeking that these desperately needed signs and wonders may be manifested in our own nation and locality, in order that men and women shall be aroused from their sleep of indifference and brought to decision concerning Christ.



## Women's Column

By Gladys Gorton

### NOTHING BETWEEN

**T**HE lovely summer of 1959 is now a glorious memory. What vivid scenes must be painted on the minds of thousands—bathing and swimming in the sea, riding and hiking in the country, enjoying God's pure air to the full. As never before the British people have eaten out of doors—picnics galore. Housewives must have cut scores of sandwiches and filled dozens of flasks with coffee or tea.

With folk visiting us and for our own holiday I made my share of sandwiches and packed the picnic basket. (I must say I am glad I do not have to pack sandwiches every day like some of you must do for your families. You have my sincere sympathy.) But the effort was well worth it—there did not seem to be the flies and midges about like other summers, so eating was a pleasant repast.

"While I fill the flasks and pack the cake and fruit, you do the sandwiches Gladys," said my friend May one morning. "Here's the meat all ready mixed in this basin." I steadily piled up the sandwiches. "Oh," she exclaimed, noticing a little of the meat left in the basin as I finished. "I meant you to put it all in."

Later, "What's in these sandwiches May?" asked Arthur.

"Meat, Gladys made them. I told her to use it all, but there was some left in the dish." Then she laughed at his expression and began to sing lustily, with the others quickly joining in, "Nothing between . . . Nothing . . . be . . . tween."

With that there were some wisecracks from the men. "Nothing between" was the great joke of that day, but we did indeed meditate and enlarge on the thought—nothing between my Lord and me. Do you know the hymn?

"Nothing between, Lord, nothing between;  
Let me Thy glory see,  
Draw my soul close to Thee,  
Then speak in love to me—  
Nothing between, nothing between."

A barrier can so soon and speedily be erected. It must ever be the desire and purpose of Christians to strive to have nothing between them and their Lord.

Another day we heartily enjoyed the sandwiches which May and I prepared together—ham and tongue. Something between! That became a catch phrase. Our parting words were, "There's something between"—love and fellowship.

Unity, grace and love were so very evident in the early Church, that something between which is so essential in the Christian life. "Let there be no strife . . . between me and thee . . . for we be brethren" (Genesis 13:8).

"Behold, how good and how pleasant it is for brethren [sisters] to dwell together in unity!" (Psalm 133:1).



# News from the Churches

## INDUCTION SERVICE AT HOLYHEAD

On Sunday, September 27th, we said goodbye to Pastor Le Page, who left us to go to Scotland, and on Friday evening we welcomed into our midst our new pastor and his wife and their little daughter Pamela. A good number of members and friends gathered. This was a great encouragement to Pastor Ray Hodge, our new minister. Pastor Arnold Brooks, our district superintendent, had travelled from Manchester to lead this service.

Mr. W. Roberts, the Holyhead church secretary, gave a word of welcome to Pastor Hodge on behalf of the church members. This was followed by a few short words of encouragement by Pastor Brooks. After this, Pastor Hodge was presented to us and he passed on a few thoughts which were promises the Lord had given him a few months ago; now he saw how they were fulfilled. Pastor Hodge ended the service with the hymn "Launch out into the deep."

## WATFORD CHURCH ANNIVERSARY

A very happy week-end was spent by all in the Watford church when the anniversary services were held in September.

We commenced with a women's united rally on Thursday afternoon, Mrs. Boyle (A.O.G.) being the speaker, when there was a good attendance of sisters from surrounding churches.

Saturday evening brought much encouragement to our hearts when our church was filled. Coaches and cars brought folk from some of the nearer Elim churches to join in fellowship. Musical items rendered by the Heavenly Gate Trio and our own guitar group were much enjoyed and the ministry of Pastor F. Coleman will assuredly live long in the memories of us all.

The Secretary-General, Pastor H. W. Greenway, truly fed our souls on the finest of the wheat when we gathered together on Sunday. Our hearts were encouraged and greatly blessed under his ministry.

## GLASGOW

It is with deep gratitude and praise to God that we report times of much blessing. The meetings are well attended and the numbers have been increasing. Recently thirteen new members have joined the church and several souls have been saved. Our young people's work is also being blessed. The numbers are increasing. Some have been saved and are joining

the church, and others have been baptised in the Holy Spirit.

A week ago a sister suffering from severe nervous trouble for a year managed to come to the meeting. At the close of the prayer meeting the pastor prayed for her and she was completely healed.

The Bible study is well attended. These studies are most instructive, and we praise God for the faithful ministry of our pastor.

HELEN HILLIARD.

## CITY TEMPLE, HULL

Once again the time came round for our annual convention at the City Temple, Hull. Our visiting preachers this year were Pastor E. Scrivens (Oxford) and Pastor J. Lancaster (Eastbourne). They were newcomers to Hull, but soon found a warm welcome from the Yorkshire folk.

The convention was richly blessed of God. On the Wednesday evening our young folk gave various items, and it was a joy to see Pastor C. Davies (Driffield) and a number of friends with him. Pastor Harries, from our Mason Street church, Hull, also supported this service.

Immediately following the convention was a missionary week-end, when we gave a hearty welcome to our sister Elsie Wriglesworth from India. Her ministry throughout the Sunday both to adults and children was enjoyed.

L. PINCHBECK.

## FAREWELL SERVICE OF PASTOR AND MRS. E. J. THOMAS AT LURGAN

On Monday evening, September 28th, a large congregation gathered to say farewell to Pastor and Mrs. E. J. Thomas, Paul and David.

Three things summarise the occasion. First there were *presentations*. The church elders presented a wallet containing a monetary gift to the pastor and a gift of linen to Mrs. Thomas. Paul and David each received a fountain pen. The Crusaders gave Mr. Thomas a "Thomson Chain Reference" Bible. Other presentations included a Royal Winton coffee service from the Sunday school and Bible class and a box of linen handkerchiefs from the Sunshine Corner. Paul and David were the recipients of writing cases from the Sunday school.

It was also an occasion for *praises*. Mr. J. Copeland, on behalf of the Irish Executive Council, spoke appreciatively of Mr. Thomas's work and com-

mented on the great potentiality of the church's future.

In reply, Mr. Thomas expressed heartfelt thanks for all the gifts bestowed upon himself and his family, adding that in his final service on the previous evening he received a yet greater reward when a young man was gloriously saved.

Mr. S. Smith, church secretary, who convened the service, also spoke very highly of Mr. Thomas and his work in the church.

Finally the *preaching*. Pastor F. S. Bristow, Armagh, ministered the Word acceptably, taking as his subject "Pentecostal preaching."

WM. H. HOLOHAN.

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## FAREWELL SERVICE FOR PASTOR JOSEPH SMITH

ON Saturday, September 12th, special services were held in the Ulster Temple, Belfast, to mark the retirement of Pastor Smith from the office of Irish Superintendent and from full-time ministry in Ireland. It was thirty-nine years ago that Pastor Smith, then a young man, having returned from the U.S.A., where he had been working, met the Elim Evangelistic Band and at the call of God gave up his secular career and entered the ministry. Since that time he has served the Elim Movement as pastor of several assemblies in London and the south of England and for the past twelve years in Ireland, and as a member of the Executive Council. For almost ten years he was Dean of the Elim Bible College and has served two terms of office as President of the Movement. Although past the normal retiring age, Mr. Smith has continued to work with unabated zeal and an energy that has surprised many of his younger ministerial colleagues. He recently felt that the time had come to relinquish a full-time position in the Movement and at the leading of the Lord to offer himself for special meetings and campaigns to assist the churches. Before his leaving to take up residence in England it was decided by the Irish Executive to mark the occasion suitably and show appreciation for all the magnificent service Pastor Smith has rendered to Elim in Ireland during the twelve years he has served as Superintendent.

A tea, to which all the ministerial friends of Mr. and Mrs. Smith and members of Church Sessions were invited, was held. After the tea, speeches were made by many Elim friends and visitors from other denominations. Messages of greeting from the Belfast City Mission, Ravenhill Presbyterian Church, Youth for Christ, the Evangelical Protestant Society, the Congregational Church Home Missions Board and a Baptist minister were read. On behalf of the Elim ministers in Ireland, Pastor A. Wilson presented Mr. Smith with a leather brief case.

Following the tea a public service was held, attended by a large crowd of people. During the

service Mr. George Gilpin, of Bangor, who has served the Elim Movement almost since its inception, spoke words of appreciation on behalf of the Irish churches and then presented a cheque to Pastor Smith. Mr. J. Copeland, of Portadown, a member of the Irish Executive, spoke of the hospitality extended by Mrs. Smith to the Executive at its monthly meetings and then on behalf of the Executive presented her with a gift of Irish linen. This was followed by a message to Christopher, the only son of Mr. and Mrs. Smith, who was to enter the Elim Bible College to train for the ministry, given by Mr. F. H. Burke, the superintendent of the Ulster Temple Sunday school, who also presented to him a travelling clock on behalf of the school. After each had responded, Rev. John W. Young, minister of the Mountpottinger Methodist Church, with whom Mr. Smith had worked in close co-operation, commended them in prayer to the Lord.

The final message was brought from the Scripture by Pastor T. W. Thomson, the new Irish Superintendent. Speaking on the words of Scripture from which our Movement derives its name, "And they came to Elim, where there were twelve wells of water and three-score and ten palm trees," Mr. Thomson addressed his message mainly to the younger generation. He reminded us that Pastor Smith represented the generation of early Pentecostal pioneers who are gradually passing from us, and he made an earnest appeal for young lives to catch the Pentecostal vision of these pioneers and carry on the great work that they have accomplished.

Two nights later a crowd gathered at the quayside to bid farewell. Before going aboard Pastor Smith told us how his last act in Ireland that day before leaving for the boat had been to point a woman to Christ. As the ship moved away the crowd sang the twenty-third psalm. We thank God for the work and ministry of Pastor Smith in Ireland and pray that God will richly bless him in his new sphere of service.



## HOW TO TAKE CRITICISM

*"You will be judged by the standard you judge by" (Matthew 7:2, Goodspeed).*

**I**F you live in the midst of human beings you are sure to be criticised. And if you are human you won't like it. No matter how much you may say you welcome criticism, what you generally mean is that you would welcome any other sort of criticism than the kind you get.

However, it does come. Gently or roughly, kindly or cruelly, the critics will have their shot at you. It may be your inferiors, your equals or your superiors, your family, your boss, your public, your rivals, your customers—somebody is sure to think you less than perfect and will not mind saying so.

How will you take it?

*Take it without hysteria.*

Don't get "steamed up" about it. If you are in public life being criticised is part of your job. This particular bit of criticism may be true or false, justified or not; but you can't tell which until you stop breathing so hard and glaring through your spectacles. Get yourself together now. If you are in a lowlier position—road sweeper, cook or office boy—criticism is part of your wages. Didn't you ever hear of "supervision"? If you have a boss you have a critic. Criticism may be worth more to you than your pay packet.

*Take it without hatred.*

Don't leap to the conclusion that everybody who criticises you hates you. The person who loves you most dearly and has the highest hopes for you may be your severest critic—and why not? Indeed, the Bible teaches us that the One whose love for man is greatest is also the One who never spares the lash. And even when criticism is inspired by hatred, jealousy or meanness, as it often is, it will do you no good to hate back. Even when it is inspired by your worst enemies, if all it does is to make a hot hater of you your enemy has had his way with you. He has made you worse instead of better.

*Take it without humiliation.*

Don't feel crushed by unfavouring words. All good people, all great ones, have been criticised. You are

no outcast. If you were, no one would bother to point out your faults. To have failed once does not mean you are a failure. You can hold up your head again. Take it without humiliation.

*Take it with humility.*

To resent criticism means that you like to think of yourself as perfect. Well, you're not. And as long as you think you are perfect and unimprovable you will never be better than you are. You will never learn anything if you won't be taught. You will never climb any ladder if you mistake the bottom rung for the top.

*Take it with honesty.*

That is, look squarely at it. Don't look the other way and try to think of something else. Look at it; analyse it. Consider the sources. Maybe the critic really didn't know what he was talking about. Maybe he "has it in" for you and would call you names no matter what you did. Maybe what he says is completely "off the beam." Very well, then you can cheerfully and honestly forget all about it. But if you are honest you will be willing to admit that some of your critics do know what they are talking about. They are experts, and have the right to judge. Their motive may be love for you, or they may be in love with perfection. Be thankful for this. The poorest friend in the world is an easy-going critic.

*Take it with humour.*

Jesus set the example when He dealt with His critics, the Pharisees. Much of what He said in reply to them is tinged with humour—His remarks about the splinter and the plank, about swallowing camels, about blind men leading the blind, about well people needing no doctor, about the city of Jerusalem outside of which no prophet could die. . . . Of course, Jesus was dealing with mean and unfair criticism. But even when the critics are neither mean nor unjust keep your sense of humour. It will not only cushion the shock of vicious detractions; it will help you see the rightness of a fair verdict against you.

*(Continued on page 596)*



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 9th.** Romans 8 : 28-39

**The providence of God** (v. 28). Even unjust, hurtful and calamitous things God will providentially weave into the perfect pattern for our good.

**The predestination of God** (vv. 29, 30). Our future is wrought out under the good hand of an almighty and all-seeing God. Remember this predestination is founded on God's foreknowledge of our decisions.

**The provisions of God** (vv. 31, 32). All things are freely supplied in Jesus so that, with God on our side, we may prevail.

**The protection of God** (vv. 33, 34). God protects from man's accusation by His justification and from man's condemnation by Christ's intercession.

**The predominance of God** (vv. 35-39). God's superiority is made known in His love in Christ, from which no earthly power, other than our own stubborn will, can separate us, but thereby we can gloriously conquer.

**Tuesday, November 10th.** Romans 9 : 1-18

Three chapters now deal with Israel's relationship to God. The first (9) opens with **Paul's passion**, the next (10) with **Paul's prayer**, the third with **Paul's predictions** for Israel. Verses 1-3 reveal the heartache as Paul recognised her rejection of Christ, wilful disobedience and selfish national pride, and this in spite of her enormous privileges (vv. 4, 5). The depth of Paul's love is touching. "I have reached the pitch of wishing myself cut off from Christ if it meant that they could be wor. for God" (Phillips). Have Christians now so deep a love for the lost? Would we be prepared to endure perdition personally that others may enter paradise? Pray for this deep passion for souls.

**Wednesday, November 11th.** Romans 9 : 19-33

Paul now reasons concerning the **righteousness of God's sovereignty** (vv. 19-23), not in the sense of arbitrary domination but from the view that He is our Creator, knowing the end from the beginning, possessing wisdom and skill far beyond our finiteness. He winds up the chapter reasoning for the **righteousness of Gentile salvation** (vv. 24-33), which had been predicted by the prophets, was obtainable through faith in the One who had become a "rock of offence" to Israel and was being enjoyed by those Roman readers who had not been ashamed to believe.

**Thursday, November 12th.** Romans 10 : 1-11

Yesterday's reasoning in favour of righteousness by faith is here further elaborated and the folly of human effort to build up one's own righteousness is emphasised as an ignorant and futile struggle. It is not the zeal of the works of the **hands** (as with the Jews), nor the attainments of the wisdom of the **head** (as with the Greeks), but it is the simplicity of the belief of the **heart** that makes a man righteous in the sight of God (vv. 9, 10). Thus believing one is not ashamed, and therefore gladly makes confession with the mouth, and others come to know of life and salvation in Jesus. Confess Christ continually to your companions.

**Friday, November 13th.** Romans 10 : 12-21

Much has been said in preceding verses of God's predestination, choice, calling, election, sovereignty and power; and lest some, in the reading, should feel excluded, forsaken, unworthy, rejected and left out, it seems that the Holy Spirit has graciously extended limitless hope by using the all-embracing word "whosoever" with regard to this salvation (v. 13). This great work of grace is not for some select few, some exclusive company, some privileged race, but is open to all who, seeing their need, are prepared to believe and willing to call upon the Lord Jesus for salvation.

**Saturday, November 14th.** Romans 11 : 1-12

We are reminded here (v. 5) that God always preserves a remnant as a faithful witness to Himself. In spite of the general rejection of Christ by Jewry there was a true nucleus which answered the call of grace. This has been the mystic truth down through history—God is never left without a witness. Sometimes you may be tempted to despair in this decadent day and feel like a lone voice crying in a worldly wilderness. Take heart at the remembrance of Elijah's day—7,000 souls who had not kissed the lifeless pontiff of the Zidonians. You are not alone, but one of a countless number forming God's faithful remnant in an ungodly age.

**Sunday, November 15th.** Romans 11 : 13-24

A resounding note of warning is brought to us in these verses. Carelessness, pride, wilfulness and unbelief cause privileged Israel to be cut off. Paul warns the ingrafted Gentiles to beware and watch their ways with humble, reverential care lest they too imperil their future (v. 21). The secret of continued safety in God's goodness depends upon continuity in the ways of God, "If thou continue . . ." (v. 22). See also Colossians 1 : 21, 22. Do not let disappointments deter, hardships hamper, riches retard, pleasures paralyse or comforts make careless. Pray for grace to continue in the race, enduring to the end, being faithful unto death.

## ONE-MINUTE SERMON

By Selwyn Hughes

**T**HE other day I watched an eclipse of the sun.

It was a most interesting sight, but what I was most interested in was the fact that during this period a strange coldness settled upon the locality. This, I read afterwards, was typical of such an event. I read too that during an eclipse Einstein confirmed his theory of relativity. It was only when the sun was blotted out that his prediction concerning the bending of light rays from the stars was seen to be true. He became sure of this when the sun was shaded.

Helium too, I understand, was discovered during an eclipse. When the sun is blotted out and the darkness falls we sometimes too easily think it is the time for bowing down the head. But look with me for a moment at a scene in the Scriptures where a young man hangs dying upon a cross. Darkness mantles the scene. Yet from that darkness comes the thrilling discovery that sin can be forgiven and salvation is within the reach of men and women who will simply trust in the Redeemer's precious blood. Out of darkness comes light. From the shadow of the tree come healing and salvation to all who will believe. That, my friend, is a discovery worth noting.



# COMING EVENTS

(Please pray for these services)

**BALLYMONEY.** November 7-12. Elim Tabernacle, Edward Street. Minister's third anniversary services. Speaker: Arnold Brooks (Salford). Convener: Keith Harris. Sun. 11.30, 3.30 and 6.30, week-nights 8.

**BELFAST.** November 8-15 Ulster Temple, Ravenhill Road. Evangelistic campaign. Speaker: Evangelist Gordon Cove. Suns. 11.30 and 7, week-nights (Friday excepted) 8.

**FINCHLEY.** November 14. Elim Church, King Street. Great Finchley Special. Speakers: F. J. Turley and Youth Team. Convener: J. G. Cooper. 7.

**HADLEY** (nr. Wellington, Salop). November 4-19. Elim Church, Haybridge Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, week-nights (except Fri. 13th) 7.30.

**ILFORD.** November 14. Elim Church, Scafton Road. Monthly rally. Speaker: J. C. Kennedy. 7.30. November 21-23. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

**LEYTON.** November 6, 7. Elim Church, Vicarage Road. Twenty-fifth Church Anniversary. Speaker: John Dyke (former minister). Sat. 7, Sun. 11 and 6.30 Cecil Jarvis. November 6-15. Inter-church campaign. Suns. 11 and 6.30, Tues., Wed. and Thurs. 7.45. Sat. 14, at 7, Norman and Eddie Lay (guitarists).

**LONGTON.** November 7. Elim Church, Five Ways, Lightwood Road. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

**SOWERBY BRIDGE.** November 14-16. Elim Church, Willow Street. Church Anniversary and Convention. Speaker: the President, H. Burton-Haynes. Sat. 7, Sun. 11 and 6.30, Mon. 7.30.

**SWANSEA.** November 7-9. Elim Church, New Orchard Street. Church Anniversary services. Preacher: T. Stevenson (Ilford). Sat. 7.15, Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

November 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

November 7-9, Oxford; 10, Faringdon; 11, Reading; 12, Banbury; 13, 14, High Wycombe.

## MISS M. PAINT'S MISSIONARY TOUR

November 18, Southampton; 19, Romsey; 20, Canada; 21, Eastleigh; 22, Petersfield (11 a.m.), Ryde (6.30 p.m.); 23, Gosport; 24, Portsmouth; 25, Andover.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

November 7, Ilford; 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison; 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, N.W.; 20, Wormwood Scrubs Prison; 27, Holloway Prison; 1960: January 2, Dollis Hill; 10, Broadmoor; 17, Clapham (31st Anniversary service); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol.

**J. SMITH'S TOUR OF DEVON AND CORNWALL**  
November 14-19, Exeter; 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28-December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

November 7, Nottingham; 8, Giltbrook; 9, Sandiacre; 10, Long Eaton; 11, Burton; 12, Ashbourne; 14, Beeston; 15, Loughborough; 16, Leicester.

## MR. F. B. PHILLIPS'S TOUR

November 8-10, Selly Oak; 11-13, Kingstanding; 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

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Portsmouth Male Voice Choir

London Crusader Choir and Ladies' Chorus

Programme devised and conducted by

DOUGLAS B. GRAY (Director of Music)

Rev. H. Burton-Haynes (President) will conduct the epilogue.

Rev. H. W. Greenway (Secretary-General) is chairman.

SATURDAY, DECEMBER 19th, 1959

in the

FRIENDS HOUSE (main auditorium)

Euston Road, London, N.W.1, at 7 p.m.

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

BOOK EARLY

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### BIRTH

**Tate.** On October 17th, to Mr. and Mrs. R. E. Tate (née Jacqueline Northcote); God's gift of a daughter, Karen Georgina. C.187

### MARRIAGES

**Ede: Keen.** On September 26th at Oxford Road Methodist Church, High Wycombe; Kenneth John Ede to Daphne Gillian Keen. Officiating minister: J. Nicholson.

**Haggar: Smith.** On October 17th at St. Nicholas Congregational Church, Ipswich; William Ronald Haggar to Ena May Smith. Officiating minister: J. H. Sainsbury.

### ENGAGEMENT

**Mr. and Mrs. Morris,** of 12 Chestnut Avenue, West Wickham, Kent, announce with great pleasure the engagement of their eldest daughter Barbara to Mr. Norman Kippax, of the Boma Hotel, Porth, Newquay. C.188

### WITH CHRIST

**Beecroft.** On October 6th, Mr. Beecroft, beloved member of Elim Church, Ipswich. Officiating minister at funeral: J. H. Sainsbury.

**Henson.** On September 20th, Frances Henson, aged 86, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

**Reeder.** On September 18th, Emily Elizabeth Reeder, aged 86, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

**Townsend.** On September 25th, John Henry Townsend, aged 80, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

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## WHAT MEANETH THIS?

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"A thorough explanation and defence of the present-day Pentecostal Movement.

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 39

PRICE 5d.

NOVEMBER 14th, 1959



SECTION OF A MONDAY NIGHT CONGREGATION AT MIDDLESBROUGH CAMPAIGN  
(See page 611)



# AMAZING GRACE

By Kenneth Smith (Minister of Elim Church, Pontardulais)

1 Corinthians 15:10.

**H**AVE you ever passed someone so obviously deep-dyed in sin that your heart cries out in gratitude, "Thank God I am saved"? One cannot see men in sin without feeling that way, and yet desiring their salvation. Sainly Richard Baxter, of Kidderminster, on seeing someone steeped in sin, exclaimed "But for the grace of God, there go I," and that is true of every child of God. In this text is seen a threefold description of the grace of God operating in the life of the believer.

## A CONFESSION OF A SAVIOUR —a sinner saved by grace

Every Christian can look back on Calvary as the work of Christ for us as the Divine Substitute for a life of sin and shame, and to a past experience when the transaction took place and the soul was born again of the Holy Spirit. Brethren, we are the trophies of His grace, won from the thralldom of Satan. Hallelujah! Paul, writing to the Ephesians, discounts any self-righteousness in the work of Divine grace, claiming that grace and faith are not merited or earned, but are gifts from heaven. Grace is the unmerited favour of God, undeserved, and unattainable by human endeavour. Salvation is *all* of grace, and grace is free!

## A CHALLENGE TO THE SOUL —a saint sanctified by grace

Thank God Christ not only forgives the old man but seeks to fashion the new man, for saving you from hell is only half the story; He seeks to fit you for heaven. Here is a present enjoyment of Divine grace, for the trophies become objects of His matchless grace, as Christ seeks to do a work of grace in us, transforming our lives by His Spirit until we shall be like Him by His grace! As the clay responds to the potter's skilful touch, yield your life to Him in order that His grace may make you the person He would have you to be. The grace that saves a sinner may take only a moment, but the sanctifying grace He gives is more often the process of a lifetime of knowing Him. There is no room for pride or self-righteousness, but do remember that although good works never merit salvation they do reveal it to others. Paul exclaimed "I am what I am by the grace of God," not so much a past experience or a

future hope, but a present enjoyment, and the question for you as a believer to ask is "What is my *present* spiritual condition?" How much has your life been transformed by His grace? May you and I grow in the grace of God day by day.

## A CONSECRATION OF OUR SERVICE —a servant strengthened by grace

It is often said that a Christian is "saved to serve," and how true those words are. Christ wants to do a work through us, for we are the objects of His grace. Christ seeks to transfigure Himself in a living personality wholly yielded to Him in loving obedience and service. What a future is envisaged in this thought: lives given to Him as willing bondslaves of the risen Christ! Paul claimed in his Ephesian epistle that it was through the grace of God he was made a minister, for he was "separated . . . unto the Gospel," sold out for God, as he points out to the Galatians. Even in our service for the Lord there is no room for pride or self-righteousness, for the Scriptures declare that even at best we are "unprofitable servants."

This text has shown that Divine grace is a *positive* blessing, for grace does something *for* a man, *to* a man, and *through* a man! Let the words of this text and of hymn No. 325 in the *Redemption Hymnal* thrill your soul; revel in them, rejoice in their truth, and from a thankful heart exclaim:

"All of grace, and grace is free! Hallelujah!"

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church  
WEDNESDAY, NOVEMBER 18th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Subject: "Beads and pearls"

Music by the Capella Radio Choir  
John Gustafson (tenor) with Orchestra

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Readers are requested kindly to pray for these broadcasts, also for programmes now being devised and transmitted over the Christmas Island broadcasting network, Radio Formosa, and for ships of the Royal Navy. Your gifts towards this ever-widening radio world-wide ministry are greatly needed. Support us well and kindly send your gifts to the Elim Radio and Music Department at Headquarters, London.



# Middlesbrough Crusade

**NOTHING LIKE IT FOR  
TWENTY YEARS!**

**B**LAST and counterblast just describes our position in Middlesbrough during the crusade. As we went down the streets with our revival campaigners' loudspeaker car we were surrounded by the election campaigners with theirs. Despite this difficulty God has mightily blessed the crusade in the Town Hall. It was a weary group that met on the Sunday night for the opening service, having just distributed 25,000 handbills in five days! However, within a short time we lost our tiredness as the people came in and the power of God began to be felt. That night there was a mighty move—over fifty men and women made their decision on this opening night. So great was the spirit of conviction that, the moment the evangelist commenced his appeal, all over the building hands were raised to surrender to Christ.

This spirit of conviction remained right throughout the two and a half weeks of the crusade, so that night after night the evangelist was compelled to stop preaching and reap the harvest of souls, without any "appealing." Many Christians said that nothing like it had been seen in the town for over twenty years. Truly God was with us.

Several outstanding miracles of healing were witnessed, the most touching being that of a three-week-old baby with complete paralysis of the nervous system in the spinal cord. After prayer she moved her head, then her arms and legs. So outstanding was this that, in the hospital where we prayed for her, the next time we went all the babies in the ward were lined up for prayer. Another woman with



*Platform party at Middlesbrough crusade.*

curvature of the spine straightened instantly as hands were laid upon her. One woman with arthritis who could not bend her legs, the moment she had been prayed for, without prompting, went and knelt at the front of the hall.

A very dramatic incident was the conversion of one young woman of twenty-five years, married, with two children. She accepted Christ one night, then two days later was stricken down with polio and encephalitis. Despite earnest prayer and the fact that the evangelist stayed in the hospital till 1 a.m. she passed away before the crusade finished. How thankful we were to God that she found eternal life so soon before losing her mortal one. Rev. David Hathaway, the evangelist, conducted part of the funeral service and was able to witness of her new-found experience. The husband, brother-in-law and mother-in-law all came also to accept Christ.

Night after night the crowd was held captive by the singing under the leadership of Pastor Eddie Lamb and accompanied by Pastor Neville West at the piano. This musical talent and the magnificent paintings that were completed in the services and given away each night became an attraction not only to the crowds, but also to the local press.

We had much opposition, but a very lively church has been established, and is continuing in a centrally situated hall under the leadership of Pastor Norman Orsborn.

Thank you, Elim friends, for your prayers. We pray that the great spirit of conviction which was felt in Middlesbrough may be known as we go on to Dewsbury. "Brethren, pray for us."

*Gifts for the support of Elim campaigns should be sent to the Secretary-General, 20 Clarence Avenue, Clapham Park, London, S.W.4. Your gift will help our campaigners to go forward on their great soul-saving ministry.*



*Section of congregation at Middlesbrough.*

# EDITORIAL

## PLAYING TO THE GALLERY

**J**UST how far can churchmen go in pandering to the Communists, and how long will it be before the ranks of the ecumenical movement are fully permeated by the fellow travellers of the Iron Curtain bloc?

At a recent British Council of Churches conference, Dr. Fisher, the Archbishop of Canterbury, is reported to have sung the praises of Mr. Khrushchev and his total disarmament proposal, saying: "No Christian could possibly have put forward a better programme. What surprises me is that no Christian body has come out and said: 'This is what we have been praying for for years—total disarmament and full control.' Mr. Khrushchev could not have more effectively read the New Testament."

I suppose before long someone will suggest that this same gentleman should be portrayed in stained glass and incorporated in the windows of one of our cathedrals as the supreme benefactor of mankind! When will such churchmen learn that it is deeds that are required to show peaceful intentions, not just words. Words, words, words! These have poured incessantly from the lips of statesmen since the world was formed, promising peace with the lips while preparing war with the hands. Has Dr. Fisher forgotten Hungary? Has he forgotten the thousands, if not millions, of martyrs who have given their lives rather than obey the atheistic dictates of the Soviet leaders? To suggest that the proposals of this arch-criminal, this personal embodiment of the greatest anti-Christian power this world has ever seen, derive from the New Testament is little short of blasphemy. At any rate, Dr. Fisher is in good company with Dr. Soper, who considers that "Khrushchev and the Kremlin have done more for Christianity than the fundamentalists," and with the "Red Dean," who spends so much of his time hobnobbing with the same company.

How different was the voice of the Master, who said concerning the evil Herod: "Go ye, and tell *that fox*, Behold, I cast out devils, and I do cures . . ." Nor is the veiled imagery of the Revelation so veiled that the readers of that day could not identify the persecuting power of the Roman empire, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth." That these prophecies look beyond the local fulfil-

ment to another day when an even greater persecuting power will hold sway is the belief of thousands of evangelical believers today.

The world of the first century acclaimed the "pax Romana" brought by the Roman emperors, but it was a "peace" that brought our Lord to the Cross, and thousands of His followers to the blood-drenched arenas of Rome. In these days too we are warned of those who cry peace and safety, when there is no true peace—while multitudes of God's children languish in jails and concentration camps, and others are daily dying for their faith.

We shall be the first to hail any real endeavours to achieve peace, but are not inclined to pluck the sweet flower of peace from the blood-stained hand of tyranny, for such peace is short-lived, to be followed by the "sudden destruction" foretold in God's Word.

Meanwhile our task is to herald the greatest peace plan of all—the peace which can only be enjoyed by those who are "redeemed by the precious blood of Christ." And this is a full-time job!

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## ONE-MINUTE SERMON

By Selwyn Hughes

**W**E certainly are living in the "space age." Talk about around the world in eighty days—sputniks fly around now in less than eighty minutes. One minute from Manchester to Paris, and right across India in the time it takes to boil an egg. Not only do these special objects make rings round the nations of the earth, but they chatter away to the earth at the same time.

Yet I know of something faster and more wonderful than all this! It is the speed by which God stoops to forgive a sinner who calls upon Him for salvation. When a sinner stumbles out his confession of sin and takes his place as a sinner before God, swifter than a lightning flash the Lord is there to save. And He is not just tied to one place; it goes on all the time. Around the world and across the nations, wherever men call upon Him for salvation He is there at hand to deliver. Why wait another day, or hour, or even for that matter another minute? Call upon His name now this very second and see if what I say is true. You will find that the moment you call the Lord is there to answer. In fact sometimes His eagerness to save is so swift that before we call He is there. Maybe now at this moment as you call upon the Lord you will find Him hastening to your side. He is so eager to save!



# "If I make my bed in hell!"

By Hugh Sawyer

"WE make our own hell on earth!" is the familiar retort of the cynic, so self-opinionated, so devoid of scriptural knowledge.

"I have friends in both places, so why worry?" quips the flippant worldling, gazing at you in apparent amazement.

Both remarks are true to a certain degree. We are warned that what we sow that shall we reap. If a man goes through life sowing discord, can he expect to reap harmony? His little self-created hell on earth is but a fleeting shadow of that awful state reserved primarily for Satan, his angels and those who, rejecting Christ Jesus, follow him!

The vicarious sacrifice of Jesus, the laying down of His life for the sins of men, means absolutely nothing to those so spiritually blind that they have no desire to see the things of God! They prefer a bird in the hand to two in the bush. Social security to them is a tangible reality more important than eternal security, a presumed fantastic state in the dim shadows of a far-off future!

Cynical bravado concerning the hereafter is not heroic but starkly tragic! We quote a paragraph concerning a man's will in the press recently. Wishing to be cremated with as little ceremony as possible, his desire was: "I hope enough money can be found to make all those who attend as drunk as the devil, with whom, by then, I will be."

"If I make my bed in hell, behold, Thou art there!" declares David in Psalm 139:8. No matter who, what or where we are, we cannot blot Almighty God out of our lives. He is everywhere! In hell of a surety, not in the role of a compassionate Father but as a Judge, cold, stern, impartial; gazing upon those dead in spirit, conscious of tormented minds and keenly aware of the unspeakable horror and misery which is now their self-determined fate, because it was never God's will that man should find himself in such an awful predicament! Did not God decree, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"?

A teenager in a recent television interview, when asked his opinion concerning religion, cynically remarked, "What's it matter? We all go six feet under!" To him the grave meant finality, the end of all things!

"The living know that they shall die," said the "Preacher" (Ecclesiastes 9:5), "but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Presumably this is the modern rendering of "six feet under." The interred physical body, the flesh now dead, certainly knows not anything! The soul which gave it life and expression is severed from it till resurrection day. The released soul, now free, never enters the grave, but immediately wings its way back to the Giver of all life to obey the Divine decree. "After death, the judgment!" Well may the child of God rejoice, for he knows that to be absent from the body is to be present with the Lord!

The man with no time for religion has no time for God! For him God does not exist! Hence the "six feet terminal" theory. Such a man, says David, is a fool!

Blessed is he who with the psalmist can sing, "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well."

No man need make his bed in hell! Jesus invites whosoever will to come to Him and find salvation and rest unto his soul!

Why not let the word of God be the soothing mattress upon which your weary soul will find restful comfort? Let the everlasting arms enwrap you as a covering, giving warmth, peace and happiness. Lay your restless head upon the atoning pillow of Christ's love and therein enter into your rightful heritage!

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

**Executive Council:** H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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## George Canty

*describes a recent experience*

### **"I HAD A TWENTY-FOUR-HOUR PASSPORT TO ANOTHER WORLD"**

A VISA to China could scarcely have provided me with an experience so completely different. The Fellowship of St. Albion and St. Sergius (president the Archbishop of Canterbury) graciously invited me to travel to Broadstairs to address a joint conference of Anglican and Eastern Orthodox representatives on the subject of Pentecost.

For thirty-six years Elim has been my entire world, but now for a day and a night I joined a company of men and women of a kind whom I had not contacted in all my past life in so much as a single conversation. Priests of two great religious communions, from Britain and abroad, with their wives, the Russian Orthodox Bishop of London, some laymen of academical and intellectual interests and nuns received me with an overwhelming display of interest and friendliness.

Some had never even heard the word "Pentecostal," others knew us very well, but to most we were only a name. My address, once begun, must have sounded to them as if I ought to have announced myself as the first man from Mars. In the afternoon I had listened to men like Archimandrite Alexis van der Mensbrugghe discussing the technicalities of the liturgical Amen and the niceties of the correct forms of printed prayers, and in the evening they were hearing me tell how the love of Christ had swept over my being in such a heaving tide that I had found myself praying in the Holy Ghost in other tongues, laying my hands on the sick and seeing miracles taking place before prayers were half spoken.

After my address I was deluged with questions—but not drowned. In fact I was surprised at both the nature and the simplicity of the points raised. They covered an extremely wide field, from our link with the Kathari of the Middle Ages to our relationship with Baptists in Russia and Anglican missions in India. There was a genuine curiosity about every aspect of Pentecostal services and method. But *not one question put to me indicated that these men were in the slightest opposed to speaking with tongues, or to other supernatural phenomena.* Private conversations indeed showed that they were quite happy to think that God was granting these things again. One Anglican clergyman said: "You can-

not oppose speaking with tongues. It is too deeply embedded in the Scriptures." And on Divine healing, when I referred to the idea of the Brethren (whom he did not know) that the miraculous ended with the apostolic dispensation his remark was: "What a strange kind of unfaith!"

But here is another fact that should disturb us. *Not one question revealed the slightest desire to share our Pentecostal experiences.* They did not covet what we had. The question is, whose fault is that?

I must be fair to ourselves. Only a small percentage of my distinguished audience had ever met a Pentecostal before and most were ignorant about us. We had no reputation with them at all, good or bad, so they had not been prejudiced by our behaviour. But even on those grounds I am wondering if we are wholly excusable. The Pentecostals claim to have had an extraordinary endowment of power these forty years, and yet till that moment no ripples of it had reached these Anglican and Orthodox believers. May it not be that an instinct in my audience was at work suggesting that the experience could not be of much effectiveness and power, seeing it had not forced itself upon their notice before through the dynamic lives of those who claimed it?

And what is more, some of these men had chanced to rub shoulders with Pentecostals, and had still not been sufficiently impressed to wish for what the Pentecostals had. They did not question its reality. Healings, tongues, foresight, visions, prostrations—nobody had any difficulty in accepting such things as Divine in origin. That the Pentecostal movement enjoyed these manifestations of God was neither doubted nor belittled. But nobody asked me how they could receive the like gift.

This brings me to emphasise what I have said before on my page—namely that the supernatural  
(Continued on page 622)

#### REMEMBER

to pray for the Elim campaigns in  
Dewsbury and Ebbw Vale





# SYMPHONY OF PRAISE



KINGSWAY HALL FILLED TO CAPACITY

**T**HE annual event of the London Crusader Choir known as a Symphony of Praise reached records this year in every way.

The Kingsway Hall, with its new modern seating and the fine acoustic properties (appreciated by leading recording companies), provided facilities greatly welcomed by those taking part in a programme full of rich choral and musical fare.

This year's guests received the great welcome so deservedly due. Rev. René Robert from Switzerland, known throughout Elim, contributed in varied ways. His fine tenor voice and gifted musicianship rose to levels seldom heard in present-day Christian circles. Mr. Robert's closing epilogue and thoughts of the Cross brought to a climax a festival long to be remembered. Musicians of many schools and colleges were present, and the skilful and artistic renditions of the Upper Norwood Salvation Army Band, conducted by Norman E. Tolliday, were magnificent. From the majestic symphonies of Tchaikovsky to the moving melodies of the simple but soul-stirring hymns, these all "caught the breath" and moved all hearts to quiet meditation and worship. The singing of the combined male voices of the Crusader Choir and the band, with René Robert as soloist, was somewhat unique and stimulating. This male chorus, accompanied by a brass ensemble of six instruments, was conducted by Brigadier Bernard F. J. Adams, the conductor of the Army's premier band—the International Staff Band. Shall we ever forget this item and the majestic climax by soloist, chorus and ensemble:

I bring Thee all, I bring Thee all,  
Give Thou Thyself to me—  
I BRING THEE ALL!

It is true to say that the London Crusader Choir is nationally known for its repertoire of Gospel songs. The choir has, over the years, sought to set an

example and a standard for the best in Gospel song. Its contributions at the Kingsway Hall festival confirmed such a presentation. From the hymns of Sankey and Moody to music of the masters all told their story—the evangel of the Cross. The Ladies' Chorus always strikes a special note! Its lilting and scintillating messages in song never fail to gain warm appreciation. Familiar voices in solo numbers and duets contributed in varying ways impressed and made their impact and challenge. These included Rosemary Brown (choir secretary), Marie Hamilton, Irene Mayor, John Phillips (deputy conductor), Alfred Winnett, Ruth Campbell and the fine accompanists—Ronald F. Cooper (organ), and Geoff. Cooper (piano). William J. Snowden (deputy leader) voiced in his usual effective manner the appreciation of all present for such an uplifting and happy occasion. Last, but not least, the easy progression of the festival was due to the able chairmanship of Rev. J. Hywel Davies (National Youth Director). Students from the Elim Bible College and a team of attractive teenage ladies from the London churches carried out with decorum and dignity the duties so vital to the success of such a gathering. To Him be all the glory, and to all who served we say thank you! (The programme was devised and directed by Rev. Douglas B. Gray, founder-leader of the London Crusader Choir).

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## THE LONDON CRUSADER CHOIR

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**T**HE Devil is all out in his attack against the Word of God. He is bent on dethroning God (see Ezekiel 28 ; 2 Thessalonians 2:3,4). Satan is making supreme efforts in these days against spiritual and supernatural Christianity (and in reality there is no other kind of Christianity). The Devil is bent upon wreckage, trying to wreck the Church of God on the rocks of formalism, fanaticism, ritualism and modernism, the latter being the arch-enemy of Christianity. Modernism is a diabolical and deceptive cult. It minimises sin. It humanises God and deifies man. It is a mixture of atheistic science and godless education. Everything is at stake upon the truth of the facts which modernism denies—our Lord's character, nature and work, also our faith and experience, in fact the whole structure of Christianity. If the modernist is right, Christianity is humbug. If modernism is right, Jesus Christ is not the "good man" they declare Him to be and the teaching of the Bible is absolutely false, for sweet and bitter waters cannot come from the same fountain. I know that there are many unsuspecting people who look upon modernism as a modern application of Christianity to this advanced age. Such is not the case. In the final analysis, when stripped of its high-sounding religious phrases it is found to be absolutely anti-Christian. Of what modernist can it be said as was said of one of our great fundamentalists? Mr. Lloyd George, speaking of Dr. Dinsdale Young on the occasion of his diamond jubilee celebration, said that if the two generations of people to whom he had preached had followed his teaching it would not have mattered what ministers sat around the table in Downing Street. What a statement from a great statesman regarding a great fundamentalist! It implies this, that the "old-fashioned Bible" and the "old-fashioned Gospel" hold the key to many of our national problems. This is by no means new information, for wherever the Gospel has been received men's hearts have been changed, and the result has been seen also in changed conditions. No form of earthly government could ever accomplish this. This is the work of Christ alone—the Christ who is blasphemed and robbed of His deity and even of His character by these modernists; the Christ who "came to break oppression, to set the captive free, to take away transgression and rule in equity."

### **TODAY'S BETRAYAL**

Today we find the very truths which have brought untold blessing to this earth being denied by those who are paid to proclaim them. Nineteen centuries ago religion and the world joined hands to crucify the Lord of glory; it would appear that this union

has never been dissolved, for today we see a determined opposition to Divine revelation. While we are not pessimistic regarding the ultimate issue, because truth will triumph, we are concerned for multitudes of people who while having a cloak of profession are being deluded, and instead of rejoicing in the truth are lost in the fog of modern theology. One of the favourite taunts of infidel speakers is that "Christians do not half believe what they profess to believe." Alas, we fear this taunt is sometimes justified. Those who reject Christianity altogether are prepared to do some hard thinking, while many who declare themselves Christians are content to let others do all the thinking for them. If the godless conditions experienced on the Continent ever prevail in this land, it will be because the Church is either ignorant of the power of the Devil or is not willing to make sacrifices for the defence of truth. Christians of other lands are well aware of the dangers that threaten them, but here in England a

# **SABOT the CH**

By John Woodhead, F.R.G.

condition of apathy prevails. The low standards of spirituality and the lack of Bible knowledge witnessed today are the outcome of modern theology proclaimed from many pulpits. Congregations who sit under and consent to these modern perversions are not willing to fight their way back to fundamental and historic Christianity. It was when General Foch issued the command for the allied armies to put their backs to the wall that the advance which ended World War I began. It is high time we Christians put our backs to the wall and begin to contend earnestly for the faith which was once delivered to the saints. The activities of the Devil in this country are different from those in Russia; instead of mass attack from outside, he is bent on sabotage within. The raging storm outside fails to injure the Gospel ship, so he tries to get those within to hole the vessel from inside. Those who ought to be feeding the guns which defend the castle are spending their time pouring water on the powder. To cover up their failure, they compromise with the world to hide their ever de-



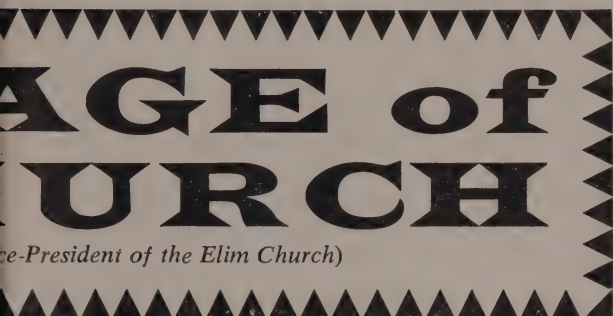
creasing statistics. Sunday films and dances are introduced. Yet it is only this old-fashioned Gospel that is the power of God unto salvation. Let us briefly review some of the fundamentals that are being denied today.

## THE INFALLIBILITY OF THE BIBLE

An infidel speaker in one of London's parks was asked why he always attacked the Bible and no other book. "Why cannot you let it alone?" he was asked. "Because it won't let me alone," he replied. I believe this is the difficulty with many of our Bible critics. I may be asked, "But surely you do not believe in an actual Garden of Eden?" Yes, I believe in it just as much as I believe in those beautiful gardens I was privileged to visit this summer. "But really you do not believe that the sun stood still?" I certainly do. Surely it is not unreasonable to believe that He who created the sun should possess the power to control its movements. Yes, I even believe

of flesh until he starved, for he lost his senses through fright and not from lack of air. It finally dawned on him that he had been swallowed by a whale and he was overcome with horror at the situation. He could breathe easily, but the heat was terrible. Death stared him in the face, he tried to look at it bravely, but the terrible quiet, darkness and heat, combined with the horrible knowledge of his environment, overcame him."

Other incidents could be given to prove this long-assailed Bible story; but without outside confirmation the fact that our Lord believed it is enough for us. The modernist says the Bible cannot be accepted as infallible because much contained therein is not fit for young people to read, and again because parts of the Old Testament encourage cruelty. Against this I would say that in the whole of Christendom it would be impossible to find one life which has been made impure by reading the Word of God. An unclean book would cause its readers to be unclean, but the noblest lives have been those shaped by the Word of God. No one has ever been ruined by reading the Bible. It is because the Bible has been neglected in our homes that many of the young people of this generation are so godless and immoral. The person who does not like the Bible, who is critical of its contents and shocked at its records, has never experienced its power in his or her life. A lady who excelled in making wax flowers and fruit was criticised severely by her friends and her work unjustly derided. She convicted them by showing them an apple, with which they, as usual, found fault. One complained of the colour, another of the shape, and so on. When they had finished she silently took a knife, cut the apple and ate it. In like manner test the Bible—prove its power and its truth and cease criticising it.



the story of Jonah and the big fish in spite of all that the critics have to say. This account of Jonah has been confirmed by more than one well-authenticated incident.

*Sixty-three years of Engineering Science and Social Work*, by Sir Francis Fox, records this incident told to the engineer by the manager of a whaling station. "In the vicinity of the Falkland Islands in February 1891, two boats attacked a sperm whale which, with a lash of its tail, upset one of the boats. One of the men thrown into the water, James Bartley, could not be found. The whale was killed, and next morning the stomach was hoisted on board the whaling ship. The sailors were startled by something which gave spasmodic signs of life, and inside was found the missing sailor, doubled up and unconscious. He was kindly and carefully treated by the captain and officers and gradually regained consciousness. At the end of the third week he was entirely recovered from the shock and resumed his duties. Bartley affirmed that he would probably have lived inside his house

## THE VIRGIN BIRTH

The virgin birth of Christ was prophesied by Isaiah and announced by angels to both Mary and Joseph (Luke 1:34, 35; Matthew 1:20-23). These angelic announcements leave no doubt whatever in the mind of the child of God of the supernatural manner of the birth of our Lord Jesus. The chapters containing the accounts are in every ancient manuscript. If these chapters are to be rejected, the entire books must be rejected. This fact was accepted by the apostles and early Christians and by the whole Church right down the ages. For over 1,900 years the virgin birth has been believed by the main body of Christian believers. The greatest proof of all is the pre-existence of Christ. In the beginning was the Word, the Word was with God and the Word was God. He came out

of eternity into time. Bethlehem did not mark the beginning of His life, but was just an incident in it. These words "in the beginning" carry us back beyond even those early records of creation, for "by Him were all things created" (Colossians 1:16). And the Word was made flesh. The wise men recognised that He was God, and worshipped Him. If He had not been God their worship would have been idolatry. It was God taking upon Himself humanity, not merely God dwelling in man. He was God and man combining in one personality the two natures. It is impossible to accept Jesus as teacher, leader or example and reject the virgin birth.

Another question being asked today is: "Can the miracles of the New Testament be accepted?" One

of the greatest proofs of the New Testament miracles is that Jesus Christ, who is always the same (Hebrews 13:8), is performing like miracles in these days. Inspiration foresaw that a time would come when attempts would be made to take away portions of the Bible and recorded a warning to all such (Revelation 22:19). The result of accepting these very truths that are being challenged today is that lives have been changed, lost hopes regained, fetters snapped and slaves released. The Gospel is still "the power of God unto salvation to every one that believeth." The theme of the Bible is Jesus; you will find Him the key to all your problems, the panacea for all ills, the refuge in storm, the defence in battle and above all the Saviour and Redeemer of your soul.



## Women's Column

By Gladys Gorton

### THE SHARP KNIFE

I DON'T know whether you are like me or not, but I am rather conservative in what things I use when cooking. For instance, I have a short knife, broken at the top, which I prefer to use to peel potatoes rather than a potato peeler, and I have a knife with a thin, pliable blade which I always use when making pastry. It is ideal for trimming pies, tarts and plate-cakes.

One morning—I was rather rushed—I was making pastry for an apple tart when I was called away to see to another matter. Upon returning to the kitchen table I picked up the knife, probably with my mind still upon this matter, when I carelessly cut my finger. (Isn't it a nuisance when you cut your finger in the middle of baking?) Being so used to the *feel* of the knife, I knew that it would not have happened if it had not been sharpened. The man of the house likes to use this knife occasionally as well, and he had sharpened it!

There are other knives I could use, but I like this one. Sir Winston Churchill said during the war, "Give us the tools and we will finish the job." This knife—one of my kitchen tools—helps me to do my job. Just because it cut my finger I am not despising

it or putting it aside for another. Oh no! It serves me well.

You have a friend. She has been a wonderful help to you down the years, loyal, dependable and reliable. Now she has been sharp with you over some trivial affair. Are you going to quarrel with her and *remember for ever* the cutting words she said? If you are a wise woman you will realise that there must be a cause for her sharpness—worry, weariness, anxiety, illness perhaps. Don't arrive at a hasty conclusion. Overlook it and extend to her all the help you can. It will bring you both into an even closer friendship.

There is somebody in the church who occupies an important position. Much is demanded of her and from her. Usually she is gracious and understanding, but the other day you thought she was a little sharp in how she spoke to you. Don't be hard on her and criticise. She may have a heavier heart than yours. Remember our daily prayer, "... forgive us our trespasses, as we forgive them that trespass against us." Pray for the grace of forgiveness. Learn to forgive and forget the cutting offence. I could not cast my knife away because it once was oversharpened. It still helps me in my pastry making.

Never let your thoughts thrive on a matter in which another has cut and wounded you. A hundred aggravating and amazing incidents will leap up in your mind if you do, making the slightest offence swell up to the most formidable dimensions.

*Text*: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matthew 18: 21, 22).

*Thought*: "For every vexation caused by people the great balm is love."



# CHURCH NEWS FLASH

## FAREWELL TO PASTOR A. A. BIDDLE

Saturday, October 3rd, was the Rotherham Elim Church's farewell meeting to Pastor A. A. Biddle.

Without a doubt Rotherham has lost an outstanding Christian worker, and the local church has lost a faithful and untiring pastor. Fifteen years' ministry is no mean record. His forthright Gospel messages, pungent biblical expositions, vociferous singing and fervent prayers will long be remembered by the people.

Over all the years of ministry we can truly say that Rotherham has been a revival centre. Even the most remote citizen knows of "Uncle Archie" and "Sunshine Corner." On a different note, the various hospitals, the sanatorium and the old age pensioners will miss his jovial smile and regular visits.

The farewell tea was arranged by Mrs. Yeardley and Mrs. Barnes. Church deacons, trustees and Sunday school superintendents spoke words of appreciation and a cheque from the assembly was presented by the senior deacon, Mr. Horace Godley. The four



Presentation to Pastor A. Biddle by Mr. Godley. Mrs. Biddle, David and Ruth may also be seen.

Sunday schools also presented a clock, suitably inscribed, together with a monetary gift.

A presentation to the pastor's son, David Biddle, next took place, when William Craven, the Crusader secretary, presented him with a travelling clock. Brother Craven spoke of the fine work that David had done in the Crusaders. The assembly also does not forget Mrs. Biddle's constant devotion to the work of God. Little Ruth Biddle received a purse from the Sunday school.

So our farewell meeting came to a close, with a deep appreciation and esteem for a "man of God." Rotherham's loss is Portsmouth's gain. May God richly bless him and his family in their new sphere of labour.

FRANK MIDDLETON.

## ELIM JUNIOR CRUSADER IN RIVER RESCUE

Jumping fully clothed into the River Lea, thirteen-year-old David Butcher rescued non-swimmer eleven-year-old Henry Canfield at Rye House on September 9th.

"I was helping the proprietor at a boat-house on the Lea at Rye House, when I heard a splash, and an elderly man on a nearby bridge shouted out 'Someone's fallen in the river,'" David told our representative.

"It was Henry Canfield, who had been washing down a cabin cruiser for the owner. I jumped in from the cruiser, fully clothed, and managed to pull him to the bank.

"I slapped him on the back several times to get the river water out of him, and after a while he seemed to be all right and he said he could get home on his own," David concluded.

A pupil of Hoddesdon Secondary School, David told our representative not to mention his gallant action to his headmaster. "I shall only be called out in assembly, and I don't want that to happen," he added.

Hoddesdon Journal.

## LATE NEWS

Thirty-nine decisions for Christ on opening Sunday of Ebbw Vale campaign, conducted by Rev. P. S. Brewster.

# Testimony

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## Corner

### MIRACULOUS HEALING IN GLASGOW

My name is Agnes Hancock. When I was sixteen years of age I sought and found Jesus as my personal Saviour. On September 25th, 1958, I took very ill and had to stop work. I was taken into the Royal Infirmary, where tests proved I was suffering from Parkinson's disease. I was told I would be unable to work again and was advised to go in for a brain operation to the Edinburgh Royal Infirmary. While waiting to be admitted, my illness was such that I felt the only one I could turn to was God. Turning to the Scriptures, I read James 5:14, 15. Here was the answer to my illness. I went that same night to the prayer meeting at the Elim Church, Glasgow, and called for the pastor and deacons to pray on my behalf. I was immediately healed. As Pastor Kelly spoke the first words of prayer I felt God's healing power. On hearing what had happened, my doctor's words were: "This is indeed a miracle." To God be the glory, great things He has done.

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## Calling BOYS AND GIRLS

By Bernard Norris

Hello again!

Here are the answers to last week's puzzle. Peter, Paul, Ruth, Lord, Herod, Mark, Saul, Mary, Noah and Pilate. There you are, ten Bible names. How many did you get? I will tell you the prizewinners next month.

Oh, oh! If I'm not mistaken that streak that flashed past the window just now was Benny!

"Uncle Bernard." (I thought so, it was Benny). "Uncle Bernard, I know how they did it. My teacher told me at school."

"You know how who did what?"

"Well, you know you told me about Moses leading the Israelites through the Red Sea?"

"Yes, I remember."

"Well, my teacher says he knows how it was done. There was a ford just there, and the people just walked across because the water was lower at that time and so they could do it, and it wasn't a miracle at all!"

Benny rushed the whole lot out in one breath, and then stood looking at me with a victorious look on his face.

### REV. P. S. BREWSTER AND TEAM NOW MOVE INTO EBBW VALE

FOLLOWING his successful evangelistic crusade in Derby, Rev. P. S. Brewster commenced another crusade in the industrial town of Ebbw Vale on October 31st, 1959. The Workman's Hall has been reserved for one month's crusade meetings, the first being conducted by an evangelist of a Pentecostal denomination.

Numerous healings have been witnessed in Derby, where 549 persons registered their decision to follow Christ. The Churchill Hall in the centre of the city has been leased for twelve months for continuation services. A centrally situated site is being acquired and the new converts to Christianity have already subscribed £1,000 for the new Elim church. A manse has been provided for the new minister, Rev. I. Wynne Lewis.

In Paisley and Middlesbrough similar successes have been experienced. In the former, Rev. Alex Tee continues in the newly formed Elim church (having left Motherwell), using the main hall of the Paisley Y.M.C.A. until the erection of a permanent building.

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"That's very clever, Benny." He grinned. "Very clever indeed." Benny smiled broadly. "But not clever enough!" Benny's smile vanished!

"What do you mean, Uncle?"

"Just this, Benny. If the people were able to cross the Red Sea because there was a ford there and the water was low, how were all the Egyptians drowned when they tried to follow? Now go and ask your teacher that one!"

Benny frowned, thinking hard. At last he shrugged his shoulders and said, "Yes, that's a bit hard, that is."

"I'll say it is. That's the trouble with so many who say they know better than the Bible, they don't stop to think. And shall I tell you something else, Benny?"

Benny shifted from one foot to the other. It was getting a bit too hot for him. Benny wasn't keen on "religious stuff" as he called it.

"Well, akshully Uncle, I've gotta go now for my tea. I'll see you again."

With that he shot out of the room and tore down the garden path.

I wonder what he'll have to say next time he comes.

Cheerio for now, and God bless you.

BERNARD.





## *The advance of science and the unchanging Bible*

THE leaders of Pentecost here in Britain have been talking about you. To make it clear whom I mean by "you" (I hear that even old-age pensioners read this page), you had better add *th*.

Youth and the problems posed by increasing scientific knowledge. Lessons at school, lectures at college, talks over the radio and television, all moving young people to re-think their position relating to immortality, the existence of the spirit and soul, the value of the Bible as the Word of God. It is a formidable problem.

I left the place where I heard many of these matters mentioned, and I thought of the many young people I have met recently who were finding it difficult to find their feet. The surface of their circumstances is very slippery. I wondered if some of us have wrongly presented Bible truth. It was not so very long ago that to believe the world was more than 6,000 years old automatically resulted in a person being branded a *modernist*. The danger in being dogmatic in one's interpretation of Scripture when applied to science is now evident to the majority of evangelicals. It is far better to admit frankly "I don't know." The alternative? The young child will accept all that teacher says, but a day of reckoning is ahead. The child will become a man, and he will inquire into what he has been taught. This period of questioning is most acute in teenage, and here is the greatest leakage from the Church. Not that I am attempting to lay all the blame at the door of those who have unintentionally misappropriated Bible statements which have a bearing on scientific knowledge. However, in far too many cases the whole of Christian truth becomes suspect in the minds of many inquiring youth when they find intellectual restrictions imposed upon them, restrictions which are not authorised by Scripture.

Whatever may be the subject, science or Pentecostal doctrines, we must be frank and admit ignorance where revelation is lacking.

It was with thoughts such as these that I took hold of a recent copy of the *Sunday School Times*, a soundly evangelical periodical, and to my delight read the following . . . Actually, it will follow in next week's page, because there is not enough room to contain the whole here. So look out for next week's Youth Page entitled "Scientific Discoveries and the Christian," by J. T. Bayly.

### *GOOD NEWS FROM NEWQUAY*

The letters which flow into Elim Church Headquarters vary in content, style and value; some carry encouragement and some call for help. Here is a letter which encouraged us, and we who have received a blessing now pass it on:

"Just a short line to let you know how the youth work in Newquay is faring. During our Sunshine Corner crusade sixty-four decisions were registered; average weekly attendance is now about fifty. At the branch Sunday school in St. Columb Minor we now have forty-two on the register; average attendance in the first four weeks has been twenty-five. We have now commenced a Boys' Guild on Monday nights; on the first night there were twenty-two boys between the ages of eleven and fifteen years present. We are now launching our Junior and Senior Crusader work in Newquay; I would be grateful to receive from you enrolment cards, etc. I am glad to say that already young people both from the branch and the local youth work are coming into the church." This letter came from the minister, Pastor Glyn Taylor.

You do not need to ask what this young man is doing with his time. This letter was indeed inspiring reading. Seaside resorts are notoriously difficult places for youth work, yet this church is making progress. There are many other churches engaged in "Operation Extension" on this scale, much larger than even we have suggested. What about your church? Yes, what about you? Write and tell us of your experiences.



# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions, Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 16th.** Romans 11 : 25-36

These verses conclude Paul's great controversy concerning Israel, speaking forcibly of her eventual restoration through the immutability of God's character and calling. The final verse (36) is a masterpiece of incorporative and conclusive truth. "Of Him . . . are all things"—here is creation. A simple statement of fact, excluding all evolution theories (John 1). "Through Him . . . are all things"—here is completion. Every need completely met through Him alone (Philippians 4 : 19). "To Him are all things"—here is consummation. Ultimately all must be directed back to the King supreme (1 Corinthians 15 : 28). To this God of unsearchable wisdom and inscrutable integrity we owe continued praise.

**Tuesday, November 17th.** Romans 12 : 1-9

The reading today suggests two things. (i) **Knowing God's will** (vv. 1, 2). This knowledge is gained by fulfilling certain conditions: surrendering to God the total life in holiness; a full, positive separation from the world; a Divine remoulding of the thoughts so that the outlook is completely transformed and then one can prove God's perfect will. (ii) **Doing God's will** (vv. 3-9). Revealing sobriety (v. 3) when self-importance is lost before God's gracious dealings; unity (vv. 4, 5) for which Jesus prayed (John 17) and which the early Church enjoyed (Acts 2 : 1) ; sincerity (vv. 6-8)—all service must be real, devoted and the best possible; charity (v. 9a), which is not assumed to play a part but is true to practise (1 Corinthians 13); purity (v. 9b)—we must hate wrong and be severed from it (John 8 : 11), and passionately cling to that which is righteous.

**Wednesday, November 18th.** Romans 12 : 10-21

Here the principles of the Sermon on the Mount are reiterated in a church epistle, emphasising that these noble aspirations, so unnatural to the human heart, are intended to be practised in this dispensation. The tenet of this teaching is the very antithesis of all human reasoning, and care is needed lest we drift from these essentials and are caught up in the general practices of worldly procedure, thought and ambition. "Be not overcome of evil"—there is the righteousness of conquest. "Overcome evil with good"—there is the conquest of righteousness.

**Thursday, November 19th.** Romans 13 : 1-14

The writer first mentions our Christian responsibility to the civil authority (vv. 1-7), showing that constructional government should receive the respect and loyal support of Christ's followers—especially in mind, no doubt, would be the defiant bigotry towards Rome which was to lead to such bloodshed and tragedy ere long. The Christian is not the rebel or the anarchist, but the law-abiding and rule-respecting citizen. Next is mentioned our Christian responsibility to the social community (vv. 8-14); once again **love** forms the soil for the lawful harvest of the fruits of right living—love for our neighbours making us live honestly and not owing or stealing; restraining us from lies that would injure, adulteries that would shame and murder that would deprive.

**Friday, November 20th.** Romans 14 : 1-12

Verse 12 reminds us of a solemn reality: account must be made to God; there is a reckoning day at the judgment seat. We must answer for our own actions, therefore our vital concern should relate to the manner and motive in which we personally live and serve. It is easy to criticise and condemn others, their convictions and conduct, but we shall not have to answer for them, they will have to speak for themselves. We should heed our own lives, making sure they are examples to help others and that in them we serve the Lord faithfully so that we shall not be ashamed in His presence (Luke 19 : 12-26).

**Saturday, November 21st.** Romans 14 : 13-23

This passage, which continues yesterday's theme, deals with a subject important to Paul's heart and which he elaborated upon in his first Corinthian letter (chapters 6, 8, 10). He contends strongly for a man's individual right to obey unmolested the convictions and dictates of his conscience, but reveals that conscience is not the final court of appeal. Our responsibility to our fellow man, our weaker brother, our more sensitive neighbour, places a higher demand upon the intricacies of our conduct than even conscience. "All things are lawful [the conviction of conscience], but not expedient [our responsibility to others]."

**Sunday, November 22nd.** Romans 15 : 1-16

"We . . . ought . . . not to please ourselves." How often we hear, "Oh, please yourself" or "I'll please myself." How contrary this is to biblical teaching. Jesus, the very creator of the universe, "pleased not Himself" (v. 3). If He did not, upon what grounds can any Christian attempt to justify his determination to please himself? There exists no such ground. First and foremost we should always seek to please God (2 Timothy 2 : 4; 1 Thessalonians 4 : 1). The next consideration should be to please our neighbours (v. 2), not by pandering to whims and fancies (Ephesians 6 : 6), but by doing the things, even at personal sacrifice, which will tend to build up good character in others. The thought to please ourselves should never enter our minds, but only the thought of denying ourselves for Christ's sake and others.

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**GEORGE CANTY** (continued)

alone is not Pentecost. Where the supernatural is, there is the sign of Pentecost, and the proof and evidence that a mighty potential exists. A potential for what? So much! So much that the churches *would* covet! Irrepressible zeal, unflagging service, authoritative witness, undeterrable faith, imaginative evangelism, *and every believer baptised in the spirit has that potential.* But in the end, no matter what God does for us, every Pentecostal can choose to be like the baptised believers of Laodicea: hot, cold or lukewarm.

We have the same story in the Acts of the Apostles. The power of the apostles to heal a sick man made no recorded impression on the religious leaders of their day. But something did impress them, far beyond the miracle. Mark it: "When they saw the *boldness* of Peter and John . . . they marvelled . . . and took knowledge of them, that they had been with Jesus."

Need I, indeed can I, embellish that unanswerable scriptural summary?



# COMING EVENTS

(Please pray for these services)

**BELFAST.** November 8-15. Ulster Temple, Ravenhill Road. Evangelistic campaign. Speaker: Evangelist Gordon Cove. Suns. 11.30 and 7, week-nights (Friday excepted) 8.

**FINCHLEY.** November 14. Elim Church, King Street. Great Finchley Special. Speakers: F. J. Turley and Youth Team. Convener: J. G. Cooper. 7.

**HOVE.** November 21, 22. Elim Church, Portland Road. Special visit of Donald Gee. Sat. 7.30, Sun. 11 and 6.30.

**ILFORD.** November 14. Elim Church, Srafton Road. Monthly rally. Speaker: J. C. Kennedy. 7.30. November 21-23. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

**SOWERBY BRIDGE.** November 14-16. Elim Church, Willow Street. Church Anniversary and Convention. Speaker: the President, H. Burton-Haynes. Sat. 7, Sun. 11 and 6.30, Mon. 7.30.

**SILVERDALE.** November 28. Elim Church, Albert Street. Great Festival of Praise. Visiting choir from Sparkbrook. Speaker: J. J. Morgan. Convener: John Lewis. 7.

**THE PRESIDENT'S VISIT TO THE N.W. PRESBYTERY**  
November 14-16, Sowerby Bridge; 17, Knottingley; 18, Leeds; 19, Dewsbury; 21, Huddersfield; 22, Bradford; 23, Halifax; 24, Wrenthorpe.

## MISS JEAN AYLING'S ITINERARY

November 14, Hove; 15, Hastings; 16, Eastbourne; 28, Clapham (S.S. Prizegiving); December 19, Letchworth.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

November 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## MISS M. PAINT'S MISSIONARY TOUR

November 18, Southampton; 19, Romsey; 20, Canada; 21, Eastleigh; 22, Petersfield (11 a.m.), Ryde (6.30 p.m.); 23, Gosport; 24, Portsmouth; 25, Andover.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

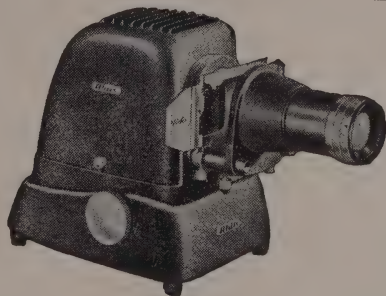
November 14-19, Exeter; 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

November 14, Beeston; 15, Loughborough; 16, Leicester.

## MR. F. B. PHILLIPS'S TOUR

November 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.



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**Cox.** On October 11th, at Elim Church, Rye Park; Leonard, Anthony Victor and Wendy Helen, sons and daughter of Mr. and Mrs. Cox. C.194

### MARRIAGES

**House: Gibbons.** On October 24th, at Elim Church, Winton, Bournemouth; Michael John House to Carol Joyce Gibbons. Officiating minister: S. Penney.

**Bynon: Gold.** On Saturday, October 24th, Paul Arthur Bynon to Janet Elsie Gold (both Elim Crusaders, Leyton). Officiating ministers: J. J. Way (Hove) and L. N. Knipe.

### WITH CHRIST

**Ingram.** On October 17th, Violet Ingram, a faithful member of Elim Church, Coulsdon. Officiating ministers at funeral: Ronald A. Gordon and G. H. Thomas.

**Meston.** On October 24th, Helena Jessie Meston, aged 66, beloved member of Elim Church, Seaview Road, Southend. Officiating minister at funeral: J. A. Wright.

### IN MEMORIAM

**Allen.** Peter Allen, beloved husband of Yvonne, daddy of Elizabeth and Katherine, and son of Pastor and Mrs. W. Allen. Promoted to glory on November 11th, 1958. Till we meet on the Resurrection Morn. C.190

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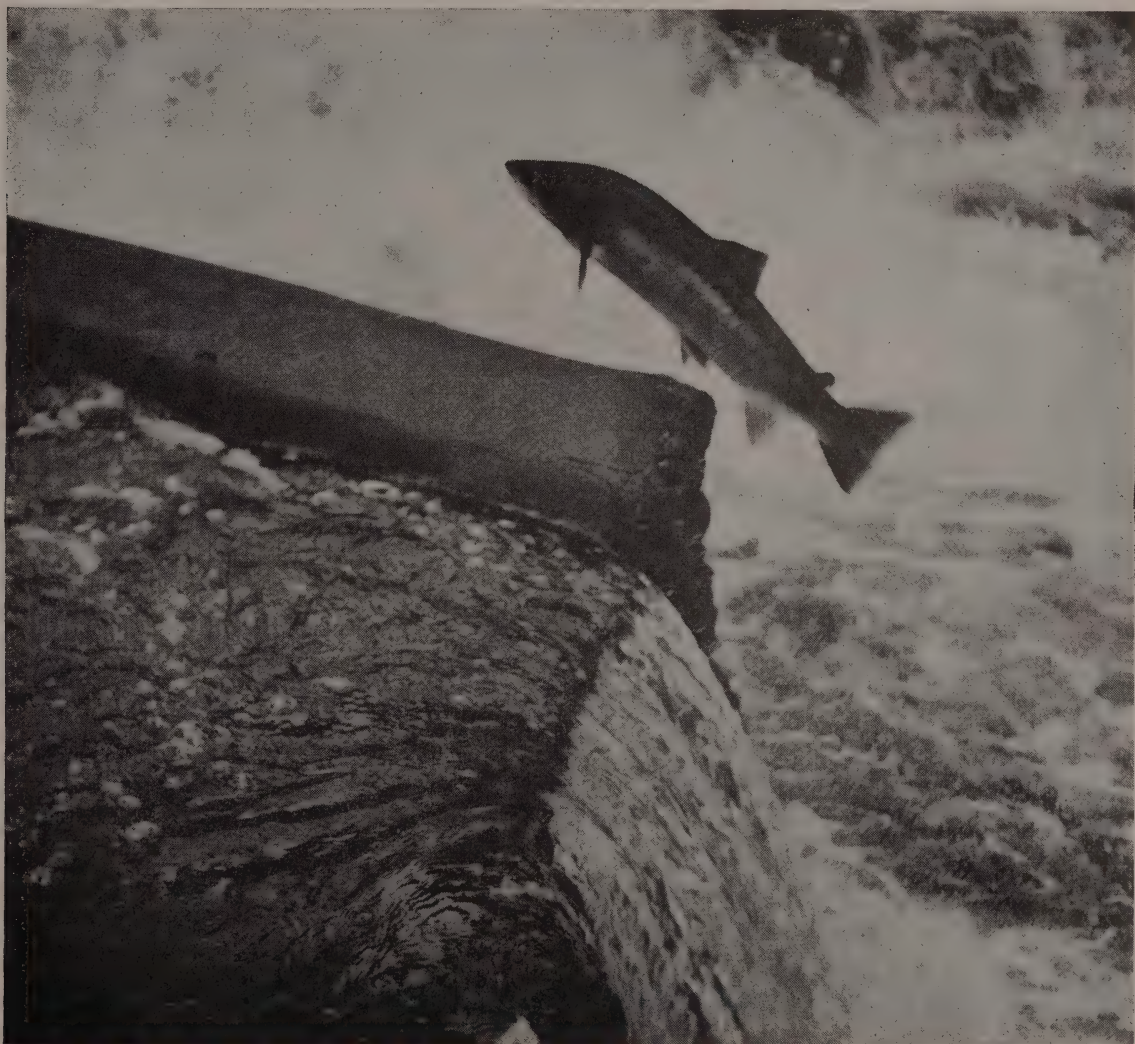
# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

**VOL. XL. No. 40**

**PRICE 5d.**

**NOVEMBER 21st, 1959**



*Photo by*

*Charles Bean*

**"ALL THINGS WISE AND WONDERFUL, THE LORD GOD MADE THEM ALL."**

# They found God through

# IBRA RADIO

**I**N a rich district of a Portuguese town a girl is very ill in bed. She has become a believer by listening to *Ibra Radio*. At her bed she always has a New Testament, a present from the friends of *Ibra*. A faithful lady's maid attends to the correspondence with her new fellow believers. Sometimes the sick girl rings up the eldest daughter of the Pentecostal minister—both the girls are the same age—and so they have prayer meetings together by the telephone and encourage each other by verses from the Bible. Her doctor is surprised at her obvious recovery. One day she hears him mention this to her parents and then she asks to talk to him privately. "I have heard what you said to my parents," she says, "and I want to tell you the secret. It is all due to my acceptance of Jesus Christ in my heart."

*Ibra Radio*, the radio founded by the Swedish Pentecostal movement, receives every day letters of that kind. This radio is broadcasting the Gospel for six hours daily in twenty-three languages by Radio Africa, Tangier. Every day the free evangelical message is transmitted in word and song to countries behind the Iron Curtain and Catholic countries around the Mediterranean. Many of the letters received as a result of the broadcasts tell of people saved by listening to *Ibra*. When I collected testimonies from such people for an article I soon found that I had material for ten articles—and yet we do not know a fraction of what has happened owing to the transmissions of *Ibra Radio*, I suppose. We can only reproduce some examples of people finding their Saviour, and we think they are the strongest proof of the importance of this radio mission.

## A letter from the foreign legion

Recently we received a letter from a soldier in the French Foreign Legion in Africa. Five years ago he fled from his believing mother. Nobody knew where he had gone. Now he had become saved by listening to *Ibra Radio*. The mother and the church which had prayed for him thus got their answer, thanks to *Ibra*.

## Trembled at New Testament

"It was with a certain fear I began listening to your broadcasts," writes a Spanish letter-writer, "but after listening for a time I made up my mind to write to you. The first time I had the New Testa-

ment in my hands I trembled, but now I always carry it about with me. By reading it I have accepted Jesus as my Saviour and now I have joy and peace in my spirit and I will hold on in prayer. I will also tell you that I have been to a church here for some weeks, and I hope soon to become a member there. This is a result of listening to your broadcasts and reading the New Testament that you have given me. I pray that the Lord will richly bless your work and bring the light of the Gospel to all our country."

## Francesco Toppi, IBRA producer in Rome, reports :

"In the Italian language the Word of life has been sent to different parts of the world. We have testimonies of that from North Africa, Spain, France, England, Ireland, and of course Italy, and particularly from Sardinia, where for many reasons we are not allowed to preach the Gospel or to have any ministers. The total result will only be seen in heaven, but we have received hundreds of letters which confirm this great blessing : souls have been saved and people healed by our Lord and Saviour. First and foremost I am very grateful to God and also to all of you, dear *Ibra* workers. Let us go on in this way of collaboration for the saving of souls."

In another letter Rev. Toppi writes about an Italian who had listened to *Ibra* in France and been saved. After that he went to Rome to be baptised in the Pentecostal church there.

## The words were not in vain

"I have known that I have not been on the right road. But there has been so much to hold me back. What a yearning I have had for salvation ! No one but God knows how hard my struggle has been ; night after night to hear the programme 'Time of Deciding' and the exhortation to come to Jesus and yet put it off to the future. But the words had not been in vain, they had left their mark. And so the day came when even I had to kneel down at the Cross. Wonderful reality ! On June 29th I was saved, and I ask myself why I hesitated so long. I have been a coward, and the circle of colleagues has bound me hard, but I am so glad that I can listen to *Ibra*. It was God who called me to salvation, and because Jesus took my sin I was saved, but *Ibra* was the aid."

N.N., Sweden.



## IBRA contacts in Holland

"Through *Ibra* we have got a good many contacts here and we have now small groups and assemblies in about ten places. Some days ago we had our first baptismal service in these provinces in a swimming hall. We were all very thrilled when a man in his sixties testified before he was baptised. He said that he had been in delicate health for about ten years. During the last few years he had begun listening to our broadcasts and had become a believer, and so experienced a real salvation. He was also healed and his wife and children became Christians. One of his sons was baptised at the same time and the rest of the family was present too."

Missionary Hilding Brohede.

## Awakened through IBRA

"Some time ago a young girl came to one of our meetings and was saved the same evening. It appeared that she had been awakened through *Ibra* and then been interested in going to Elim to see and hear. How wonderful to have *Ibra*! We are encouraged and enriched ourselves, but, best of all, souls are saved."

V.H., Denmark.

## Prayer requests—reasons for thanksgiving

A man from Hamburg who had earlier written and asked us to pray for him recently sent us a new letter with the following news: "I think you still remember me. Now I want to tell you that at last I have got a living faith and an assurance of my salvation. Hallelujah! My heart is full of joy and happiness."

Last year *Ibra* received a letter from a young Icelandic man who eagerly listened to the radio message and who now sent us a prayer request. In the beginning of the year he wrote a new letter—now his prayer request had developed into a reason for thanksgiving. The *Ibra* listener had been saved and was now a member of an assembly in Iceland. "I am very grateful to *Ibra Radio* and to the dear friends who have put my matters in God's hands and helped me to pray in my trouble. Jesus saved me. Now I am a member of the Pentecostal church in Akureyri. In the name of Jesus I have got over many kinds of difficulties."

## Report from Norway

"Not long ago we received a nice letter from a woman in Fagernäs who said that by listening to the programmes she had learnt to know salvation and become a personal Christian.

We also heard of an apostate woman who had saved relations. One evening she had listened to *Ibra*, which was transmitting a revival programme. She fell on her knees at the wireless and accepted salvation; she is now saved and happy."

## Listened for purposes of study—got saved!

Considering the space, we cannot enlarge this list any more, but finally I will mention some unusual examples. Some Catholic priests tuned in *Ibra* in order to get a view of the programmes. The result was that they were saved.

A Japanese student listened to the English programmes of *Ibra* in order to study the language. The message thrilled him and he accepted Jesus as his Saviour.

Also some Indians listened to the English *Ibra* programmes for purposes of study. However, it was not long before they were convinced that they needed to be saved. And thanks to *Ibra Radio* they gave their hearts to God.

ERIK MARTINSSON.

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## ONE-MINUTE SERMON

By Selwyn Hughes

THERE are some who see no beauty in anything. Like the lines from Wordsworth's poem, "... a yellow primrose was to him, and it was nothing more." But there are others to whom the loveliness of nature is like a window opening out on to a meadow of peace. Watch a butterfly flitting through the sunshine of a summer's day and see if you do not catch something of life's beauty. Gaze upon a field of bluebells and wonder at yourself if you do not sense a thrill. Yes, truly the heart of all that is beautiful brings a feeling of peace and repose. But of course it is not always like this. There are times when the sun is shaded and the birds are silent. There are, too, many ugly moments in all our lives, when no inspiration can be drawn from any of nature's wonders. It is in these moments that many find the real lasting peace that comes to stay. You might ask here, quite rightly, "How?" Well, this is my reply. The peace of the countryside can fade when winter comes. But God has a peace He promises to give to all those who trust Him personally, and that peace never fades or passes away. But you must know the God of peace before you can have the peace of God. Receive Christ into your soul today and you will enjoy an eternal peace.

# EDITORIAL—

## ROMAN ANNIVERSARY

**P**OPE JOHN has just celebrated his first anniversary as incumbent of the Holy See. Certainly he has much to encourage him as he looks back over his first year of office as supreme ruler of some 430,000,000 of the "faithful." Perhaps most encouraging to him will be the reaction to his proposal to call an ecumenical council to consider the divisions of Christendom, for there are many in the Anglican and Orthodox churches who are hoping that delegates from among their ranks will be invited to attend this great council, even though only as observers. It is thought that this may well be the plan of Pope John. Thus the way might be paved for the cherished vision of many to be fulfilled, namely that the Pope should become chairman of an enlarged World Council of Churches.

Amid the general jubilation at this anniversary, may we be permitted to sound a discordant note? We are wondering what the Reformers must be thinking just now, as they look down on this changing earthly scene. What must be the thought of the thousands of martyrs who faced death rather than bow to the Pope—who counted not their lives dear, but endured the flood and flame rather than submit to the abysmal errors of the harlot church of Rome? We wonder too how the early founding fathers of the great American republic, many of whom were refugees from the oppression of Rome, would regard the equanimity with which some are now envisaging the possibility of the election of a Roman Catholic president.

Perhaps some of these onlookers would surmise that at last Rome had changed—that the barriers were going down because Rome had at last repented of her crime against humanity, had abandoned her heretical doctrines, desisted from mariolatry and revoked her pernicious decrees; that, in short, she had herself become reformed, so that division and separation was no longer justified. But what is the record? Doctrinally? She is farther than ever from the truth of Scripture, as more and more false and unscriptural dogmas are added to her tenets of faith, such as the bodily assumption of the virgin Mary. In persecution? In countries where she still holds undisputed sway her persecution of true believers continues as ever it did, and where the situation is less grim it is only because of the persistent activity of Protestants in safeguarding their dearly won heritage.

Just as the way is being made for one world

government (but under the "fatherly" care of a Communist dictator), so the way is being made for one world church—under the "paternal" oversight of the man in the Vatican. This can only point one way—to the nearness of Christ's return.

This year, 1959, is also an important one for the Protestant, for it marks the 450th anniversary of the birth of John Calvin and the 400th anniversary of the final edition of his *Institutes*. Theodore Mueller, writing in *Christianity Today*, points out that Rome has certainly avoided the evils of modernism, because of its totalitarian attitude in both doctrine and administration. However, he says: "Rome indeed stresses the redemption of Christ, but, as Luther put it 400 years ago, it destroys the bridge that leads the penitent sinner to Christ's salvation. Rome in its decisions and canons of the Council of Trent has placed its irrevocable anathema upon all who teach salvation by grace through faith in Christ without works. . . . Rome, of course, also denied the *sola scriptura*, namely the fundamental doctrine of believing Protestants that the canonical Scriptures are the only source and rule of faith and life."

What is our attitude to be as we face these dangerous trends? First and foremost let us realise that the only safeguard against heresy, whether that of Rome or modernism or any of the multiplicity of sects that are arising in these latter days, is a thorough knowledge of those very Scriptures which are our authority and the doctrines they proclaim. Paul advises Timothy to "give attention . . . to doctrine," and assures him that "all scripture is given by inspiration of God, and is profitable for doctrine. . . . That the man of God may be perfect, thoroughly furnished unto all good works." Secondly, we must realise that the price of liberty is eternal vigilance, and we face an implacable foe. "Watch and pray."

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance  
Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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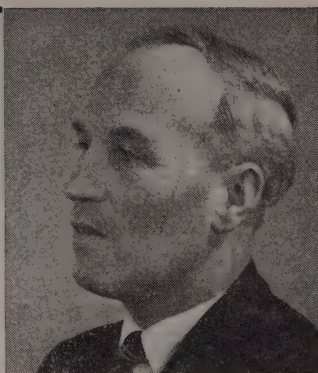
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# From my Diary



By T. H. Stevenson

**A** SHEFFIELD Methodist church puts on a holiday fashions and hair styles show to raise funds. Down in Hertfordshire a vicar conducts a harvest thanksgiving in a public-house and proposes to have his pint afterwards. In Nottingham a vicar turns two of the vicarage rooms into a coffee bar, with room for the teenagers to enjoy rock 'n' roll music and dancing after the Sunday evening service. The Church was founded on a Rock, but some think it will thrive on rock 'n' roll, and equally empty substitutes.

☆ ☆ ☆

The long summer drought is over. Strangely enough, parts of the country that normally get more than a fair share of rain seemed first to feel the effect of drought. Here in Essex, with a comparatively low rainfall and a prolonged drought, the water reserves were never in danger. It would seem that where water is usually plentiful few precautions are planned, and where it is normally scarcer provision is made to conserve as much as possible. There is a parallel. Christians who freely receive much blessing often seem incapable of going through a dry spell. When God would send needed water He said by His servant, "Make this valley full of ditches." Something of what we receive should be retained—a reserve for other needy days.

☆ ☆ ☆

In discussion at the London meetings of the British Pentecostal Fellowship, a speaker referred to division among the representative bodies gathered, but added: "I don't like the word division." Someone suggested that "divergence" would be better, but I was happy when my own thoughts were expressed by another's suggestion—"diversity." That

is surely nearer the truth of the state between us, and is not a condition to be deplored. Even within any single society diversity must exist. "There are diversities of gifts, but the same Spirit . . . diversities of administrations, but the same Lord . . . diversities of operations, but it is the same God."

☆ ☆ ☆

There are some things in which we cannot compete with the Roman Catholic Church. A gift of £1 sent to the Elim Building Development Fund this year will bring a commemoration certificate as a foundation member. A similar amount sent to Monsignor Canon Turner for the Liverpool Metropolitan Cathedral of Christ the King will entitle your name, and the names of all your loved ones, to be written in the Golden Book of Remembrance for all time. Those whose names are thus inscribed, dead or living, will enjoy great spiritual privileges, a list of which will be sent on application. Despite this attractive offer, you would be better advised to send your gift to Elim headquarters.

☆ ☆ ☆

I have just now answered a telephone call—a lady's request that she and her friend might come to our church to be prayed with for healing, remarking that her church did not do so. This reminds me of the Bishop of Lichfield's words as chairman of the Churches' Council of Healing to the British Council of Churches. The Bishop said: "It has long been suggested that if the churches had given the same attention to the command to 'heal the sick' as they have to the command to 'preach the gospel' unofficial bodies would not be flourishing and gaining adherents to the extent that they now are." My only query is: "What official body decides who are unofficial bodies?"

☆ ☆ ☆

At this same meeting, held in Lambeth Palace, the youth department report declared: "It was obvious in all their contacts both with students and youth in the churches that many people today were being attracted by a fundamentalist and very evangelical form of the Christian faith. But in this limited approach to the Christian faith which they so received there were many dangers." This criticism brought a noble protest from Major-General Wilson-Haffenden, who declared that this so-called limited approach was attracting many people to the mission field. These young people were not being attracted by a liberal and non-evangelical form of the Christian faith.

## Ebbw Vale Campaign opens with 39 decisions for Christ

**I**T is over twenty-five years since we first made our plans to enter the town of Ebbw Vale. In those days it was one of the distressed areas of Wales, with practically everybody unemployed.

In some mysterious way we were prevented from going there for a campaign. Some ten years ago we made a second attempt to go in and booked the large hall, but found to our dismay that another campaigner was also having a crusade a few miles away, opening the same night, so we withdrew. This is now the third attempt, and undoubtedly it is God's time.

It does seem in the mysterious will of God that there is a time for campaigns and crusades of the pioneer nature. Socially conditions have changed, and with the large steel works in Ebbw Vale prosperity is abounding everywhere. Ebbw Vale is known as a place that is very difficult for the Gospel. The churches are very poorly attended.

It was with much feeling, and a little fear, that we commenced the campaign on Saturday. The presbytery rallied around to a man and hundreds supported the opening night, but then on Sunday there was very little support, but the building was well filled, with the result that thirty-nine people accepted Jesus Christ as their Saviour and many people were prayed for and received the touch of God's hand upon their bodies.

The Cardiff Crusaders worked very hard in giving out the leaflets, and the probationer ministers in the area also, at a moment's notice, stepped in and assisted with the distribution of handbills. It is this all-out effort, with everyone taking part, that means the building up of Elim.

There have been very few campaigns in Ebbw Vale. Those who know its geographical situation realise that it is tucked away in the mountains and extremely bleak and windy; but surely out of 39,000 people there must be a large number who are hungry for God and most anxious to receive the full Gospel.

The hall in which the campaign is held is a political hall. Only a few days ago Aneurin Bevan, the M.P. for Ebbw Vale, conducted his meetings and spoke to hundreds of his constituents.

We would ask all our readers throughout the whole country to lift up their hearts especially for Ebbw Vale and pray that God will give us one of the strongest campaigns we have ever held.

We must pray too for the right minister to be chosen to follow up the campaign. This is as essential as the campaign itself, for in a town of this description it is essential that God's man follows up—a man of fearless testimony, and a man with very strong convictions to establish the work of Elim in this Monmouthshire town.

## From our Postbag

Dear Editor,

You must receive many letters concerning special testimonies, but I feel led to write to you of the thrill I received when an unsaved patient in a hospital ward told me of a sixteen-year-old Crusader's courage in testifying.

There were twenty patients in the ward Sheila was put into after an operation for appendicitis. Apart from the pain from the operation she developed pleurisy, bringing high temperatures and painful

breathing. She was in this state on the Sunday of that week, and to everyone's surprise at 7 p.m. she sat up in bed, opened her Bible and announced in a loud voice that there was to be a service.

Painfully, she read a portion, sang a solo, preached the Gospel and prayed, leaving everyone wide-eyed and tearful. The following morning she was taken into an isolation hospital, where she must remain for three months.

She made an opportunity, and impressed twenty sick souls. Pray for her recovery.

Yours in His service, JOHN BATES.



# CHURCH NEWS FLASH

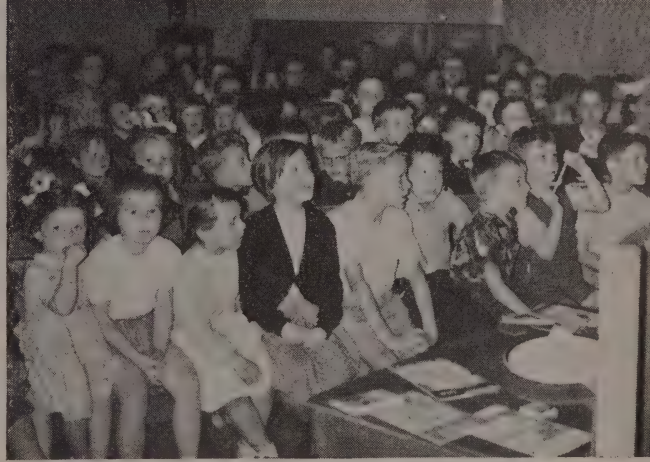
## DUNDEE SUNSHINE CORNER CAMPAIGN

During this campaign we had an attendance over all of 316 children. At these services we used tape recordings, flannelgraphs and a cine film taken of the children themselves and of a larger campaign held at the Carlisle church.

The results of the campaign were most satisfactory both in attendance and in winning the young to a greater effort in attending the house of God.

During the year we have seen God working in a most remarkable way. One of the choicest moments was when we had a request from one of the mothers to pray for her daughter, who was not expected to live more than a few hours. Within three days that child was sitting up and taking notice of all that was going on in the hospital ward, much to the surprise of the nursing staff.

WILLIAM W. ANDERSON.



*Sunshine Corner campaign at Dundee.*

## LETCHWORTH CRUSADER WEEK

Croydon Crusaders, with the President, Pastor Burton-Haynes, opened our week with much blessing through word and song.

On Sunday morning Letchworth Crusaders sang and the President spoke on the love of God. The Crusaders took our evening meeting with testimony and song, one testimony from an old member and one from a young man who accepted Christ only eight days before at the National Youth Rally. The message was given by Pastor A. P. Thomas.

On the Wednesday we showed the film "Salt of the earth" to an open rally of youth, and about 130 gathered.

The Ilford Quartet took the Saturday meeting. To close our week a team of Salvationists from Potton took the Sunday evening service.

GORDON C. BROWN.



*Letchworth Crusaders.*

## Book Review

*Moses and the Vocation of the Jewish People*, by André Neher. Men of Wisdom Books. Longmans. 6/-.

Written by a Jewish scholar, this well-illustrated book provides for the more thoughtful reader an illuminating glimpse into modern Jewish thought and faith.

The first part of the book provides an extremely well-written reconstruction of the historical background of the life of Moses, and also draws some interesting parallels between the plight of Israel in Egypt and the fate of modern Jewry in Europe.

Following a concise analysis of the Mosaic law, the book turns to consider the real calling of the Jewish nation, and here it poses more questions than it answers. Unwittingly, its very hopefulness that Judaism will secure redemption for the world only serves to underline the need of Jewry and the world for a greater than Moses. The writer of this book points out the fundamental conflict between Judaism and Christianity by saying: "The Christian message rings out in the bells of Easter; Judaism upholds the absolute supremacy of the first note of the Pass-over." And therein lies the supremacy of Christianity—resurrection instead of religion.

J. LANCASTER.

# "A TRIO OF

By R. A. Gordon (Minister of Caterham and Coulsdon Elm)

THE early Church displayed the characteristics of most of the prevailing Christian or near-Christian sects of this day. It was Apostolic and Pentecostal; Methodist and Baptist; Congregational and Presbyterian; Brethren, yet free and evangelical; Established and Salvationist; Trinitarian and Unitarian; Witnesses and Christ-centred. The Church was not *one* of these, but *all* of them, and because of this it presented a united front against a common foe. Its victories were astounding; its progress was amazing. It "turned the world upside down," and spread like a prairie fire throughout the then known civilised world until "all the world had gone after them."

The present-day Church is composed of all these sects, but instead of it being a living organism it has become a divided organisation. While the early-day Christians "continued steadfastly in the apostles' doctrine and fellowship," the present-day Christians are divided *by* doctrine, and fellowship is often a guarded thing. But though doctrine sometimes divides the Church, it should be solidly united in its great commission—that of preaching the Gospel to every creature.

One of the most tragic and poignant phrases in Scripture is found in Revelation 8:13: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth . . ."—especially when read in Phillips's translation, for he says: "I saw a solitary eagle flying in mid-heaven, crying in a loud voice . . ." There is about these words an air of impending catastrophe, like the calm before the storm—this lone, conspicuous messenger of fate flying deliberately, unhurriedly, relentlessly through the heavens, sounding with measured emphasis God's three woes to earth's inhabitants. These three woes have yet to be sounded, and will be sounded upon those whom the Church fails to reach with and convert by its message. However, there is another lone messenger who sounds three woes to the Church today: the Holy Spirit, symbolised by the dove. Jesus

said that the Holy Spirit would reprove the world of sin, and of righteousness, and of judgment.

The three woes to the Church and to each Christian are:

1. The "WOE" of *not* preaching the Gospel.
2. The "WOE" of uncleanness.
3. The "WOE" of ease.

## 1. THE "WOE" OF NOT PREACHING THE GOSPEL

(1 Corinthians 9:16)

The Church's great commission is to preach the Gospel. She is Christ's witness here on earth. Her Lord's final command is couched in the words of Matthew 28:15, Mark 16:15 and Acts 1:8. True, Jesus first said "Come and see"; but later He said "Go and tell." "Go, and as ye go, *preach*." There is still a "go" in Gospel, and the Gospel is still the "power of God unto salvation." Millions of souls are under Satan's spell, and only God's spell (that was how Gospel was rendered in olden days) can free them and bring them into service that is perfect freedom and not soul-destroying slavery. We are to *preach*, and as we *preach*, (p)*reach*, (r)*each*. As we grow we must go, and as we go we shall grow. "Evangelise or fossilise" is a very old but most apt maxim.

We should remember that to preach the Gospel is Christ's *command* and not the Church's *choice*. There is no virtue and can be no pride about so doing. It should be an inescapable challenge and a constant urge, haunting and hounding every community and individual until each is stung into aggressive action for the sake of dying, yet never-dying, souls. Paul's words show the importance and urgency of preaching the Gospel: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, *woe is unto me*, if I preach not the gospel!" (1 Corinthians 9:16). Other modern speech versions show that "a curse is on me if I do not," and that woe and punishment awaits him, and that in view of this "I am forced—compelled—to do so." "I should be utterly miserable if I failed



# WOES"

hes)

to preach it," for "a sacred responsibility is put upon me . . . and I want to play my part in it properly."

In one of Charles Dickens's books, *The Old Curiosity Shop*, a character named Little Nell visits the waxworks and records her impressions in these graphic words: "All were looking intensely *nowhere* and staring with extraordinary earnestness at *nothing*." Unhappily this could be a description of some groups of Christians. What a sad commentary! God has made us good for something, not good for nothing. The Church is meant to be a movement, not a monument. "Get out, and get it out" would make a reasonably good challenge to and maxim for four-walled Christians. One has written: "The early Christians had no creeds and little ritual, but a mighty realisation." Paul could say: "I am not ashamed of the gospel of Christ," and "I am set for the defence of the gospel." Another has written: "Our good must be militant, our kindness must be active." The Word says we should "show forth His praise"—not only by our lips but also in our lives. The world knows what the Gospel according to Matthew, Mark, Luke and John is. Perhaps it is waiting for the Gospel according to *you*!

## 2. THE "WOE" OF UNCLEANNESS

(Isaiah 6:5)

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips . . ."

It is clear from Scripture that God cannot tolerate uncleanness in His people. David found this out to his cost, and only his deep and heartfelt "cleanse me from my sin" brought him the Lord's mercy and forgiveness. A form of godliness that denies the power thereof is not enough for God. God says: "But your iniquities have separated between you and your God, and your sins have hid His face from you . . . for your hands are defiled . . . your fingers . . . your lips . . ." Just as it requires only a few bad apples in a sack to infect the others, so it only re-

quires a few unclean Christians in a group to infect the rest, or to rob them of their full blessing and to mar their full efficiency in His service. Ritual, form, ceremony plus worldliness are a poor substitute for consecrated worship and consistent witness. That big-hearted, far-seeing visionary and prophet of the Church, Rev. Studdert Kennedy, a man noted for his bold though often bald comments, once wrote: "When religion gets away from its redemptive task and becomes a refuge from the mess it is meant to clear up, it goes rotten itself and stinks. People burn incense and load up their altars with lilies to smother the stink, but you can smell it through them all." These are not very becoming words, perhaps, but they are true! God wants a clean Church not having "spot, or wrinkle, or any such thing; holy and without blemish," and to that end "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word . . ." That this might be so in our day God calls the "priests, the ministers of the Lord, to weep between the porch and the altar, and let them say, Spare thy people, O Lord," and the people to follow suit in contrition and repentance. No more welcome words from the Lord can be heard than ". . . this hath touched thy lips, and thine iniquity is taken away, and thy sin purged . . . go and tell!"

## 3. THE "WOE" OF EASE

(Amos 6:1)

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria" (Amos 6:1).

This savours of a second-rate and substitute religion. There is great evidence of the Laodicean church in the midst of the true Church today. Too many are trusting in the mountain of Samaria instead of the God who made the mountains. Indifference, weariness, carelessness and prayerlessness are all too noticeable among Christians. With the increase of this world's goods there is a tendency towards ease, comfort and selfishness. When Jesus said "I will give you rest" He did not mean do-nothingness. As one has so ably said: "The rest He gives has nothing to do with armchairs. It is like a runner's second wind. 'I will refresh you' (Cranmer's translation of Matthew 11:28). The rest He offers is not rest *from* labour, but rest *in* labour." Ease can become a disease, and only dis-ease by Holy Spirit convicting will remedy the disease of ease. The desire for ease could result in uncleanness, which in turn would prevent the preaching of the Gospel with saving effect. The three "woes" will then apply. Let







## SCIENTIFIC DISCOVERIES AND THE CHRISTIAN

By J. T. Bayly

WE were leaning on the hospital crib in which my little boy lay sleeping.

The young resident doctor had been telling me some things about blood—things that have been discovered by medical research, such as fibrin and platelets and the Christmas factor.

"But actually," he concluded, "there are vast areas in which we know nothing—absolutely nothing. We can't explain, for instance, why blood clots when there's an injury but doesn't clot at other times. If it did we'd all be dead.

"In fact, if this room represented all there is to know about blood"—he looked around the small hospital room, motioning with his hand—"why, I suppose that glass on the chest over there would represent all we have discovered up to the present time."

"The situation seems to be about the same in all the sciences," I commented. "I've always thought that coal is a very simple substance, just black carbon."

"Isn't it?"

"No, in its way coal is as complex as blood. My brother-in-law's doing research on coal, chemical research, and I've been surprised to learn how little they really know about it."

"You know," the doctor commented, "fifty years ago it was easy for a scientist to feel rather self-sufficient. He didn't need God—he knew all he needed to know, or he'd soon fill in the gaps. The medical researcher knew that blood consisted of red and white corpuscles, and that was all there was to it. Or so he thought.

"Today the scientist is forced to acknowledge his ignorance. Most of us realise that we know so little that we can't rule God out."

The layman, reading his newspaper or news magazine, tends to conclude that science has pushed back the frontiers of knowledge to such an extent that there is not a great deal that is still unknown.

That is not so. Rather surprisingly, the opposite is true.

It is true in almost every field of knowledge that frontiers have yielded to scientific research. But while facts have increased arithmetically, freshly perceived areas of ignorance have increase geometrically. Much the same as the resident doctor's explanation of blood, or my brother-in-law's work on coal, in field after field that which was assumed to be simple turns out to be exceedingly complex. And frequently a new discovery opens up ten previously unsuspected areas for fresh investigation.

How should Christians react to such a situation in science? The following suggestions are given merely as a general guide.

In the first place, we should welcome every advance in human knowledge, whether of blood, or of coal, or of the age of the earth, or of space.

God, not Satan, is the author of truth; all truth is God's truth. Therefore, when men make use of the minds God has given them to find out facts which God has made discoverable our attitude as Christians cannot be other than thankful. This is so whether the researcher is a Christian or a non-Christian, whether his work was done in West Germany or Russia or the United States.

Nothing that is true will ever conflict with God's Word, the Bible. Of this we are certain, for the Creator of the universe is the Author of the Book. Doubt as to the Divine inspiration of the Bible is nowhere more evident than in an attitude of fear toward the findings of science.

Science will neither prove nor disprove the Bible. Great scriptural truths are received by faith and are not susceptible to scientific proof or disproof. The science of archaeology can corroborate the existence of a pool at Siloam, but all the sciences cannot establish or deny the existence of heaven and hell.

Therefore we should not react to the announcement of new discoveries by rushing to the Bible's defence. An over-protective attitude toward Scripture on our part leads the thinking non-Christian to increase his conviction that the Bible really is not relevant to late twentieth century life and thought.

As Charles Haddon Spurgeon once said, if a lion is attacked we do not try to defend it; we release the lion from its cage and let it defend itself. So with the Bible. Expose scientists and laymen, educated and uneducated men and women, to what the Book says. Let it defend itself.

Nor should we adopt a laughing or sneering attitude in the face of announced errors of science. There are scientists who handle the facts carelessly, even as there are Christian ministers who interpret the Bible carelessly, but they are a small minority of the scientific community. Science has a self-correcting tendency that we should appreciate as Christians who love the truth. It is hardly Christlike to ridicule an honest correction of errors by those who are seeking truth.

Of course, we must constantly distinguish between scientific facts and theories and interpretations.

A fact has been established that man can orbit a satellite in space. A theory, at present, is that men can travel in such a rocket, probing the heavens. An interpretation is that man no longer needs to postulate the existence of a God, since he has broken the bonds that shackle him to earth and its atmosphere.

Now you can see that there is no necessary connection between those three statements. From a Christian point of view, we have to reckon only with the first: a satellite is in orbit. As for the second, it is still only a theory. So we do not issue a denial that man will ever rocket out of earth's atmosphere "because the Bible says man was only given dominion over the earth."

Too often in the past (once would have been too often) such statements have been made, only to be amended of necessity at a later date. And the result? The non-Christian educated person comes to look at the Bible as a sort of Delphic oracle, a religious book that says nothing clearly but can be made to say anything the situation requires.

But it is the third type of statement ("man no longer needs to postulate the existence of God") which confuses many people. We should not forget that there is no basis for such a statement in this particular fact of science (a satellite in orbit), nor in the theory that man will some day probe the heavens, nor in all science. A scientist talking or writing thus is both unscientific and out of his field. His opinion is no more reliable than would be a Bible-believing pastor's design for a satellite.

I do not mean to say that only a minister can have reliable religious opinions. There are many scientists who are Christians whose religious convictions are as trustworthy as any pastor's.

What I am saying is this: there is a great difference between discovery and revelation. The facts of science are discovered. The facts of Christian belief are revealed. All the scientific research in the world during all the generations of man could not discover God or His plan to reconcile man to Himself. Our own certainty of the facts rests in the revelation God has given us: His written word, the Bible. That is our authority.

Some scientists may be antagonistic toward Christianity or toward the Bible. Some Christians may be antagonistic toward science. But the facts of science are not hostile to our Christian faith or to the Bible. Truth is one, whether discovered or revealed.

At times the Christian may be forced to rethink his interpretation of parts of the Bible, and he must always be ready to do so. Reaction of the Church to Copernicus's discoveries is a historic example of unwillingness to admit new facts, with consequent injury to its effectiveness and violence to the truth. So, more recently, was the resistance of some Christians to the use of anæsthesia during surgery and childbirth. Perhaps current research in the earth's age constitutes a similar test today.

But arguments from silence are another matter. Such reasoning is weak, whether used by scientists or by biblical interpreters. Our belief that man was destroyed by a flood in the areas of earth which he inhabited should not be shaken by a scientist's word (even if he is a Christian): "There is no scientific evidence for such a destruction of man."

Rightly understood and accepted, modern scientific discoveries may enlarge the Christian's conception of the power and order and majesty of God's creative work. And as this knowledge increases, our appreciation of the eternal nature of our God will probably tend to grow. In a day when Christians place such great emphasis on the immanence of God, any increased awareness of His transcendence is no small gain. Astronomy is one field in which the discoveries of recent years have an enlarging function as we think of God's power.

About ten years ago the so-called "Big Schmidt" telescope-camera at Mount Palomar (California) began to man the skies. This camera reaches out 600,000,000 light years into space. (That is, it has taken 600,000,000 years for the light from some of these stars to reach the camera and register on the negative). Even so, this is only one-third the distance that the great 200-inch telescope can probe. This photographic atlas of the heavens has opened up vast new areas to astronomers for research.

And the result? All of them agree that the observable universe is eight times greater than they



thought it was until ten years ago when the project began.

At the same time our earth has become correspondingly less significant in the total universe. This is shown by an interesting comparison based upon the star atlas. The sun is the centre of our system; life on earth (at least as we know it) would be impossible without the sun. Yet one leading astronomer says that all the grains of sand on every beach in the whole world would not equal the number of suns in the heavens.

"What is man, that thou art mindful of him?"—and our orbiting specks of dust, that we should boast!

But such discoveries do not necessarily convince men of the being and nature of God. Science is neutral; the facts are subject to atheistic interpretations as well as Christian ones. Therefore we must introduce scientists to the Lord Jesus Christ, the One who spoke of Himself as "the truth," the One whom to know aright is life eternal.

If we receive the fruits of scientific research, whether in medicine or in any other field, we should have but one response to the scientists—most of them not Christians—who have carried on the research. That response is certainly not hostility. Nor is it disinterest. Instead it is sincere appreciation, expressed in a Christian witness.

And in that dimly lighted hospital room, standing at the crib above a sleeping little boy, I was trying to do just that.

*The Sunday School Times.*

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## **Induction of new Minister**

On October 8th the induction of Rev. James McAvoy to the Grimsby church took place. Rev. T. Walker ably convened the service and delivered to the members a powerful and edifying message from Hebrews 13.

Rev. H. Pallister, from Hull, delivered a thoughtful address from Romans 1:1. This was followed by a word of welcome from the church secretary to our new minister and Mrs. McAvoy. Both Mr. McAvoy and his wife suitably replied. Mr. Woodmansey, of Driffeld, with his usual fervour, prayed for God's blessing upon the ministry in Grimsby.

Everyone present experienced the presence of the Lord. The service concluded with a welcome tea provided by the members of the church.

C. DRURY.

# **Calling BOYS AND GIRLS**

By Bernard H. Norris

Hello again!

Now this week—oh dear, it looks as though an interruption is coming!

"Hello, Uncle Bernard!"

I thought so; that noise with dirt on it is Benny!

"Well, hello there, Benny. You look as though you've got something on your mind."

"Adam and Eve were two ape-men! They told us at school. They lived in caves."

"Benny, let me show you what God says, and then see who's right. Here we are, Genesis 1:26: 'And God said, Let us make man in our image'; and then verse 27: 'So God created man in His own image.' Now Jesus Christ confirmed that this was right, for in Matthew 19:4 He said, 'Have ye not read, that He which made them at the beginning made them male and female?' If Jesus was wrong He could not have been the Son of God. If He was not the Son of God He could not rise from the dead. But He *did* rise from the dead, so He *was* the Son of God, so He *must* have been right."

Benny looked down at the floor and shifted from one foot to the other. "Ye-e-e-es," he said slowly, obviously not wanting to believe what I had said, but not able to think of anything else to say.

"Listen, Benny. Many people have discovered so-called ape men, supposed to have lived hundreds of years ago. But did you know that real men have been discovered who were living *before* these ape-men? You ask your teacher about the remains of men that have been found at Calaveras and Castenedolo. These remains of real men were found in rocks lower down than the so-called ape-men. How about that?"

For once Benny was speechless, but, as I have said before, this was an unusual condition, and it did not last for long.

"O.K. Uncle, I'll tell him. Now what about a game with these five stones I got out of my cereal packet?"

And that was the end of our talk, for Benny never stayed long on "religious stuff" as he calls it. Oh well, at least he learned something, and I expect it will come up again before long.

Cheerio for now, and God bless you.

BERNARD.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 23rd.** Romans 15 : 17-33

Two noble virtues in Paul's character are revealed here. (i) **Principled conduct** (v. 20). He was no sheep-stealer who sought to use power and personality to lure away another's flock. Such methods he despised. Rather he worked on the raw, untouched material of godless unbelief and Christless paganism. This remains the field for the truly evangelistic heart. The Maréchale used to say, "Go for the worst." Let us go for the untouched and the untouchables. (ii) **Personal courage** (v. 25). Jerusalem was in need; persecution had brought its saints to the verge of poverty; Macedonian mercy provided for the need and Paul became the almoner, involved in tremendous personal danger (read Acts 21), which he faced with enormous courage. May we likewise be courageous for Christ.

**Tuesday, November 24th.** Romans 16 : 17-27

Paul's final words to the church at Rome were words of warning. He was strangely conscious of impending trouble for the churches (Acts 20 : 28-31). Those who cause trouble and create difficulty, using plausible and tempting arguments to the deceiving of the simple-hearted and trustful, must be completely avoided, because no such person really serves Christ, but out of self-centred motives seeks to push into prominence, and the result is devastation and chaos in the Church. As in Paul's day, so still today such persons must be marked, watched, avoided for the sake of the harmony of the Church and well-being of the flock. Philippians 3 : 2; Colossians 2 : 8; 1 Timothy 6 : 3-5; 2 Thessalonians 3 : 6-14.

**Wednesday, November 25th.** Psalm 136 : 1-26

The writer certainly means to emphasise the eternal endurance of God's loving-kindness (so means the word "chesed," here translated "mercy"). This loving-kindness should be forgotten by none, for it is displayed (i) **in creation** (vv. 1-9), where the splendours of the universe and its provisions for day and night are typical of that kindness; (ii) **in emancipation** (vv. 10-22), where the history of Israel records a closer and more intimate knowledge of that kindness; (iii) **in redemption** (vv. 23-26), with a yet more personal and individual note ("us"), which possesses also a prophetic significance concerning redemption from man's great enemies of sin, self and Satan, which have brought him so low. For this wonderful salvation God is worthy of thanks.

**Thursday, November 26th.** Psalm 137 : 1-9

How grand it would be if many of the children of God today felt as uncomfortable, ill at ease, mirthless and disconsolate when in the company of the strangers to grace (Ephesians 2 : 12) and in the Babylonish territories of the world as did Judah during her enforced captivity. Sad to say, many Christians all too readily feel at ease in modern "Chaldea," pollute too quickly the testimony of Zion upon foreign soil and gladly make friends with their King's enemies (James 4 : 4). Peter was rather like that, and do not forget what it led to (Matthew 26 : 58, 69-75). The true Christian is not of this world (John 17 : 14), but, coming out from that company (2 Corinthians 6 : 17), lives a transformed life

of sacrifice (Romans 12 : 1, 2) and only enters the world for the bearing of the Gospel (Mark 16 : 15).

**Friday, November 27th.** Psalm 138 : 1-8

This song of thanksgiving was in all probability written at the time when David emerged from long and unjustified persecution and occupied his rightful place as king. God's promises had come true; His predictions were fulfilled, "Thou hast magnified Thy word above all Thy name"; in spite of all things His Word had proved to be true. The Lord's name is great, so great that at it every knee shall bow, and yet His Word is magnified, is exalted, is made great even above His name. This being so, what care and heed and respect should be shown to God's Word! We live in a day when the Book is being criticised, ridiculed, cast aside and mutilated by unworthy hands. Let us magnify it and hide it in our hearts.

**Saturday, November 28th.** Psalm 139 : 1-24

The psalmist establishes, in definite terms, the **omniscience** (all-knowledge) of God (vv. 1-6), fully realising that God knows all and nothing is hidden from Him; then the **omnipresence** (being present everywhere) of God (vv. 8-12), appreciating the inability of man to escape from God; for the sinner has no safe retreat from a holy God; and finally, the **omnipotence** (all-power) of God (vv. 13-18), manifesting itself most amazingly in the splendour of the human being, that superlative achievement of God's creative genius. With this honest acknowledgment of supreme greatness the psalmist thus humbly throws himself open before the Almighty for everlasting guidance (vv. 23, 24).

**Sunday, November 29th.** 2 Thessalonians 1 : 1-12

Truly the church at Thessalonica was a very wonderful assembly, and here Paul praised its exceeding growth in faith; its abundance of love and its enduring patience through great suffering and persecution. Could we each be praised and God be thanked for the clear evidence of these same three great attributes in our lives? Paul then turned to the sad theme of judgment to be extended to all who "know not God" and "obey not the gospel." Note that this punishment will be "in flaming fire" and "everlasting." This "destruction" does not, as the Jehovah's Witnesses tell us, mean "annihilation," but "doom or ruin," which is quite capable of never ceasing. In view of this dread reality let every Christian work harder to win mankind from this awful plight.

## GREAT NEWS FROM DEWSBURY

**GOD** is blessing the crusade in an outstanding way.

Already, in the first few days, 220 people have accepted Christ (170 on the first night), and there have been many outstanding miracles of healing, including that of a girl blind in one eye and a woman who was paralysed.

Before we even opened, the local press devoted the whole of their editorial to the crusade. The whole town is being stirred, and though there has been little organised support from Elim churches the number attending on weeknights has been as high as 300. We estimate that about 1,000 have been to at least one service.

The press were present on a Monday and witnessed several miracles, these being recorded in the local paper with an excellent report of the crusade [which we hope to publish in a later issue of the "Elim Evangel"—Ed.].

The need in Dewsbury is very great and your prayer support is earnestly requested.



# COMING EVENTS

(Please pray for these services)

**BERMONDSEY.** November 21. Elim Church, Dunton Road. Great Youth Rally. Speaker: J. Hywel Davies (National Youth Director). Convener: B. G. Edwards. Free light refreshments after service. Buses 1, 260, 199 or 78. 7.30. November 22. Young People's Sunday. Speaker: J. C. Smyth. Convener: B. G. Edwards. 11 and 6.30.

**COATBRIDGE.** Commencing November 22. Masonic Hall, Wood Street. Evangelistic and Bible teaching campaign conducted by W. J. Hilliard. Suns. 6.30, Mon., Tues. and Wed. 7.30.

**COULSDON.** November 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. J. E. Kingston (Elim). Leader: P. Lewis (A.O.G.). Items of singing and testimonies by Kenley Bible College students. 7.

**GREENOCK.** Commencing November 22. Elim Church, Belleville Street. Revival and Divine Healing campaign conducted by Richard Lighton and party. Suns. 6.30, weeknights 7.30.

**HADLEY** (near Wellington, Salop). November 21. Elim Church, Haybridge Road. Special Saturday night rally. Billy Graham film "Oiltown, U.S.A." 7.

**HOVE.** November 21, 22. Elim Church, Portland Road. Special visit of Donald Gee. Sat. 7.30, Sun. 11 and 6.30.

**ILFORD.** November 21-23. Elim Church, Scrafton Road. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

**ISLINGTON.** November 28, 29. Elim Church, Lennox Road, Finsbury Park. Visit of W. G. Hathaway. Sat. 7 (films of U.S.A.), Sun. 11 and 6.30.

**LONGTON.** November 21, 22. Elim Church, Five Ways, Lightwood Road. Special visit of W. G. Hathaway. Sat. 7.30, film slides of U.S.A. tour; Sun. 11 and 6.30, ministry. November 25. Operation Extension—special film, "Great Discovery," with Colleen Townsend Evans.

**SILVERDALE.** November 28. Elim Church, Albert Street. Great Festival of Praise. Visiting choir from Sparkbrook. Speaker: J. J. Morgan. Convener: John Lewis. 7.

**WIGAN.** December 5-7. Elim Church, Central Hall, Station Road. Church Anniversary services. Speaker: Aubrey Hathaway, B.A. Convener: Henry W. Fardell. Sat. 7, Great District Rally. Sun. 11 and 6.30, Mon. 7.15.

**THE PRESIDENT'S VISIT TO THE N.W. PRESBYTERY**  
November 21, Huddersfield; 22, Bradford; 23, Halifax; 24, Wrenthorpe.

## MISS JEAN AYLING'S ITINERARY

November 28, Clapham (S.S. Prizegiving); December 19, Letchworth.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

November 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## MISS M. PAINT'S MISSIONARY TOUR

November 21, Eastleigh; 22, Petersfield (11 a.m.), Ryde (6.30 p.m.); 23, Gosport; 24, Portsmouth; 25, Andover.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

November 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MR. F. B. PHILLIPS'S TOUR

November 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 1, Wrenthorpe; 3, Knottingley; 5, Sowerby Bridge; 6, Halifax; 7, Leeds; 8, 9, Huddersfield; 10, Dewsbury; 13, Bradford.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

December 5-8, Jersey; 9, Eldad; 10, Delancey; 11, Vazon; 12, Delancey; 13 Vazon (a.m.), Eldad (p.m.).

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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### FOR SALE

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### BIRTH

**Walker.** On October 11th, to Pastor and Mrs. T. W. Walker, Scarborough; God's precious gift of a daughter, Susan Elizabeth.

### MARRIAGES

**Harris : Zuffe.** On October 8th in the Elim Church, Watford; Thomas James Harris to Dora Zuffe. Officiating minister: Brian Barnett.

**Sharratt : Hinton.** On October 24th, in the Elim Church, Graham Street; Allan Sharratt to Margaret Rose Hinton; both Elim Crusaders. Officiating minister: John Dyke.

### WITH CHRIST

**Betteridge.** On October 19th, Percy Wilfred Betteridge, aged 68, one of the original members of Elim Church, Graham Street. Officiating minister at funeral: John Dyke.

**MacGregor.** On October 29th, suddenly, Alexander MacGregor, for many years deacon at Elim Church, Edinburgh. Officiating minister at funeral: Reginald R. Taylor.

**Rowden.** On October 21st, Mrs. Lilian May Rowden, aged 74; a faithful member of Elim Church, Westcliff-on-Sea. Officiating ministers at funeral: George Backhouse and John Sainsbury (Ipswich). "With Christ . . . far better."

**Russell.** On October 31st, Mrs. Dora Russell, aged 62, beloved member of Elim Church, Scarborough, went home to be with the Lord. Officiating minister at funeral: T. W. Walker.

**Waterson.** On August 21st, Sophia Waterson, beloved member of Elim Church, Bangor, passed into the presence of the Lord. Officiating minister at funeral: N. J. Nelson.

**Wilde.** On October 20th, J. Wilde, aged 92, of 54 Station Road, Rolleston-on-Dove, Burton-on-Trent, was called home. C.196

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 41

PRICE 5d.

NOVEMBER 28th, 1959



**ANNUAL GENERAL MEETING OF THE BRITISH PENTECOSTAL FELLOWSHIP  
LONDON, 1959**



# FOUR DAYS OF FELLOWSHIP

By George Stormont (*Secretary, British Pentecostal Fellowship*)

**T**HE meetings lacked nothing in spiritual and practical value." This was the testimony of our esteemed brother Donald Gee at the end of the annual general meeting, conference and public meetings of the British Pentecostal Fellowship, and it expressed the feelings of all who shared the days and hours of fellowship. Here is a brief summary of the happenings.

**Tuesday, October 20th.** Business sessions were held in the afternoon and evening. E. J. Phillips (Elim Foursquare Gospel Alliance) was elected to the chair. Some of the main decisions were as follows:

An itinerary was agreed for the trip to Israel for the World Conference in 1961, and the secretary was authorised to take steps to publicise the arrangements. It was decided to appoint a propaganda and publications committee to go into the question of publishing literature on the major Pentecostal doctrines, the committee to be composed of a representative from each of the groups of churches in the B.P.F. In place of the annual weekend of prayer it was recommended that as far as possible Pentecostal churches adopt the universal week of prayer in conjunction with the Evangelical Alliance. George Stormont was appointed Honorary Secretary of the B.P.F. for another year. It was decided to approach the Birmingham area committee about holding the next annual meetings in Birmingham during the first half of October 1960.

**Wednesday, October 21st.** A gathering of ministers both morning and afternoon heard P. S. Brewster (City Temple, Cardiff) give a vital, informative, practical and inspiring address on "How to run a successful church." Prayer, initiative, hard work and efficient records were shown to be the requisites. "Nothing can take the place of real hard work" was one pungent sentence. The discussion that followed revealed the keen interest and alert minds of those Pentecostal ministers who were present.

In the evening a public meeting was convened by D. T. Rennie (President of the Apostolic Church) with a wise economy of time and a spiritual touch throughout. It was addressed by J. Hywel Davies (Elim Foursquare Gospel Alliance) and J. Whitfield Foster (Pentecostal Jewish Mission). Both of their stirring messages were complemented by the com-

petent and enthusiastic singing of the united college choir (Kenley Bible College and Elim Bible College) under Douglas B. Gray.

**Thursday, October 22nd.** W. T. H. Richards (Assemblies of God) spoke at the morning conference session on "The challenge of homeland evangelism." He challenged us to think of the need of the old folk, the lonely, the shut-ins, the deaf and dumb, the blind, the rank outsiders, and especially the children and teenagers. His quotation from a U.S.A. professor, "Life's most important decisions are made between fourteen and seventeen years of age," jolted us all. He marshalled statistics to drive home the need, the characteristics and the possibilities. Methods of meeting the challenge were brought out by the speaker and in discussion.

At the afternoon session P. J. Brooke (United Apostolic Faith Church) continued on the same theme, underlining the task and the means. Once again lively discussion accented the messages and profited all.

The evening public meeting was convened most ably by John Carter (Assemblies of God). The speakers were D. T. Rennie (Apostolic Church) and J. A. Wright (Slavic and European Evangelistic Society), whose anointed ministry was blessed to their hearers. Musical ministry by the Revivaltime Quartet brought a wonderful touch into the meeting.

**Friday, October 23rd.** The last day—and in some senses "the great day of the feast." The things that made it outstanding were the vastness of the theme—"The future of foreign missions"—and the deeply serious and constructive messages and discussion. The contributions from all, especially the speakers, E. Howells (Apostolic Church) and F. R. Barnes (Congo Evangelistic Mission), were pertinent and able. One felt that one was in the presence of true spiritual statesmanship, and that truths were being registered in the minds of the leaders of our movements that would bear rich and practical fruit in the days ahead.

The final public meeting was under the gracious chairmanship of H. Burton-Haynes (President of the Elim Church) and the speakers were Donald Gee (Assemblies of God), who with gift and grace challenged us to unity in the Holy Ghost, and George Stormont (Elim Pentecostal Churches). Douglas B. Gray once more gave us his best, in conjunction



with a section of the London Crusader Choir. Their musical contribution gave harmony to the whole service.

Space will not permit me to mention by name all who took part, but the help given by them all, under the blessing of God, was an important factor in the

smooth running and the success of all the meetings. The days spent in fellowship, in worship, in ministry and in prayer deepened our understanding of each other and increased our love one for another. These surely are two of the principal purposes of the British Pentecostal Fellowship.

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# REVIVAL

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by H. A. GAIN

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**R**EVIVAL and evangelism are often used as identical terms, but revival is not evangelism and evangelism is not revival. The one may lead to the other, but revival is necessary before evangelism can produce results.

John Wesley was born of godly parents, received a Christian training, was ordained a priest in 1728, and later became leader of the Holy Club at Oxford. It was not, however, until after he received his "new birth," as he called it, in 1738 that he joined Whitfield in the work which culminated in the great Evangelical Methodist Movement. Thus one believer revived brought about so great a wave of evangelism.

All revival is the work of the Holy Spirit and may start anywhere, and in any Christian.

"The wind bloweth where it listeth; so is every one that is born of the Spirit." But there are in the lives of individuals and churches hindrances as well as helps. Among the most common is self-righteousness, which was condemned by Christ in the Pharisees: formalism, mostly brought about through too much ritual, and rebuked by Paul as the teaching of the Judaisers. Then there is "comfort" and the "I'm saved, so what matters?" attitude, which leads to a false idea of values. This was the cause of complaint to the Laodicean church.

All these can be overcome by one means alone, self-surrender, but that may be divided into four important phases: self-examination, confession, repentance and rededication.

**Self-examination.** Hosea told the agricultural Israelites to "break up your fallow ground: for it is time to seek the Lord" (10: 12); so must we break up the ground of our hearts, and leave no stone unturned to reach our true state in the eyes of God.

**Confession.** Finney, that prince of revivalists, says, "General confession of sin will never do. Your sins were committed one by one; as far as you can come at them, they ought to be reviewed, and repented of one by one."

**Repentance** means that when you have discovered

your sins you turn from them. It is no good nourishing some "darling" sin. William Booth tells of how he renounced sin, and "I decided that God should have all there was of William Booth."

**Rededication.** Oswald J. Smith, of the People's Church, Toronto, after years in the Lord's service, felt compelled to rededicate his life to the Saviour, in these words:

Lord, I give my all to Thee,  
Friends, and time, and earthly store,  
Soul and body Thine to be—  
Wholly Thine for evermore.

Revival is no light thing in God's sight, for it entails restoration; further, it is a sin to backslide at all. There is a price to pay. Already the cost to God has been dealt with, but there is also a manward aspect. It seems easy to be humble before God when no one else knows, but to humiliate ourselves before fellow men whom we have cheated or deceived appears much more difficult. Yet it is essential. Booth speaks of such a hindrance, and how he overcame. He had deceived some youths by making them think that he had undertaken some business solely on their behalf, when he had also benefited. They gave him a silver pencil in appreciation. He remarks that it would have been easy to give back the pencil, but to confess his deception was, for some days, too much for him. It was not until he did so that he found peace.

The outcome of revival is an awakened love for God and the Lord Jesus Christ, manifested by true worship; a greater love for our neighbour, shown by an increased burden for souls; and consequent evangelism.

Today is the time for revival. Never has there been a more depraved age than the present. Jesus said that as it was in the days of Noah, so would it be in the last days. As His representatives on earth, let us pray God to send us as helpers in the harvest of souls today.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

# EDITORIAL—

## CONGO TERROR

"TWILIGHT is fast falling in the Belgian Congo" is the verdict of a leading newspaper reporter commenting on the recent renewed outbreaks of violence in this Central African colony. For long the wave of terrorism that has swept across many parts of the African continent has left the Belgian Congo as an oasis in the midst of strife, and the Belgian authorities have taken pride in this—the evidence of their paternal rule. But many Africans are no longer content with colonial rule, however paternal, and are set upon attaining complete independence, not in some dim and distant future, but *now*. Remember that the Belgian authorities are committed to giving them complete independence within four years, and indeed elections are to take place in the Congo within the next few weeks and a new national parliament is due to come into being next year. But still the chant of the mob, stirred by the passionate oratory of their leaders, is *now*.

Many Belgians are fearful of the future, for Belgium's wealth has been increased tremendously through the development of the mineral wealth of the Congo, and especially in recent years through the export of the raw material of the atomic age—uranium. What will happen to all this wealth?

There is another kind of wealth in Congo today—gems for the Master's crown, of far greater value than even the diamonds of Congo's mines. These are the many thousands of souls that have been won from sin and Satan's dominion in the last fifty years or so—thousands upon thousands of them through the Spirit-inspired mission of Pentecostal pioneers. They are our concern, and a burden we do well to take upon our hearts at this critical juncture in African history.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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Can we take upon our hearts the burden of prayer for the missionaries in this strife-torn land, and especially those from our own ranks, that the Lord may preserve them in the midst of dangers? Then we need to pray for the African believers, that through this difficult time of transition their eyes may be kept on the Lord, and their vision not be obscured by the prospect of merely worldly and political gain. Above all we need to pray that those in positions of authority may be given Divine wisdom in their endeavour to plan for the future, so that the work of the Lord may not be hindered, but rather go forward with increasing momentum in the coming days.

Though we live in days of increasing difficulty for missionary work, when doors are closing on every hand, we need not make this an excuse for slackness, for the opportunities of witnessing for the Master were never better—and the need was never greater, for there are more people on the road to a lost eternity today than at any previous time in human history! What a challenge!

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## ONE-MINUTE SERMON

By Selwyn Hughes

A writer friend of mine once asked an old man how he managed to live all alone in a single cottage miles from anywhere. The old man said he enjoyed doing it and added, "Providence is my neighbour." It must be wonderful to live next door to Providence. Yet we all live there. Providence is our next-door neighbour.

Very few of us, however, pause to reflect that we are debtors to God for everything He gives. What a family He has to feed, and yet He keeps them all. If there is any breakdown it is not the failure of production, but the failure of distribution. And when we realise that there are over 2,000,000,000 human beings we gasp in amazement and wonder how God can look after them all. Yet He does it. Truly Providence is our neighbour. Yet when we read the Bible we can see at once that God is not content with just living next door. He wants to come right in and dwell in your heart. His desire is to be not just your sustainer but your Saviour. Do you know Him in that way? If not, kneel just where you are and open your heart and life to Jesus Christ right now. Surrender your soul to the Son of God, and immediately you do this He will come right in and dwell not just close at hand but on the inside of your soul. You will then be able to say, like the apostle, "Christ liveth in me."



# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Eisenhower and Roman Catholics

President Eisenhower has emphatically gone on record as being opposed to any sort of religious prejudice which would "rule our choice of candidates and officials in this nation." He said that there was no reason why a Roman Catholic should not be elected President of the United States. He made the statement at his regular news conference in Washington in answer to a reporter's question. At the same time, the President said that he had "no opinion" whether a Catholic could be elected, or whether the thinking of the country had changed substantially since the Al Smith campaign of 1928.

*This gives me personally a reason, a particular reason, why I shall in future not cry "I like Ike." There is a reason why no Roman Catholic should be elected to that high office and that is that every Roman Catholic, whatever office he may hold, gives allegiance first to the Pope and then afterwards to those who have elected or appointed him. Where there is a clash of loyalties, loyalty to the Pope always comes first. After reading the above comment I am not so sure now that I like Ike.*

## Khrushchev and Sunday school

When the Russian leader, Nikita S. Khrushchev, held himself up as an example of what the Communist Party can produce, the Poles were not very well impressed. On his recent visit to Szczecin, Poland, Khrushchev told a crowd that he was a star Sunday school pupil as a boy. "I attended church school and I won a prize from the priest for knowing the Gospels by heart," the Communist boss said. "The best school, though, is the Communist Party and the people. Thanks to the party and the people I am who I am."

*So he's a backslider from the Sunday school. What an object lesson to all boys and girls not to forsake the ways of the Lord and become involved in political entanglements and ensnarements which corrupt the soul. But there is no denying that the biggest, best and most brilliant school in the whole world is not the Communist school, but the Sunday school and the Jesus way.*

## Gigantic mid-week service

A Presbyterian church in Sydney, Australia, claims to have the world's largest regular mid-week church service. It is held every Wednesday during the lunch hour and it attended by 1,300 men and women of all ages and denominations. The pastor, Gordon Powell, was vice-chairman of the Billy Graham crusade in Sydney.

*What a mid-week service! Pentecostals, look to your laurels!*

## South Africa and television

The Union of South Africa continues to be without television. Dr. Albert Hertzog, Minister of Posts and Telegraphs, insists

that tremendous obstacles prevent South Africa from having television, the principal one being juvenile delinquency. The minister says that many of the programmes available would have an undesirable influence on the younger viewers. (The chairman of the Afrikaanse Kultuurraad has stated that his counsel "believes that the longer this monstrosity is kept out of our fatherland the better. . . . Although television could benefit commerce and industry, it can place the spiritual needs of the nation in danger.")

*Though we disagree most heartily with some of their policies, and apartheid in particular, we do think they have a point here, for television is bringing the worse elements of the cinema into the homes—and, alas, in some cases into the hearts as well—of our people. We are glad to hear of this desire to safeguard the spiritual welfare of the nation.*

## President supports scripture distribution

Although he is a Roman Catholic, President Carlos P. Garcia of the Philippine Islands has endorsed a campaign to distribute 120,000 copies of the Sermon on the Mount. The scripture distribution is part of a crusade for higher morality in public office, which is being promoted by the International Christian Leadership group in Manila. "The Word of God should be the nation's chief guide," says President Garcia.

*"Honour to whom honour is due." Here is a rare case where this president is out to spread abroad the Word of God. God raise up many more of his calibre.*

## Russians probe for religion at U.S. fair

"Are the Americans really a believing nation, or are they interested only in cars and colour television?" "Why are there so few religious exhibits?" "Is the Bible really a best-seller in America?" These questions and hundreds of others bombarded the guides at the America National Exhibition in Moscow recently. They were saying, in effect, that the blatant materialistic theme of the Soviet exhibition was mirrored in the American display in the 113-acre Sokolniki, which has attracted approximately 1,000,000 sightseers since its opening. American guides at the exhibit comprise Protestants, Roman Catholics, Jews and Eastern Orthodox churchgoers. In answering questions on the United States' religious life, they have pointed to Bibles and religious volumes in the book section, religious paintings on show, displays of modern church architecture in the U.S., and films that depict various phases of U.S. religious life and activity.

Once a frail old woman asked permission to hold one of the Bibles. She fondled it for long minutes, and lovingly turned a page or two. When she finally handed it back she said hopefully, "Perhaps you

will let me keep it." Reluctantly, officials informed her that none of the Bibles could be removed, so sadly she turned and walked away.

"We have been pleased rather than disappointed by criticisms of our lack of religious content in the exhibition," said an official. "They show that there is a deep religious longing among great numbers of the Russian people. We could, perhaps, have shown more of the religious side of American life, but there was always the question of how much the authorities would stand for."

## Not written off

The latest missionary to be expelled from Red China, Miss Helen Willis, arrived in Hong Kong with the words that we cannot write off the Church in China, but that "God will preserve a strong remnant in China in spite of all Communist effort."

She reports that the Communist campaign of brainwashing continues unabated. Many pastors have been tortured or intimidated until they have succumbed to Red domination. She indicated, however, that many Christians remain true in spite of attack and constant surveillance.

*We can never write off as a complete loss all the labour and sacrifice of missionaries throughout past years. Many of the converts of those days will by now have merited the martyr's crown, while others, in spite of every effort to brainwash them, will shine out as witnesses who "loved not their lives unto the death."*

## U.S. church membership hits all-time high record

The newest church membership study just released in the U.S.A. is the 1960 Yearbook of American Churches.

Highlights of the Yearbook report are:

Church membership in 1958 rose to a record-smashing high of 109,557,741, with 5,368,063 new names on church rolls—an annual rise of five per cent as compared with the population increase of 1.7 per cent. These figures show that 63 per cent of the country's 173,374,000 people now belong to churches or synagogues. In 1957, sixty-one out of every 100 Americans were church members, and in 1956 sixty-two out of every 100 belonged to a congregation.

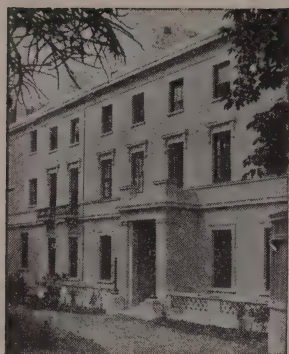
Official 1958 membership breakdown: 61,504,669 Protestants; 39,509,508 Roman Catholics; 5,500,000 Jews and 2,545,318 Eastern Orthodox

## Protestants in Spain organise defence commission

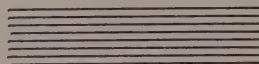
Spain's tiny minority of Protestants (about five per cent of the country's 30,000,000 people) has formed an "Evangelical Defence Commission" to fight by legal means what were termed "oppressive" acts of a Roman Catholic government. Bishop Santos M. Molina of Madrid, top official of the Spanish Reformed Church, heads the group, which embraces various Protestant denominations.

Spanish law prohibits public organisations of this kind, so the defence commission remains a private assembly. It fights against rejection of marriage applications, denial of burial permits, housing and employment boycotts, suppression of non-Catholic religious publications, closing of churches and restrictions on theological schools.

*Our prayers should ascend to God on behalf of this noble and worthy cause which is seeking religious freedom for non-Catholics. Such a stand in Italy brought rich rewards and caused some of its laws to be changed in favour of the Protestants.*



# BIBLE COLLEGE CORNER



**E**LIM Woodlands, comprising Elim Bible College, is at present the home of thirty-three students and some thirty other residents. The college term is in full swing with weekly lectures on English, speech, music and New Testament Greek as regular features. Pastor H. W. Greenway is well into an important course on "The History of Israel," while Pastor W. G. Hathaway, an expert in his subject, is lecturing on "Spiritual Gifts." A short but important and basic series has been given by Pastor T. H. Stevenson on "The Doctrine of Prophecy." "Biblical Psychology," taught by Pastor J. T. Bradley, and "Christian Evidences," by Pastor A. D. Hathaway B.A., A.K.C., are subjects calculated to appeal to thoughtful students who wish to be informed on matters scientific and apologetic. "Youth Departments," covered by Pastor J. H. Davies, includes, matters of practical value for these future ministers. New series have been introduced on "The Mysteries of the Kingdom" and "1 Corinthians," by Pastors W. G. Hathaway and J. Dyke respectively. "Biblical Geography," "Christian Ethics," "The History of the Text of the Bible," "Biblical Theology" and "English and New Testament Greek" are covered by the Principal.

A new feature of the college's activities is the fortnightly Monday night debate. A recent motion before the "house," "The strength of Pentecostal witness lies in its excesses," was hotly debated and lost the day—surely a token that sane and balanced ministry will secure the God-glorifying advance of the full Gospel message as loved by Elim churches.

Each Monday and each morning from 7.30 a.m. to 8 a.m. are given to manual work about the college, and the sound of the rake among autumn leaves (by the ton), the music of the cross-cut saw and the rhythm of the hammer do not indicate any more activity than the silent stroke of the paint brush or clip of the paperhanger's scissors—it is an orchestra, balanced and united. Bedrooms have been

redecorated; a downstairs dining room, long out of commission, has been overhauled and lit with fluorescent lighting; while in the laundry girl students organise the weekly wash with automatic washer, tumbler dryer and modern rotary iron.

The decision to hold a college Sunday or weekend in Elim churches has been taken up by some churches, and weekend visits by the Principal and parties of students have been made to Plymouth, Oxford, Letchworth, Colne, Dowlais, Macclesfield and Worcester. Information on college life and "set-up" is provided by a short colour-strip talk, and ministry in song and word by the students has done a lot to link college activities with the life of these churches.

A recent event, the British Pentecostal Fellowship's annual meeting, was enhanced by the singing of a united choir from Kenley Bible College and Elim Bible College.

We are an industrious community! Look in and see us some time! But above all, do not forget us in your prayers and gifts.

G. WESLEY GILPIN (Principal).



## **Westcliff Harvest Services**

Harvest thanksgiving services were held on Sunday, October 4th, when our pastor ministered and the Sunday school was addressed by the superintendent, Mr. Loveland.

Pastor and Mrs. Backhouse celebrated their fourth anniversary on October 25 and 26th. The guest speaker was Pastor John Sainsbury, of Ipswich, whose messages from the Word of God brought much blessing. Musical items were rendered by the choir and duettists Mrs. Richardson and Miss Hemmings.



*Children's harvest service at Westcliff.*



# MEET OUR MISSIONARIES

## 3. MISS VERA MCGILLIVRAY

I WAS born near the Tibetan border, of missionary parents, so the first ten years of my life were spent with my parents in that rather remote part of north-west China.

In 1926 mother alone brought her family of five children home to England for education, which in those days was impossible to obtain in North China. Father stayed behind, planning to follow later as soon as he could get the work he had started established in the hands of responsible Chinese or Tibetan workers. Father never did see his family again, for in 1929, following an accident and complications from the resulting illness, the Lord took him home.

The news of father's home-call took months to reach England. The shock and difficulties that then faced mother, alone with her five children, all under fourteen years of age, can more easily be imagined than described. Yet how true did His many promises to provide for and protect the "widow and fatherless" prove to be. And "death was swallowed up in victory" when, on hearing the news, mother specially dedicated two of her children to go one day to the mission field to take the place of the one who had gone. At that time nobody but mother and the Lord knew of this dedication.

Years passed, with the many victories and defeats common to the average life of a young person, even after I had accepted Him as Saviour at the age of twelve years. The Lord was patiently dealing with my heart and its many rebellious attitudes during those years, and leading to a place of desire to yield and hunger for Him, until in 1936 He wonderfully filled me with the Holy Ghost and at the same time called me to serve Him in China, with a special urge toward the more distant places such as where father had served Him. But the "land of Canaan" had not been fully taken, and the next few years were ones of many battles against self, sin and Satan, until "the call" which I did not want to obey was answered with "Yes, Lord."

The early days of 1940 found both my brother and myself ready to sail for China. Only then did mother tell us of the dedication of two of her children she had made years before.

The first term of service in Yunan, China, was a



short one, owing to the Japanese invasion. Then came a busy four years in England during the war, spent in further preparation for returning to the land of His calling. This included the Missionary School of Medicine course, full midwifery training, and the Emmanuel Bible School correspondence course.

Just after the war I returned with great joy to north China and Mongolia. Again time was all too short and was spent, like Paul's, "in journeyings often" (2 Corinthians 11:26) as we tried to keep ahead of the ever-oncoming Communist army, until finally there was no more escape except to get out of the country altogether. So the next eighteen months were spent under Communist rule.

In 1951 the Lord brought me out to Hong Kong, and then to Formosa, where I served Him for two years before returning to England for furlough in 1953.

Now almost five years have gone by of my third term, here in Hong Kong where the Lord has blessed and souls have been won for Him. And now there stands a nice little church, capable of seating about 200 people, as a monument to His glory.

Have you prayed for our  
missionaries today?

THREE thousand Philistines looked down contemptuously from the gallery as the strange pair entered the great hall. Arrogant war-lords and their bejewelled ladies leaned forward to catch a better view of this shambling giant of a man and his youthful companion. Hitherto the hall had echoed to the sound of their drunken revelry as they had celebrated their victory over Israel and praised their fish god, Dagon, for the ascendancy of paganism, but now a strange silence fell as they watched their arch-enemy shuffle blindly in. Called from the monotonous circuit of the prison mill, Samson was now called upon to employ for their amusement the prodigious strength from which more than once they had fled on the field of battle. He made his way slowly to the central pillars of the building and paused, humiliated and broken, yet still massive—the symbol of a nation's fall and an abiding parable of spiritual decline and ultimate revival.

So this was Samson! Many a Philistine who had trembled at his very name now looked on with curiosity at the motionless figure by the pillars. Some among them had seen him in his hey-day and remembered him striding imperiously across the battlefield, jawbone in hand, swathing a path of destruction through their disordered ranks. Others could recall the midnight hour at Gaza when, like some awful apparition, he climbed the distant hill with the uprooted gates of the city on his shoulders. Looking at his shorn head, they remembered the flowing hair that once crowned it like a lion's mane. In those days he was a man to fear, a power to be reckoned with, an enemy who moved with physical grace and spiritual power; but now he stood hairless and eyeless, a captive in their midst.

And if his enemies saw the irony of that moment, doubtless Samson did too. Looking more closely at the narrative of this significant moment as it is recorded in Judges 16, it is possible to trace what went on in his mind and to see the mental and spiritual steps by which he climbed from the valley of his humiliation to the summit of his final and greatest achievement.

## 1. THE CONSCIOUSNESS OF PERSONAL FAILURE

There is a revealing phrase woven into Samson's final prayer which suggests the sense of limitation that afflicted him at this moment of his life. "That I may be avenged," he cried, "for my two eyes" (v. 28). The blindness which robbed him of decisive movement seemed at that moment to weigh heavily upon him, and his cry for vengeance, while on the surface it seemed vindictive, was most probably the

# "O Lord only

By John Lancaster (Min)

cry of a heart which was more concerned with the honour of God than its own personal suffering. His blindness was the symbol of the triumph of the enemies of God, the physical evidence of his own failure as God's representative, and his prayer was that God would even at this tragic moment assert His own power and reveal to a godless society the fact that He was still supreme.

If the Philistines remembered the day of his power, so must Samson have done. He could not possibly forget those exultant moments when the Spirit of the Lord began to move him in the camp of Dan, nor could he fail to recall the sense of holy vocation which stirred him to heroic deeds for God and His embattled people, Israel. Those were days of conflict and sacrifice, but they were also days of conscious power and blessing, when every assault of the enemy was flung back and God's name was revered even among the pagan nations with which Israel fought for her existence. But these were echoes of a day that was dead; the Spirit of the Lord had left him, his physical powers were atrophied, and because he had failed to keep the spiritual conditions which governed his experience of the supernatural enabling he had become a prisoner of the very godless régime he had been raised up to destroy. Oh, the pity of it! To think that the one-time champion of Israel was now performing tricks for the godless! Would to God that he had never tampered with sin, never compromised with the alluring Delilah, never broken the Nazarite vow of separation to God.

What a tragic symbol of spiritual decline this broken man is! The experience of the supernatural can only be maintained when the conditions of blessing are obeyed. Once an individual or a church begins to ignore the strict demands of the Holy Spirit it is bound to lose the blessing of the Spirit. We may continue to call ourselves Pentecostal and to claim that we are the twentieth-century successors of those who enjoyed the experience of the supernatural, but unless we maintain our walk with God and obey His



...  
his once!"

*Elim Church, Eastbourne)*

will for us we shall lose the reality of our Pentecostal experience. And may it not be pertinent to ask whether in fact we have not to some degree already lost it? The Spirit of the Lord began to move in this country fifty years ago, but has the promise of those early years been fully realised? We speak of the Pentecostal revival as the greatest move of God in history, but are we the force for God in the national life that we ought to be if our claims are true? Unless we succeed in resisting the alluring Delilahs of popularity and of compromise with the easy-going standards of our day and age, we shall find ourselves as a movement deprived of our essential vision, shorn of our distinguishing marks, devoid of supernatural power and, like many of our religious contemporaries, performing antics for the amusement of a cynical society.

## 2. THE RECOGNITION OF THE MOMENT OF OPPORTUNITY

While it is true that Samson was filled with remorse at his own spiritual and physical destitution, it is also true that he never allowed the sense of personal failure to obscure the possibilities of that moment. He refused to allow the past, dark though it was, to paralyse the present. Even while he stood by the pillars his mind was alive to the possibilities of his own circumstances. It was in fact a situation which presented possibilities as intriguing as that which confronted Guy Fawkes and his fellow conspirators at the opening of Parliament in 1605. Here, gathered under one roof, were the leaders of the Philistines, the cream of the nation, and a blow struck now could undermine the whole structure of Philistine society. "Only this once, O God," he prayed, knowing that this was the hour of supreme opportunity.

There is a form of pseudo spirituality current today which takes a morbid interest in the all-too-evident signs of spiritual decline which prevail today without bracing itself to face the possibilities that are ours also. With pursed lips and solemn faces some Chris-

tians listen with approval (and a delightful sense of self-satisfaction) to the often repeated sermons which tell us what is wrong. Like the flagellants of old, these Christians almost seem to enjoy being made to feel uncomfortable by such stern denunciation, apparently assuming that the feeling of discomfort is a mark of advanced spirituality. It is easy to win applause from the gallery (in the form of vociferous "Amens") by soul-searching sermons which decry the spiritual failures of the day, but it is quite another thing to present a positive answer to the situation which will arouse not merely mental assent but moral and spiritual action. It is good to analyse the failures of the past and to mourn over the sins that drove the Spirit from us, but more than this is needed. We must recognise that this is our moment of opportunity, we must look past our failures and see the possibility of rising from the ashes of defeat; we must seek to discover how we may recover the blessing we have lost, in order to take advantage of the tremendous possibilities which confront us in this desperate are in which we live. Mourning for failure must be followed by positive action.

## 3. THE ADMISSION OF COMPLETE DEPENDENCE ON GOD

One thing was clear to Samson. His own resources were hopelessly inadequate to meet the challenge of that moment. Even in the past it had not been his own physical strength which was the secret of success, but the moving of the Spirit of God upon him, and now that his natural resources were even more limited he was even more dependent upon God. The question he had to resolve in his mind, therefore, was whether God would take up a failure and use him again. Would the Lord cast off for ever? In answer Samson made a bold leap of faith, and as the unwitting Philistines watched that upturned face without eyes and those moving lips he poured out his soul in earnest intercession: "O Lord God, remember me, I pray Thee, and strengthen me." As surely as the hair of his head had begun to grow, so his faith was growing again and his spiritual life beginning to quicken. Heart sorrow and hope mingled in his soul and gave inspiration to this cry for a fresh anointing.

Is there not an echo of this yearning cry in our own hearts? "O Lord God, remember us and strengthen us!" Our own resources are hopelessly inadequate to face the challenge of our day and age. Our cleverness at organisation, our expert knowledge, our methods of evangelism, the resources of our experience—all are good and necessary, but in themselves can never provide the dynamic which can

meet the challenge of an indifferent yet fearful world. Only the Spirit that began to move us in bygone days can make us adequate today. And is He willing? The evidence of Scripture and the experience of the Church through the ages are surely that when God's people have turned to Him again, confessing their failure and sin, pleading in earnest intercession for His reviving, and revealing their willingness to yield to His demands, He has never failed to visit them again. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). The God who listened to the broken prayers of a blind captive will as surely listen to His Church when in repentance and faith she seeks for a new visitation.

#### 4. THE ACCEPTANCE OF THE PERSONAL COST OF VICTORY

Samson was under no illusions as to what would happen to him if his plan were carried out. As surely as he saw the crashing masonry entomb the Philistines he saw that this pagan ruin must be his own mausoleum. Such a daring plan involved nothing less than his own death. But that was the price he was willing to pay for ultimate victory. "Let me die with the Philistines," he cried, and bowed himself with all his might. The Spirit of the Lord returned to that surrendered being, giving supernatural power to every straining nerve and muscle until the whole fabric of paganism came crashing down in utter destruction. The blind captive had won his greatest victory.

It is this personal cost of victory which makes us hesitate. It is one thing to have a romantic conception of another revival and all its attendant signs and wonders; but it is quite another to accept all that such a revival involves for us personally. Are we in fact willing to "bow ourselves with all our might" in earnest prayer, sacrificial giving, enthusiastic service and complete abandon to the will of God? Are we prepared to "die with the Philistines," that is to die to sin and self and all that resists the Spirit of God? Are we willing to make that humble confession which alone can restore a broken relationship with another Christian? Are we prepared to climb down from the unyielding attitude we have taken on a so-called matter of principle? Are we prepared to do anything and everything the Spirit demands in order that we might know again His power upon us? This is the cost of victory.

If we believe that God is able and willing to visit

us again, if we believe that the day of opportunity is still with us, if we are ready to accept all that such a visitation involves for us, let us as individuals and as a Pentecostal movement pour out our souls to God in unyielding intercession that He will remember us and strengthen us in this our day and age.

"O Lord God . . . only this once."

## Calling BOYS AND GIRLS

By Bernard H. Norris

The scene is my study. I am just about to write this column, but first I am looking up something in my diary.

"Now let me see, December 20th. Oh, yes. Sunset will be at 3.52 p.m. Goodness, it will be dark jolly early!"

"Hello Uncle Bernard, wotcha doin'?"

"Oh, hello Benny. Well, I'm just looking at my diary."

"Wot for?"

"To see the time of sunset on December 20th."

"Wot for?"

"Because I wondered if I might see the sea that day, because I'm going to Eastbourne."

"Wot for?"

"Because I've been asked to preach there."

"Wot for?"

"I can't imagine. Now look here Benny, I'm busy right now, and I haven't time to talk to you."

"Wotcha doin'?"

"I am going to write my column."

"Wotcha gonna write about?"

"I want to tell the boys and girls how they can know that there is a God."

"My teacher says no one knows, and you can't be sure."

"Well, I am sure, and I believe *you* can be sure too. Let me tell you what I'm going to tell the boys and girls."

Benny sat on the floor to listen. His socks never did stay up, and his tie was always coming undone—when it was on—and if he had a cap with him he always carried it and *never* wore it, and his hair was always untidy. He was just Benny.

"See my watch, Benny? Inside this tiny thing are many different parts, some of them moving all the time. They have all been made so well, and put together so carefully, that I can just glance at it and tell at once the time of day within a few seconds.



"When I look at my diary, even months ahead, I see that clever men have given there the time of sunset long before the day. How? Simply because the universe—the planets and the stars—moves as accurately as the finest watch.

"Somebody made my watch. The parts couldn't come together by chance.

"Isn't it obvious that someone put this universe together? It could never move so perfectly if it came together by chance."

Benny got up and said, "I think you're right uncle." Then he quietly went out of the study to leave me to write my column.

BERNARD.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, DECEMBER 2nd, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: Rev. F. H. Coleman (Islington)

Subject: "Let not your heart be troubled"

Ministry of music by

Pierre Van Woerden at the electronic organ

Choir singing "How firm a foundation" and "The King of love"

John Gustafson (with orchestra) sings "The haven of rest"

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

We gladly acknowledge the letters received from listeners both at home and overseas. Listeners are invited to join the IBRA Listeners' Federation. Meanwhile continue to support this world-wide radio enterprise by your prayers and your gifts.

# CHURCH NEWS FLASH

## PASTOR'S FIRST ANNIVERSARY AT WORCESTER

The first anniversary of Pastor W. J. Maybin's appointment to Worcester was celebrated with pleasure and blessing. The ministry of the visiting brethren, Pastors Whitfield Foster, C. J. Kingston and E. C. W. Boulton, was suited to the happy spirit of the meetings. In his appreciation of Pastor Maybin's ministry the church secretary said that not only was the minister capable in the pulpit, but he had

brought warmth, friendliness and comfort in his personal contacts with his people.

It was cheering to recall that the church had made good progress. The missionary weekend was an outstanding success under Pastor Gorman's ministry. The total offering and gifts amounted to £169/18/11—exceeding the target set by nearly £70. Another practical step was the redecoration of the church interior by the brethren, aided and encouraged by several of the ladies. Indeed, progress was so rapid that the minor hall was also renovated and redecored.

Another recent innovation has been the building of a baptistry beneath the choir platform, and this was used for its first occasion on Sunday, October 18th, when several men and women went through the waters.

R.S.

## KNOTTINGLEY JOTTINGS

The Council has obliged us by building a new housing estate around our church with a new road right in front of our building. Our Sunday school superintendent (Mr. G. Pease) has built us a fine new vestry with the help of the pastor and brethren of the church, and we proceed with other new out-buildings, once more all built by voluntary labour and the cost covered by a generous love offering. Over thirty sisterhoods sent representatives to our recent rally on Elim Sisterhood weekend. Recent



Worcester brethren redecore the church interior.

harvest services proved the best attended yet, with good things given to the local hospital and the sick members. Over 400 teenagers, plus the headmaster and staff of the local secondary modern school, once more assembled for an Elim service conducted by Pastor Anstey in a chapel kindly loaned. Knottingley Crusaders have doubled their numbers in the last month. Do we have discouragements? Yes, of course, but by His grace we press on.

A.A.

## INDUCTION SERVICE AT ELIM CHURCH, LURGAN

The induction of Mr. John Harris as pastor of the Lurgan Elim Church took place on Friday, October 2nd. The service was convened by Pastor T. W. Thomson, Irish Superintendent, and there was a large and representative gathering from our various churches.

Following the opening hymn, "Come ye that love the Lord," Mr. J. Copeland led the congregation in prayer, and tea was served to everyone. After

further prayer by Mr. T. Walker, of the Annaghanoon assembly, Pastor Johnston (Portadown) gave the charge to the congregation in the form of a challenging message on the responsibilities of membership. Miss M. Watters and Mrs. W. Watson then rendered a duet.

The charge to Mr. Harris was given by Mr. Thomson, who based his message on Exodus 31:1-5, from which he drew a very fitting parallel for the Christian minister.

The church secretary, Mr. S. Smith, extended a warm welcome to Mr. Harris on behalf of the local assembly, following which Mr. Harris replied appropriately, thanking Mr. Smith for his kind remarks and relating to those present the fact of his call to full-time ministry and his satisfaction at being a member of the Elim Pentecostal Movement.

Mr. Wm. Spence (Cullybackey) commended both Mr. Harris and his new charge to the Lord in prayer, and the hymn "My heart is fixed, Eternal God" brought the evening to a blessed conclusion.

WM. H. HOLOHAN.



## Women's Column

By Gladys Gorton

### THE SECRET SERVICE

IF you do not belong to the secret service you can make application, as there are plenty of vacancies. Let me tell you about it.

A visitor to a church noted with approval the shining brass plate upon which the collection bags were laid and how beautiful the communion table looked. He mentioned it to the pastor, who told him that members—sisters—each did a little job. One cleaned the brass, another the pulpit and someone else the vestry. Two or three saw to the communion and the flowers. A husband and his wife were the caretakers. The men as well were a grand company, very co-operative. One brother looked after the hedge and the plants around the building.

The pastor's wife stood listening to a husband and wife telling of the suffering of their mother. "We are feeling the strain now." She knew that great courage was needed to nurse that beloved suf-

ferer. "What you are doing means as much to the Lord as those who are evangelists and experiencing great blessing. I know you do it as unto Him, and this is very precious to Him," she assured them sympathetically.

The Lord is mindful of the little woman who is now unable to attend the services like she once did—she attends to the communion wine. Mrs. — has a car and it gives her great pleasure to bring some of the older folk to the meetings.

You can guess now what I mean by the "secret service": the things done behind the scenes which comparatively few people know about.

Picking up the hymn-book one Sunday morning before the service commenced, I noted with pleasure how a page had been tidily repaired. Part of the right-hand corner had been torn off. Cellophane tape had been stuck on and the words of the hymn neatly written on it. *Somebody* repairs the hymn and chorus books.

There are plenty of jobs waiting to be done in the Christian realm. Jobs for all—for you! Why not do one or more? I have ministered in churches of all denominations and have been appalled and saddened by the stark squalidness of not a few. Willing hands could work wonders with little cost to make them more attractive and wholesome.

Join the *secret service*.

*Text:* "Thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).



Conducted by  
National Youth  
Secretary

# youth page



## DARK EVENINGS THE IDEAL OPPORTUNITY FOR...

... a filmstrip crusade! Yes, this is the time of the year when you do not have to black out your church in order to use a filmstrip.

**What is a filmstrip crusade?** It is a series of children's meetings complete with choruses, competitions, quizzes, and the showing of a Gospel cartoon filmstrip in place of the children's talk. Sound-recorded commentaries on tape are also available.

**This is what you need.** A filmstrip projector (35mm.), and if you wish to use the recorded commentaries a tape recorder capable of playing at either  $3\frac{3}{4}$  or  $7\frac{1}{2}$  i.p.s., twin track. You will also need a white screen, though a sheet carefully hung without creases or folds will serve this purpose.

**Now, this is what you do.** Decide on the dates of your crusade (as far in advance as possible if you are to obtain the filmstrips you require), write to the Elim Filmstrip Library, Youth Department, 20 Clarence Avenue, London, S.W.4, for a hire order form. When you write mention that you are planning a filmstrip crusade and the Youth Department will see that you receive a list of suggestions.

Even if you do not wish to embark upon a four- or five-day filmstrip crusade we invite you to use the filmstrips of our library for your weekly meetings

The charge to Elim youth activities is 5/- for each filmstrip per showing (plus 6d. postage), but where more than fourteen days' notice is given a discount of 3/- is allowed. (A list of the filmstrips and a hire order form will be sent on request.)

## 12th World Christian Youth Congress (Youth for Christ)

**JULY 30th to AUGUST 6th, 1960**

R. Leslie Edgell, Director of British Youth for Christ and a good friend of the Elim Churches, has written to us conveying a warm welcome to Elim youth to attend the twelfth World Christian Youth Congress, sponsored by Youth for Christ, which is

to take place in Bristol during the above-mentioned period.

The following events will take place: prayer session; Bible study hours; national and international keen-teen Bible quiz contests; the best in Christian music; teen problem panels and "know-how" sessions; special sessions for pastors, Christian leaders and non-teenage delegates; nightly youth rallies in all parts of the city. Christian youth leaders from around the world will be present.

If you would like to receive further information on this subject please address your request to Congress Secretary, British Youth for Christ, 68 Terminus Road, Eastbourne.

## The conscientious objector

It has been brought to our notice that because we have in being an EYM Forces Fellowship some people are under the impression that we are not sympathetic towards the conscientious objector. We would hasten to assure our young men who, through deep-founded convictions, feel that it would be wrong for them to participate in military service that we have the greatest admiration for them in their stand. Furthermore, we gladly place ourselves at their service to assist with advice, although experience has proved that the best assistance one can get in such circumstances is through one's own minister.

The EYM Forces Fellowship is a service to keep in touch with our young men away from home, and help them spiritually. We would gladly extend this service to young men who are conscientious objectors and away from home, or for that matter any young people away from home such as nurses, etc., but we need to know their names and addresses. Send them to the National Youth Director, 20 Clarence Avenue, London, S.W.4, giving details of the service (C.O., nursing, etc.) in which they are engaged.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, November 30th.** 2 Thessalonians 2 : 1-12

Paul here continues the theme of the second advent, speaking of: (i) **The disturbers of the Christians** (vv. 1-3a). He expresses concern that the saints be balanced on this subject and not driven from sane reasoning and logical responsibility, nor reduced to a state of panic and unrest through false teachers claiming apostolic authority. Today we must remain balanced on the subject. (ii) **The future of the man of sin** (vv. 3b-10a). The identity of this "monster" has occupied the Christian era and fantastic speculations have done untold harm. Thrice in these verses Paul assures that he shall be "**revealed**"—and this prior to Christ's return. If his identity is uncertain, his destruction, which takes place at the advent, is sure. (iii) **The judgment of unbelievers** (vv. 10b-12). Three phases appear in sealing the fate of those who wilfully disbelieve and choose the pleasures of sin: (a) obstinate rejection of truth by their own will (v. 10), (b) consequently God allows them to be overtaken and obsessed by a deception (v. 11), (c) the culmination is condemnation (v. 12).

**Tuesday, December 1st.** 2 Thessalonians 2 : 13—3 : 5

Having dealt with unbelievers' punishment, Paul now turns to the saints, for whom he gratefully thanks God, and urges upon them the need to "stand fast and hold" their teachings. In Paul's ministry no room exists for wavering, relaxing or backsliding. He is determined to be victorious in the fight and encourages his converts to attain similar triumph. For their establishment in "every good word and work" he commends them to both the Father and the Son, and having thus prayed for the saints Paul now asks prayer of them: prayer for **seed** and **sower** that both may have "free course" and be unhindered to the glory of God.

**Wednesday, December 2nd.** 2 Thessalonians 3 : 6-18

With strong authority and unmistakable meaning Paul next directs his commands to the believers in whom he expresses confidence. He instructs their withdrawal from the company of the disorderly, the undisciplined, the rebellious, the busybody and the ne'er-do-well; this withdrawal being to humiliate the unworthy one and thus prepare him for brotherly reprimand. Undoubtedly Paul was a keen disciplinarian, both of himself and others, and discipline is essential for the good running of nation, church, business, home or the individual life. Paul advocates that if any would not work, neither should he eat—this wise medicine could solve many unofficial strikes today! May there always be wise, firm discipline in the church and the Christian life, for God is never magnified in the undisciplined.

**Thursday, December 3rd.** Revelation 4 : 1-11

We now turn to the mysterious Apocalypse—the book of predictions. Immediately we are awed by language reminiscent of Isaiah, Ezekiel and Zechariah, rich in imagery and pregnant with symbolism. The fact that the terminology is strictly symbolic and not literal must be firmly underlined. Prior to seeing the staggering panoramic picture of the world's future (in later chapters) John receives a glance into

the heavenly throne room—the administration centre for the operations of time and eternity. The throne immediately captivates the entranced apostle's eye, and appropriately we note that there is no attempt to describe Deity, no word-image is sketched. God is beyond explanation. The dazzling splendour of His awesome glory is mitigated by the arching rainbow that speaks of peace, promise and permission. The scene is one of worship, challenging us to deeper reverence, intensified adoration and persistent praise.

**Friday, December 4th.** Revelation 5 : 1-14

Chapter 4 presented God the Father resplendent upon the throne (v. 3) and God the Holy Spirit radiant before the throne (v. 5); this chapter completes the picture of the Trinity, portraying God the Son as a lamb slain. He alone was worthy; He had **prevailed** (v. 5); He had **power** (seven horns); He had **perception** (seven eyes); He had **purchased** (v. 9). All creation unites in a pæan of harmonious praise to the Lamb worthy to unlock and unveil the secrets of the destiny of the human race. That unfolding would bring hope to bewildered hearts, comfort to persecuted lives, especially in the grim days when it was first read. Never become over-familiar in worship of the Lord, but retain the deep sincerity revealed among this innumerable, international host.

**Saturday, December 5th.** Revelation 6 : 1-17

Here is presented a grievously deteriorating scene which is invariably the sequence of the selfish reign of carnal man. The opening of the first seal depicts impressive conquest and military attainment (bow and laurel coronet). The second is more grim, with the steed the colour of blood and civil strife suggested (v. 4). The third colour, "black," is indicative of depression, distress and calamity, and the weighing out of the essentials of life infers scarcity. The fourth horse is the colour of mortification and decay, with death and the grave in close attendance. How sadly history corroborates this record of declension culminating in the martyrdom of saints and international upheaval and downfall. Judgment will humiliate all despots (v. 16).

**Sunday, December 6th.** Revelation 7 : 1-12

In reading this passage it is significant that we note the omission of the name of the tribe of Dan from the representative companies referred to. The numerical strength of this sealed company is no doubt symbolical, like all else in these chapters, and not literal, and suggests perhaps some perfection in executive administration, since the number twelve speaks of "governmental perfection." It is natural to ask why Dan is left out. The answer must be mainly speculative, but remember that this tribe quickly drifted into idolatry and continued therein till the captivity (Judges 18 : 30, 31). God righteously hates idolatry (Exodus 20 : 3-5; Leviticus 19 : 4; 26 : 1), pronouncing retribution thereon (Leviticus 26 : 30). One wonders if this rebellion and dissipation caused Dan's exclusion. At least we know the "temple of God" has no agreement with "idols" (2 Corinthians 6 : 16) and we can thus be warned to leave aside every idol and inordinate affection and for the sake of our eternal welfare **love only Christ** (1 John 5 : 21; 1 Corinthians 10 : 14).

## LATE NEWS

**DEWSBURY.** Crusade continues in the Town Hall, with total decisions well over the 200 mark, and many testifying to healing, including several with sight restored.

**EBBW VALE.** Over 120 decisions for Christ in the first week. Boy healed of deafness.

PLEASE PRAY ON



# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** December 12. Elim Church, King's Street (off Church Lane). Great Youth Rally. Speaker: A. P. Thomas and Letchworth Youth Team. Convener: J. G. Cooper. 7.

**ISLINGTON.** November 28, 29. Elim Church, Lennox Road, Finsbury Park. Visit of W. G. Hathaway. Sat. 7 (films of U.S.A.), Sun. 11 and 6.30. December 5-17. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, weeknights 7.30.

**SILVERDALE.** November 28. Elim Church, Albert Street. Great Festival of Praise. Visiting choir from Sparkbrook. Speaker: J. J. Morgan. Convener: John Lewis. 7.

**WIGAN.** December 5-7. Elim Church, Central Hall, Station Road. Church Anniversary services. Speaker: Aubrey Hathaway, B.A. Convener: Henry W. Fardell. Sat. 7, Great District Rally. Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

November 28, Clapham (S.S. Prizegiving); December 19, Letchworth.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## PRESIDENTIAL ITINERARY

North Midlands Presbytery. December 3, Loughborough; 4, Mansfield; 5, Nottingham; 6, Derby; 7, Sheffield; 8, Rotherham; 9, Barnsley.

North Eastern Presbytery. December 10, Scunthorpe; 11, 12, York (Presbytery Rally); 13, Bishop Auckland (a.m.), Newcastle (p.m.); 14, Scarborough; 15, Hull (Mason Street).

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

## J. SMITH'S TOUR OF DEVON AND CORNWALL

November 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

## MR. F. B. PHILLIPS'S TOUR

November 27-29, West Bromwich; December 2 and 9, Coulsdon.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 1, Wrenthorpe; 3, Knottingley; 5, Sowerby Bridge; 6, Halifax; 7, Leeds; 8, 9, Huddersfield; 10, Dewsbury; 13, Bradford.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

December 5-8, Jersey; 9, Eldad; 10, Delancey; 11, Vazon; 12, Delancey; 13, Vazon (a.m.), Eldad (p.m.).

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Clapham Crescent, London, S.W.4

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is four weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton, E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

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**Ministers' private Christmas cards** £1 per 100 (envelopes included). S.a.e. samples. L. Edwards, Printer, 16 Hurst Park Road, Blackheath, near Birmingham. C.202

### DEDICATION

**McCann.** On October 25th, Pauline Anita McCann, dedicated at Elim Church, Bridgwater, by P. R. Squire. C.200

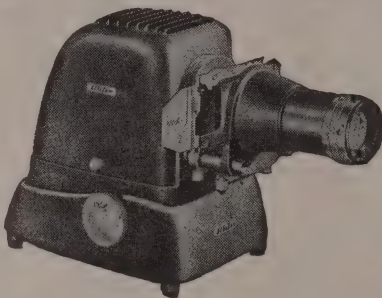
### WITH CHRIST

**Coulson.** On October 16th, Edith Coulson (née Jackson), late of Elim Church, Barking. An inspiration to all who knew her. Officiating minister at funeral, Arthur V. Gorton, Bournemouth.

**Lawson.** On October 19th, Mr. A. Lawson, Trustee, Superintendent and Sunshine Corner Leader of Elim Church, Rotherham. Officiating minister at funeral: Leon C. Quest.

**Wellington.** On October 25th, Mrs. Lily May Wellington, aged 69, beloved wife of Edgar Wellington, and faithful member of Elim Church, Swansea. Officiating ministers at funeral: Trevor Lloyd, W. L. Bell and Edward F. Cole.

**Wiley.** On November 10th, Miss Emily Wiley, aged 90, founder-member of Elim Church, Englefield Green. "Absent from the body . . . present with the Lord." Officiating ministers at funeral: J. H. Gee and P. Smith. C.201



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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 42

PRICE 5d.

DECEMBER 5th, 1959



FAREWELL SERVICE FOR PASTOR RAY HUGHES AT FINCHLEY  
(See page 666)

# STORIES OF OUR GREAT HYMNS AND THEIR TUNES

By Douglas B. Gray (*Director of Music*)

*Living writers : HAROLD HORTON*

WITH pleasure we introduce another present-day hymn-writer. Seven hymns by Harold Horton appear in the *Redemption Hymnal*!

Harold L. C. Horton was born of godly parents and brought up in a Wesleyan home in the busy market town of Wrexham in North Wales. From Welsh forebears on his father's side he inherited an intense nature and an enthusiasm which can be profitable or difficult according to the channel into which it is directed. The second of eight children, he is grateful for a holy and devoted mother, and a father furiously excited about everything—even a snail shouldering its bungalow round the rockery would move his intense interest!

As a child Harold Horton was accustomed to regular attendance at the Wesleyan chapel and Sunday school in the town. Once a year, on Children's Sunday, he was moved to tears by the missionary, who made him utterly miserable, and with many other children he rushed out to the front of the meeting after service to "give his heart to Jesus." He would go home and say to his mother, "I've been saved again, mother." She would say with a flicker of a kindly smile, "Very good, my boy—I hope it is a better salvation than last year's."

As a youth of twenty in a Wesleyan chapel in Manchester (where he lived for twenty years), after long resistance, he openly and intelligently surrendered to Christ, and became zealous in active service. In his early twenties, after passing the stiff local preachers' examination, he was pressed (almost against his will, for he was timid) to "go on full plan" as a Wesleyan local preacher. For several years he ministered as such in the Tiviot Dale circuit of Manchester, occasionally taking the pulpit even in the big grand churches—sometimes even at the church associated with the Didsbury Wesleyan Theological College. There he ministered with fear and trembling before the principal and staff and students of the college.

Then came the first world war, when everything appeared to drop to pieces. But in 1925 brother Horton seemed to start life and salvation all over again, for in the ordinary course of business (he was a

teacher of spoken English and now living in London) he came across a godly sister in advanced years who was enthusiastic about what she called "Pentecost." She turned out to be an Elim worker. He had never heard of Pentecost as an up-to-date experience until this time. She told him of folk who had received an Acts-of-the-Apostles experience and "spoke in tongues." This rather startled and much intrigued him. He became assured after studying the Word that this was scriptural and offered to all seekers. His temperament would not permit him to wait long for anything good. In a very short time he found himself speaking with tongues in a vestry in Kingsway Hall. From that time he began to meet regularly with the happiest people he had ever met. He just *haunted* those early Kingsway Hall conventions, where at times it seemed that somebody had moved the roof from the auditorium to let the angels come in to assist the heavenly praises and worship! There he heard for the first time the astonishing voice of prophecy and the doubt-shattering utterances in tongues and interpretation. And there he was introduced as by a shock of heavy voltage to a new *faith* by a Yorkshireman called Wigglesworth and a new *fire* by a Welshman named Stephen Jeffreys. There, with almost unbearable emotion, he saw for the first time the sick healed and the lame walk through prayer. And will he ever forget the thunderous singing of that vast crowd of thousands, singing such songs as "He lives, I know He lives, I know that my Redeemer lives"? He liked that sort of thing. It was heavenly, and exactly fitted his scriptural knowledge of what ought to be. He joined up with that happy lot.

Since then he has become more and more blessedly Pentecostal according to the pattern in the Book. He has enjoyed the rich fellowship of these Pentecostal folk for over thirty-four years, and thrown himself head over heels into the work. He has served on almost all the committees in Assemblies of God. For a period he was on the Executive Presbytery; for several years a member of the Home Missionary Reference Council and the Overseas Missionary Council. He was on the committee responsible for



our present *Redemption Hymnal* (the best hymn-book in the world—used also by our good friends in Elim and other branches of the Pentecostal movement). Brother Horton has contributed some hymns to this book. He became interested in hymns, of course, in the Wesleyan Church. He was responsible for the inclusion of several of Wesley's own hymns in our book.

As far as his own hymns are concerned he was all his lifetime much moved by good poetry, studying carefully its rhythms and rhymes and metres. He had collected a complete library of standard poets, and a representative collection of modern poets, whom at that time he much loved. As a free-lance writer he contributed occasional articles and verses to several papers of repute. When he came into Pentecost by the mighty baptism in the Spirit he promptly gave away all his poetry books to his schoolmistress sister, the youngest of the family, fearing to idolise the writers whose work had occupied too much of his time and emotion. After an interval of several years he turned his hand to occasional hymn writing. The tunes to which brother

Horton's hymns are set he selected from Wesleyan hymns with which he was familiar.

Brother Horton served for many years in the Bible schools under the anointed leadership of Howard Carter—in Hampstead, Louth and Scarborough. He has written several Pentecostal books, including *The Gifts of the Spirit*, which has been freely accepted as a classic on the subject all over the world, is translated into many languages and is at this moment going into its seventh edition.

Brother Horton has through the years pastored several assemblies—Ottery St. Mary, Louth, Bristol, Scarborough. He pioneered the assembly in Luton and was responsible for the erection of its first beautiful assembly hall.

He recently itinerated for five years in U.S.A. and Canada and is now serving among the home assemblies, contributing his humble quota towards the promotion of such a Pentecost—he trusts—as has never yet been reached outside of the Word of God, but which he is assured is certainly on the way. He joins the whole grand fellowship in earnest prayer to this end.

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## Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again !

From time to time I meet some of my readers, or I receive letters from them. By the way, if you do write to me please remember that I work at the Elim Publishing Co. now, so send your letter here and not to Elim H.Q. or it will cause delays. Oh, and mark your envelope "Children's column."

Someone at Ilford asked me to sign myself "Uncle"—well, I will. Someone else there said they did not recognise me as my hair style was different ! My, I'd better have another photo, Mr. Editor.

But I really wanted to tell you about a letter all the way from one of our Elim missionaries way out in Africa, Mrs. D. E. Bull. In her letter she has told me about several young folk in Africa, so here's a story about one of them.

Palemba is 10, or 11, or 12 years of age ! That's right, not many know their ages out there. This rather short, but very brave, boy was watching over his father's goats. For protection, if necessary, he had his dog with him, and also a long knife.

Suddenly the dog saw a rabbit and chased after

him, with Palemba close behind. But then Palemba had a shock, for from the African bush sprang—a leopard. He gripped Palemba's dog, but at once the plucky Elim boy shouted and rushed at the leopard, not thinking about himself. He struck out with the knife again and again as the vicious animal turned from the dog and sank his teeth into the boy. Palemba fought with the knife while the leopard attacked with tooth and claw.

But God was with the lad, for at last the leopard fled into the jungle.

Palemba's dog was injured, but Palemba had saved his life. The dog's front legs were damaged, but poor Palemba was hurt on his face, and his chest, and his limbs. However, he is recovering, I am pleased to say.

Palemba had heard about David in the Bible, who took care of his sheep, and Palemba has shown himself to be as brave. He has also heard of the good Shepherd who even gave His life for His sheep—a suffering more than Palemba knew.

Have you heard about David ? You can read about him in 1 Samuel 17, verses 32 to 37.

Better still, get to know the good Shepherd. Your pastor or Sunday school teacher will be only too pleased to tell you how.

Cheerio for now, and God bless you.

UNCLE BERNARD.

# EDITORIAL—

## TRAIN UP A CHILD . . .

**A**T a recent interdenominational rally we attended an interesting check was made to discover the age at which members of the audience had made their decision for Christ, followed by an appeal to those who were undecided to make their decision at that meeting. We are glad to report that several young people did respond to that invitation. Here is the point however: such a check can be made (and we are well aware that this is nothing new) with the unfailing result (in a normal mixed congregation) that the majority of those who have decided for Christ will be found to have done so before the age of twenty, a lesser number between twenty and thirty, a few between thirty and forty and hardly anyone after that age. The obvious conclusion is that youth work in our churches is most vital, and that if we fail there we have failed indeed.

I have often wondered, however, whether this check ought not to be followed by another—to discover how many of those who made their decision in early years had been brought up in a Christian home. I think I can predict the answer—namely that the majority by far would be among this number.

Why is it that such a small proportion of our Sunday school scholars from *non-Christian* homes seem to come into our churches? Many of them have apparently been keenly interested in the Sunday school, and many have even made a childlike surrender of their lives to Christ. First and foremost we have to recognise that home influence is the strongest factor in the development of a child's character. Habits formed at home, dialects inherited from parents—these will survive all endeavours for reform even by day-school teachers who have the children in their care for so many hours. Sunday school attendance will be accepted as the normal course for childhood days, even as day school is (though the increasing habit of Sunday outings in the now widely owned family car and, on dark days, the influence of television are causing a decline generally). However, the tendency is for one to be discarded along with the other, and for the growing teenager to consider Sunday school part of the childish things now gladly put away.

There is no simple remedy, but these suggestions may prove helpful. (1) An all-out drive to reach the parents of children in our Sunday schools. Anni-

versary services should be aimed to reach them, with a clear-cut Gospel appeal in the programme. (2) A more grown-up approach to the children of secondary school age. Too many "action" choruses and stories slanted to the primary school section gives the impression that Sunday school is only for the younger children. (3) An endeavour to link up Sunday school scholars with the regular services of the church. Here the personal invitation of the teacher, coupled with a promise to sit with the children, would be a big draw. It might mean forgoing sitting with the usual teenage group at the back of the church, but what dividends it might pay in children being brought into the church!

One of the big weaknesses of our modern church life is the decline of the "family pew." Christian parents, do not neglect to bring your children up in the atmosphere of worship. Some may object that children will not appreciate the service, that their fidgeting is a distraction and that they need to rest. Then at least one of the parents is missing because he or she must stay with the children. Remember, habits formed in childhood are not readily broken. Get the children early into the habit of church attendance, and you may be surprised how much of the service they can and do follow.

Finally, do not be too discouraged, Sunday school teacher, if some of your promising scholars, in spite of all your endeavours, seem to drift away. If you have faithfully sown the seed of God's Word, His Spirit will water it and one day some evangelist may reap the harvest from that seed you implanted—and yours will be a share of the reward in that great day when Jesus comes.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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# From my Diary



By T. H. Stevenson

THE Bishop of Carlisle has expressed himself in favour of the proposed gambling and betting Bill, and says gambling is not intrinsically evil and morally wrong. But the Bishop adds: "My mind compels me to say this, but often I have longed to call that a lie when I have been faced with a bit of humanity broken as a result of gambling. I must, however, emphasise that as the practice of gambling grows it soon develops into a great economic and social evil. I do not want any money raised by gambling from any parish for any work in this diocese. I find it hard to believe that anyone can give responsibly if he deliberately makes chance a determining factor." The Bishop seemingly has nothing good to say about gambling, except that it isn't bad, or nothing bad about it, except that it isn't good. Strange reasoning.

☆ ☆ ☆

An interesting booklet published by the B.B.C. should now be on sale. *Hearing, Seeing, Believing* ought to prove a very good sixpennyworth, dealing as it does with the story and facts of B.B.C. religious broadcasting. On the Home and Light programmes alone there is an average of thirty such programmes weekly, besides "services of all denominations" in the General Overseas Service. Many may feel grateful for so much time and talent given to this important side of our national B.B.C.

☆ ☆ ☆

For us, the mention of thirty weekly religious programmes and services by all denominations raises a query. When will the B.B.C. give due recognition to the Elim Church and other churches of the British Pentecostal Fellowship? Other prominent voices among church leaders throughout the world are a step ahead, yes, streets ahead, of the B.B.C. religious broadcasts department in their appreciation that "the

Pentecostal movement can no longer be considered a fringe of Protestantism, for it is the fastest growing movement in Protestantism today and must be taken within the fold of Protestantism." We certainly deserve much more opportunity to serve the nation through this great medium.

☆ ☆ ☆

I had the privilege of addressing an Anglican men's fellowship on the subject of "The work of the Elim Church," a talk which I have been asked to give to a Methodist men's guild also. I relish such occasions, because of the tremendous interest it seems to arouse as one tries to give a true and unexaggerated picture, particularly of the church local. The vicar and curate were particularly interested, and took the lead in questions during discussion time. Information given of our practice in praying for the sick, the manifestation of gifts of the Spirit and tithing seemed to impress greatly. My talk was for thirty minutes, but the discussion lasted an hour—and was resumed after the benediction. People are interested in our witness.

☆ ☆ ☆

Herman Newmark, of the Hebrew Christian Testimony to Israel, recounts an open-air meeting in a Jewish district of Chicago at which he spoke. Opposition was fierce, and the leader went to the police station requesting an officer to be sent to keep order at the meeting. The Irish sergeant asked why he held a meeting if the Jews were so opposed. When the leader replied that he believed God wanted him to do so the sergeant asked a very logical question: "Can't you trust Him to look after you, then?"

☆ ☆ ☆

What made Martin Luther "the monk who shook the world"? According to a new publication, the origin of Luther's conversion can be traced to his relationships with a very domineering father. Luther's life at home, in school and in monastery was almost cruelly hard, but his conversion and revolt cannot be so easily explained. It was neither home nor Rome, but his study of Scripture and the later flash of revelation upon the words "The just shall live by faith."

## Special Christmas Double Number

Place your extra orders now for this 32-page, two-coloured issue, containing many special features. Price 10d.

# "In All Things a Season!"

By Hugh Sawyer

**M**ISERY personified! Killjoy! Spoilsport! These are a few of the jibes hurled at a child of God who rather than desecrate the Lord's day by indulging in worldly pastimes and pursuing self interests prefers to honour the day set apart for Divine worship. Never were the ungodly so mistaken, so ignorant of spiritual values; never were such misnomers applied to those who would follow in the footsteps of the Master.

Sparkling with an internal radiance far beyond the comprehension of the godless mind, the redeemed soul in Christ Jesus rejoices in a full salvation purchased by the life-blood of an atoning Saviour; the all-satisfying knowledge that every sin, great or small, has been forgiven and blotted out for ever; and the comforting assurance of Almighty God's pardoning promise to remember them no more. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm 103:12).

What then has a child of God to be miserable about? Does he not possess spiritual treasures of such value as to make the perishable good things of the ungodly seem trivial? Can those not knowing God look forward in keen anticipation to the scriptural promise, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9)?

The killjoy misnomer is an avenging boomerang! It unerringly returns to the one who threw it! What can kill joy quicker than the pangs of an uneasy conscience—a conscience burdened with a grievous load of sin accumulated through years of careless living; the dreadful uncertainty of the future; the realised failure of continual plunges into an unsatisfying life of false gaiety in a hopeless attempt to appease and gratify the cravings of a restless mind? The delights of Easy Street soon develop into misgivings when Dame Fortune turns her back and a hopeless frustration overwhelms the worldly ambitions of man!

The short-sighted policy of social security so dear to the hearts of unbelievers will assuredly become a condemning writ of insecurity when things go wrong and a man has but his own resources to rely upon.

The taunts of the cynical are but shafts of light

revealing his own shortcomings. Would he but realise that Jesus Christ can meet his every need, instead of maligning his neighbour, intent upon seeking fellowship with those of a like mind in Christ Jesus, he would seek to do likewise. To his astonishment he would discover that there is joy in serving Jesus—joy unspeakable and full of glory.

"What must I do to be saved?" cried the Philippian jailer. The same question must come from the hearts of all men desiring to get right with God, and the same age-old challenge rings out today: "Believe on the Lord Jesus Christ, and thou shalt be saved." Man cannot save himself, "for by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2:8).

The worldly mind cannot realise that all men are sinners, falling far short of the glory of God! He may sneer at a Christian bent upon worshipping Almighty God and pouring his soul out in thankfulness, while he in pursuit of selfish desires bolsters himself up with the viewpoint that he is just as good as the other fellow despite his different outlook upon life. Never for a moment does he realise that in the eyes of God the righteousness of *all* men is as filthy rags (Isaiah 64:6). "As it is written, There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God" (Romans 3:10, 23).

The vital point at issue between the saved and the ungodly is that they live in two different worlds; one seeking eternal bliss in the risen Christ, the other doomed to drag out a remorseful existence in a lost eternity! While he has breath the ungodly has a free will to snigger and be finally lost, or he can repent of his sins and be saved. The choice is his alone; no man can make up his mind for him!

Meanwhile, beloved brother and sister, in the words of Luke 6:22: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

## LATE NEWS FROM DEWSBURY

333 decisions for Christ in the first 15 days  
of the campaign.



# Revival Campaign Claims Success

## A NEWSPAPER REPORT ON THE CRUSADE IN DEWSBURY

SOME astonishing results were obtained at the meeting on Monday of the revival and Divine healing campaign run by Rev. David G. Hathaway and his team in Dewsbury Town Hall.

At this meeting which I attended (writes our representative) a girl of twelve claimed the restoration of the sight of one eye which had been blind from the age of two, an elderly woman who could not before raise her arm waved it shakily above her head, an elderly man whose arm was permanently crooked straightened his arm in the meeting, and several others of the dozen subjects of the healing session claimed the loss of pain or at least some improvement in their condition.

Long before the time of the meeting the Exchange Hall was filling up and by the time the meeting started the hall was comfortably filled.

Rev. Eddie Lamb led the singing with vigorous words and actions exhorting the crowd to sing louder and more heartily, until the room echoed to the volume of hearty voices.

Shortly after this rousing beginning Rev. David G. Hathaway, leader of the crusade, entered with Rev. Neville West, who had just arrived in the town.

During the evening two religious songs were sung by Miss Dawson and there was a reading of Scripture by Mr. Hathaway. All were interspersed with fervent hymn and chorus singing and prayers.

During the readings Mr. West commenced to paint a picture in simple lines and glowing colours. When completed in a very short time, the picture was offered to the person who had brought most people to the meeting that evening.

One of the main items of the campaign was a stirring address in a cheerful but determined and emphatic vein given by Mr. Hathaway.

In his address Mr. Hathaway promised that in the crusade "we shall hold services and we shall pray for the sick and hope that God will pour out His power for us."

Following the address was prayer with a background of piano music, during which time Mr. Hathaway exhorted people to make a decision for Christ by raising their hands. It was said that on Sunday out of 300 people present 170 responses had been made.

When those who had made a decision had been instructed on what to do to carry out their decision the healing campaign began, when about a dozen people presented themselves for healing. The method used was for Mr. Hathaway and Mr. Lamb to inquire the trouble of each person and then, each placing his hands on the person, Mr. Hathaway prayed fervently and loudly with Mr. Lamb making responses, the congregation joining in silent prayer.

The results described at the beginning were shown, and as each person described an improvement the congregation was informed.

Mr. Hathaway said after the meeting that all names and addresses of people healed are taken and the cases followed. No claim is made until it is proved that the cure or improvement is permanent.

*Dewsbury Reporter and News.*

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## A TESTIMONY FROM WIMBLEDON

A FEW years ago I fought shy of joining a Pentecostal assembly, chiefly because one or two Pentecostal believers appeared to be thoroughly convinced that I was something of a heretic, since I had not the gift of tongues.

I wanted to believe in the baptism of the Holy Spirit and to speak in tongues, but trembled in fear. It would be little short of hypocrisy to speak in tongues in the assembly, and then to fly into a temper at home because someone admonished me.

I had, of course, much to learn. For one thing, spiritual pride, that most detestable of sins, was holding sway in my heart. As I wept before the Lord I asked His leading on this perplexing problem of speaking in tongues. The answer came. The Lord led me out of the assembly where I had had such blessed fellowship into a company of Elim believers.

Before very long, quietly but positively, I found myself praising the Lord in an unknown tongue. Bless His holy name; our Elim fellowship at Southy Road, Wimbledon, has more than compensated for fellowship in the assembly to which I belonged before.

P. MARGARET WINGS.

**D**URING my ministry in Pretoria some years ago I was invited to accompany a member of my assembly, together with a missionary from the Congo, on a trip across country to the borders of Bechuanaland, by cart and horses, a journey which we estimated would take about three days. At the end of the second day we found ourselves out of touch with European civilisation and in country populated almost entirely by a native tribe, very largely heathen.

On the third day our provisions ran out and our supply of water too, but believing that we would come across some friendly natives we continued to press on. Unexpectedly, and to our consternation, we noticed that one of the horses had gone lame and in a little while we were compelled to call a halt. Realising we were facing a very serious position, as we had

### NEITHER WATER NOR FOOD

and no idea how far we were from human beings who would help us, we lifted up our hearts to God in prayer for guidance and provision. We then decided that one of the party should go out in search of water and food.

After an absence of several hours he joyfully returned, saying that he had come across a European cotton farmer who had kindly invited us to stay at his farm until the horse recovered. This we gladly and gratefully accepted. The farmer proved to be an Englishman who had retired from a high position as an electrical engineer in one of the large gold-mining companies of Johannesburg. His elder son had followed in his steps and had become an electrical engineer who was not only well advanced in the science of electricity but an inventor of some merit.

Sitting down to our evening meal in company with this farmer, his two sons and a daughter (the mother being absent in England), I turned the conversation to spiritual things. It immediately became apparent that none of the family knew anything about the saving grace of God, having only been nominal church members prior to their turning to farming. Unexpectedly the elder son stood to his feet and said, "Mr. Cooper, I will give you my opinion about God. God is electricity and electricity is God." "My friend, if you do not change your views you will never see heaven," I answered.

As I left the house to make my bed under a wild marula tree—there being no room inside—I took Paul, the elder boy, aside and lovingly entreated him that he would pray to God that night to show him whether he was right or wrong in his views. Then

proceeding to the marula tree I knelt down and earnestly prayed that He would reveal Himself to him.

The following afternoon, coming across Paul unexpectedly in the field, I again discussed the subject of God's salvation with him. He listened quietly. Then I turned to him and said, "Paul, why don't you give your heart to Christ?" To my surprise and great joy he replied, "Pastor Cooper, I did so last night. And now I want you to give me a New Testament, for tonight I want to read the Scriptures after we have had dinner and tell my father about the stand I have taken." Joyfully I handed him my own Testament.

He was true to his word. At the end of the evening meal he suddenly rose to his feet and said, "Father, I want to tell you and Claude and Josephine [his brother and sister] that I have

### SURRENDERED MY LIFE TO JESUS CHRIST

and with your permission I want to read a portion of God's Word." Before his father had time to reply,

¶ *Rev. Archibald Cooper, one of the pioneers of the "Full Gospel" movement in South Africa, was a "Bearer" and minister of the Full Gospel Tabernacle, Johannesburg, 26th, 1959.*

## A New Testament

By Rev. A.

he was reading the third chapter of the Gospel of John. His father and the other members of the family listened to him in amazement, wondering what strange thing had come over him. But Paul's conversion speedily led to the conversion of his brother and sister, and I had the joy of leading them both to Christ.

But now, after having been on the farm five days and feeling that my wife and my church in Pretoria would be wondering whether harm had overtaken me, I felt that I should make every effort to return as soon as possible, leaving the other two brethren on the farm until the horse recovered. This meant a long, roundabout journey by train on the Rhodesian Railways from a station called Gaberones situated about twenty miles from the farm. Paul and I arrived



there by bicycle at sundown. The station was deserted ! Having a little time at our disposal, I felt prompted to speak to Paul more fully of the way of salvation. Obtaining an oil lamp, I began to open the Scriptures to him on the baptism of the Holy Spirit, saying : “ Paul, God has done a marvellous thing in your life, but He has something more for you.” He listened with deep interest as I read to him from Acts 2:37-39 ; 10:44-46 ; and 19:1-6.

After a brief exposition of these scriptures I said : “ When you return to your farm, pray that God will baptise you, too, in the Holy Ghost. Now, let us have a little time of thanksgiving and prayer together before the train comes.” Straightway my earnest friend poured out his heart to God in a torrent of praise for what He had done for him and his brother and sister, and then he pleaded for the conversion of his father and mother and other unconverted members of his family. After he had finished praying I followed. Then, laying my hands gently upon his head, I was prompted to say : “ Brother Paul, in the name of the Lord Jesus Christ, receive ye the Holy Spirit.”

*cost in South Africa, editor of the “ Standard Durban, went to be with the Lord on August*

**nt experience**

oper, D.D.

### PAUL'S TWO VISIONS

Before I had finished speaking he was prostrate upon the floor of the waiting room in that lonely railway station. For quite some time I waited in silent prayer. Then, after a while, he slowly raised himself into a sitting position and I perceived God was giving him a vision. With his eyes wide open and one hand stretched upwards he began to give a most vivid and graphic description of Christ being led away from Pilate's hall to Calvary and being crucified. The tears rolled down his cheeks and his face was the picture of intense pain as he cried out, “ Oh, Jesus, Jesus, why did you suffer like that ? ” Then he answered his own question, “ Yes, it was for me that you suffered and died.” And he sank back on the floor. Perhaps ten minutes passed before

he sat up again, and once more pointing his hand upward, his face now filled with great joy, his eyes wide open, he saw in another vision the return of the Lord Jesus in the clouds with great glory. This he beautifully described. Only God knows what passed through my own mind as I knelt there, struck with amazement and wonder, and I found myself saying, “ Oh, God, is this the young man who less than a week ago declared that electricity was God ? ”

Again he sank back to the floor and for five minutes or so complete silence reigned between us. Suddenly there was a sound as of a rushing mighty wind, caused by Paul's audible deep and heavy breathing. This continued for about three minutes, when he suddenly began to speak clearly in an unknown language.

### MY JOY WAS UNSPEAKABLE

I felt I had gone back in spirit 1,900 years in the history of the Church and had been privileged to see exactly the same thing I had read about so often in the Acts of the Apostles. But God had still something more to reveal.

Leaving Paul in the waiting room, I walked up and down the station platform in the glory of a bright moonlight night with my hands upraised to heaven praising and blessing God for the wonder He had privileged me to see.

As I was doing this, Paul staggered out of the waiting room as one drunk and cried out, “ Brother Cooper, where are you ? ”

“ Here I am,” I replied.

And as we approached each other I was stunned to hear him say, “ Oh, pray for me. My sight has gone. I cannot see anything.” I could hardly believe his words. And then suddenly the Spirit reminded me of how another Paul (even of Tarsus) had been struck blind for three days by the glory of God. I felt that I could not leave this young man in this condition and so, laying my hands upon both his eyes, I earnestly cried to God that He would restore his sight. Taking my hands away, I asked him if he could now see.

“ Oh, yes, yes ! ” he cried with great joy. “ I see you.”

And just as I held him affectionately in my arms praising and blessing God, and he too joining in, the sound of the approaching Rhodesian express was heard. A few moments later I had said farewell to my newly found friend and brother in Christ. From that day to this I have never ceased to thank God for this wonderful experience.

—*The Standard Bearer.*

# CHURCH NEWS FLASH



## FINCHLEY

A service was held recently to bid farewell to Pastor Ray Hughes. During his eighteen months' ministry in Finchley he has laboured among us faithfully and the fruits of his labours have been manifest in the salvation of souls.

The church has greatly benefited by his wide scope of ideas, and we are indebted to him for the help he has given us and which will lead on to even greater things in the future.

The service was one of the largest we have had in Finchley and was a great blessing. Our picture shows some of those who took part in the service.

D. C. CANNON.

## MINISTER'S SERMONS "TAPED" FOR CANADA

Three thousand five hundred miles away in a Canadian church a young Southend couple will soon hear a sermon preached by the Leigh minister who married them last year.

It will be part of several taped services carried in her luggage when nineteen-year-old Mrs. Terice Tipper sails for New Brunswick on November 13th after a holiday in Southend with her family.

Terice and her husband, Gilbert, emigrated to Canada last year, six months after Rev. George Storm had married them at Leigh Elim Church.

Home to see her parents, Mr. and Mrs. Moule, of Ilfracombe Road, and parents-in-law, Mr. and Mrs. Gilbert T. Tipper, of York Road, Southend, Terice visited the pastor.

The suggestion was made, and Terice is to take the taped services back to her own church in Canada. It is hoped that the Leigh church will receive in exchange from Canada services recorded in the Tipper's church.

For a month Leigh Elim Church has been keenly engaged in putting services and sermons on tape for the use of sick people unable to join in church worship.

Tapes have already been loaned out, in addition, to groups of people, and sent even as far as the most northerly tip of Scotland.

*Southend Pictorial.*

## NORTH MIDLANDS RALLY

The Elim churches in the North Midlands held their presbytery rally recently at Burton-on-Trent. It was a great joy to welcome friends from the new church at Derby.

The two services were times of great refreshing and blessing. For five believers who were baptised in the Holy Spirit between the services it will certainly be a never-forgotten day.

Listening to the testimonies and to the singing of a band of young people from Loughborough and duettists from Nottingham, and joining together in praise and thanksgiving to God, our hearts and minds were prepared for the ministry of God's Word.

Pastor Dyke was the preacher at both the afternoon and evening rallies. In the afternoon his message was Pentecost and its effect on our personal, family and social relationships and responsibilities, while in the evening our thoughts were turned once again to Calvary. "Father, forgive them, for they know not what they do"; the words still ring out as clearly as they did nearly 2,000 years ago. They brought with them a greater realisation of Christ's redemptive work on the Cross and its effect upon us as Christians.

On leaving Burton it could be truly said that it had been good to meet together and with God once again.

## INDUCTION AT ALEXANDRA PARK AVENUE, BELFAST

We recently had the pleasure of welcoming Pastor Ernest J. Thomas, Mrs. Thomas and their two sons from Lurgan to Alexandra Park Avenue Elim Church, Belfast.

An induction service was held on October 3rd, when the new Irish superintendent (Pastor T. Thomson) and Pastor G. Ladlow were the officiating ministers.

The elder of the church welcomed Pastor Thomas and assured him of the prayers and loyal support of the members.

On the Saturday following, Pastor Thomas commenced a fortnight's evangelistic campaign.

We praise God that during the campaign over a



dozen people found Christ as their Saviour, a number of saints re-consecrated their lives to the Master and others testified to a touch in their bodies after prayer.

A handkerchief which was brought and prayed over by Pastor Thomas was placed upon the body of a young man who had been suffering constant pain in his spine, which had necessitated his wearing a spinal belt and strapping. After wearing the handkerchief he discarded the belt and is now out of pain and driving a lorry around the countryside. To God be all the praise and glory.

S.J.H.

## LETCWORTH

We are happy to report of the blessing of God here in Letchworth. The financial year just ended

shows an increase of income in every department of the church. Indeed, it is the best balance sheet for many years. Young people have been baptised in the Holy Spirit and new members added to the church. Though we have had discouragement and disappointment, we believe the Holy Spirit is working in our midst, preparing and framing us for greater things.

There is a great spirit of expectation that God is going to do the "exceeding abundant" during our three-week evangelistic campaign in the spring of 1960, and that the people of Letchworth will be made very much aware of the Pentecostal message that God still is able to save, heal and baptise in the Spirit.

We are praying—we are working—God will be blessing.



## Women's Column

By Gladys Gorton

### REPRESSION

A FRIEND popped in to chat with the lady of the house where I was visiting. After being introduced to one another we all settled down for a little "chin-wag."

"M——'s ill in bed, so I've done the cooking. I finished much earlier . . . all nice and tidy," she said with a certain amount of satisfaction. She shared the house with a relation.

"Don't you work alike?" I asked.

"Not at all!" she answered, giving her friend a knowing look. "M——'s method of working is absolutely different from mine. I find it so hard at times to keep my temper. She's the dominating type you know," she nodded emphatically.

Two people working together can be poles apart in the way they each work. Together, but not in unity. To certain types of individuals this is most trying. Restraint is not always easy, but is usually the best policy—to keep the peace. But there is a safety valve when through repression the pressure within becomes unbearable. The thing is to use it in the proper place and manner. It is no good going on

and on until nature seeks an outlet in another form—dispeptic or duodenal ulcers, mental or nervous diseases and disorders.

Years ago I knew a person who was under great restraint every day. At the office there was a man (this will interest the male readers) with whom he worked who was most cantankerous. They worked together but not in harmony. Besides this constant repression, at home he had a mother-in-law who tried his patience to the utmost. In time this got him down, he became irritable and discontented and eventually he developed gastric trouble and was smitten with acute arthritis.

Someone else found a certain circumstance intolerable and inwardly fought against it. Repression got her down. She wanted to explode. This is how she did it. On a wild and stormy night she left the house for a long walk determined to fight this out with her soul. In her distress she called upon the Lord. (Read Psalm 18:6-20). In tune with the elements she "let go." The rain lashed into her face, mingling with her tears. The wind tossed the torrent of words which fell from her tongue and eagerly devoured them. *Then* the tumult of her soul was quietened by His "peace be still." "And He arose, and rebuked the wind, and . . . the sea . . . and there was a great calm" (Mark 4:39). Thus she experienced within her a great calm. That night she lifted the safety valve and had it out with her soul and with her God. Through this means she gained a definite victory. The conditions had not changed when she returned home, but now she accepted the situation differently. Before she was fettered; the repression caged her. Now it held her at His feet, conscious of her need for His courage to endure and strength to conquer.



## ***Are you one of the poor neutrals, or do your convictions mean anything ?***

**I**N one of the many adventures that the Dickens character Mr. Pickwick had, we find him arriving in a town at election time. There was a great crowd surrounding him and his fellow travellers as they alighted from their coach and they were cheering for one of the candidates. "Hurrah," shouted the mob. "Hurrah for Slumkey ! Slumkey for ever ! "

"Who is Slumkey ? " whispered one of Pickwick's friends.

"I don't know," Mr. Pickwick replied. "It's always best on these occasions to do what the mob does."

"But suppose there are two mobs ? " suggested another friend.

"Shout with the largest," replied Mr. Pickwick.

I suppose in this instance it was immaterial which side they shouted with, for they had no particular interest in either party. It is human nature to take the way of least resistance. For that reason it is much easier to go in through the wide gate than the strait one. "Many there be," said Jesus, speaking of the wide gate and the broad way, "which go in thereat." It is much easier to drift with the crowds than it is to break away from them. It is easier to shout *with* the crowd than *against* it.

### **THE POOR NEUTRAL**

Although it made little difference whose side Pickwick and his friends supported, in the spiritual realm it is of the utmost importance which side we take, Christ's or Satan's. At this present moment we are on one side or the other. It is not possible to be on both sides, nor is it possible to be on neither side. Some folk maintain that they are neutral. I suppose no one is in a more miserable state of mind than a person who has no convictions. This reminds me of a football game. The game was over and the ball was lying in the centre of the field. On one side of the ball was a red sweater, and on the other side

was a blue sweater. The red sweater said, "I am happy. My side played hard and good, and we won." The blue sweater replied, "And I also am happy. We played our very best, and although we lost we gave a good account of ourselves." But the football, lying between the two sweaters, wiped away a muddy tear. "I am unhappy. I wasn't on either side, but I got kicked about by both teams all afternoon." Folk who try to be neutral in the vital matter of heart allegiance to right or wrong, Christ or the world, are despised by both and are figuratively kicked about by both.

Is it not much safer to shout with the largest crowd ? That depends on one's definition of safety. If one defines "safety" as being physical freedom from suffering or freedom from the mockery of the crowd or a retention of personal position or power, one may set aside all moral principles and, for expediency's sake, gratify the crowd by joining one's voice to it. The pages of history are filled with such characters. Position and power meant everything. Personal integrity meant nothing. Pilate is an outstanding case from biblical history. He knew that Jesus was innocent ; he openly said so. His wife told him that she knew He was a just man. Pilate knew that he should free Jesus. Justice demanded it. But there was the crowd, with its opinion and its demands, and so, thinking only of his position, he yielded to the mob and condemned Jesus to be crucified. But would one say that he thus gained safety, or that any other political adventurer who has done likewise has maintained a safe position ? In the sight of God and in the light of eternity such people have placed themselves in the greatest peril possible. Their consciences have become seared as with a hot iron, for they have made a habit of stilling its admonitions. Expediency is everything ; ethics are secondary or counted out entirely. Nameless fears assail them when they are away from the



bolstering crowd. Somehow they feel that there is to be a show-down some day, somewhere. And then the day of reckoning inevitably comes; if not here, there. They then discover that, for the sake of a few days of authority, they have paid the price of their never-dying souls.

**THE GOOD WILL STAND**

A refusal to shout with the largest crowd and a willingness to unite with the minority frequently wins the respect of the majority. If history gives us innumerable examples of cowardly men who trample their convictions underfoot to win the mob's support, it also gives us refreshing accounts of men who were willing to endure ostracism and active opposition for a principle. Many died for their convictions. Others finally saw the antagonistic majority become convinced they were wrong and acclaim the "lonely voice in the wilderness" as a noble pioneer and heap honours upon him. The world's greatest men down through the ages, in every realm, have often been on the minority side. In the realm of science and invention, as well as in the sphere of spiritual ex-

ploits, men and women have had to stand alone, opposed, persecuted, slandered. But the day comes when they are vindicated. Sometimes that day arrives posthumously; but posterity can read the meaning and can see that it is best to stand by one's convictions at any cost. The loss of physical comfort and safety was a small price to pay for the great end achieved.

Truly, as Jesus said, few there are that go in at the strait gate. They are in the minority; and they are generally a persecuted minority. It is not popular to follow Christ. But as a preacher once said, "One and Christ is a majority. If Christ be for us, who can be against us?" All the resources of heaven are at the disposal of the Christian. His heart is garrisoned with the peace of God that nothing can destroy. Joy abounding and life everlasting are his. God's smile of approval now and His "well done" then encourage and inspire him. Let others shout with the largest crowd if they like. As for the Christian, he is willing to die with the minority, for Jesus' sake.

G. H. CLEMENT.

**Book Review**

*Where the Saints have Trod*, by Chas W. Conn. Pathway Press, Cleveland, Tenn. \$3.95 (three dollars 95 cents).

This book, companion volume to *Like a Mighty Army*, is an inspiring record of the overseas expansion of the Church of God. It must form an essential part of the history of the Pentecostal Movement. Mr. Conn—the writer was privileged to meet him on a number of occasions—is a historian with the rare quality for unearthing the forgotten. His love for accuracy will not allow him to gloss over the failures, and the sources of his information are copiously footnoted. Forgotten pioneers with their tragedies, trials and triumphs are made to live. One is humbled and inspired by the selfless dedication of these men and women who pioneered the Pentecostal message without financial support in days preceding our missionary societies. The Church of God is rapidly expanding and is working in about seventy mission fields—proof of Divine blessing.

I heartily recommend this book to all lovers of missionary work and Pentecostal history.

JOHN DYKE.

**Testimony  
Corner**

This is the miraculous story of the Divine healing of Pastor Homer, of Southport Assembly.

On July 2nd, 1959, our pastor was taken seriously ill during the night and the doctor had to be called.

The doctor, after examination, diagnosed a cerebral attack, which left the pastor in a very bad condition. We of the church began to worry as to his welfare, and wondered what was going to happen.

But God was waiting to test our faith, for it was only three or four nights later that one of our brethren went along to see how the pastor was, and there he met another of the brethren. There and then they decided to take the matter to the Master and the miracle happened.

We touched the hem of His garment and our pastor was made whole.

The doctors still believed that they had a case, and after three months Mr. Homer was sent into hospital for observation, but after many tests everything was found to be negative.

We stood by the word of God (John 14:14).

E.G.



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Elim Church, Sheffield)

**Monday, December 7th.** Revelation 7 : 13—8 : 5

Glowing words describe a glorious future for those who have triumphantly endured great tribulation and entered glory through it. Many students pinpoint this as a specific tribulation, to some yet future; but to the early readers these words came with immediate hope and consolation as they endured the persecutions of Nero, Domitian, Trajan, Decius and others. In trials of every age these words have acted as a soft pillow to tormented travellers on the Christian road. Jesus said, "In the world ye shall have tribulation," and in one form or another we can expect it. These rewarding words of exhilarating hope come to refresh us today in the battle and trial of our faith, causing the future to shine with radiant prospect, enabling us to realise "it will be worth it all when we see Jesus."

**Tuesday, December 8th.** Revelation 15 : 1-8

We are introduced to a further scene of worthwhile triumph when the victors of anti-Christian turmoil and oppression burst into a symphony of exultant praise. In Exodus 15 can be read the "song of Moses," which was the triumphal psalm commemorating the great deliverance from the parallel bondage and tyranny of Pharaoh. Similarly too the "song of the Lamb" (ch. 5 : 9) echoes an even more glorious picture of delivery and escape from the crushing domination of Satan through the redeeming blood of the Lamb shed upon Calvary. Upon each recollection of the grace of God as manifest in our personal deliverance there should ever be raised by us a grateful song of praise, for we are made "more than conquerors through Him" (Romans 8 : 37).

**Wednesday, December 9th.** Revelation 16 : 1-11

This may well be called the "chapter of judgment," and in it we see the release of the wrath of God. Billy Graham said on one occasion, "There is a time when the mercy of God explodes into the wrath of God"—here is the occasion of the extreme explosion. Two factors stand out in this retribution. (i) **Reaping man** (v. 6). The automatic law of God's creation is here manifest (see Galatians 6 : 7, 8). From day to day we must heed the seeds that we sow lest our harvest be sorrow and shame. (ii) **Unrepentant man** (vv. 9, 11). It is clear that this judgment falls upon the unrepentant, those who stubbornly refuse to repent of sin. Repentance does not just mean being sorry (some are merely sorry at being found out), but turning with completely altered views towards the matter of sin. All will **reap ruefully** if they **repent not**.

**Thursday, December 10th.** Revelation 16 : 12-21

The judgment of the earth continues to the great climax of Armageddon, when with unutterable agony and unimaginable conflagration the anti-God hordes of this world will be afflicted with unspeakable judgment such as is unknown heretofore (read Ezekiel 38 and 39). Appropriately, in the midst of this record of forthcoming punishment there nestles a poignant word of warning appeal (v. 15). Certainly with **suddenness** Jesus will come. May every Christian, with

the searching eye of love's anticipated consummation, scan unceasingly the horizons of time for the appearing and simultaneously take care to be rightly and amply adorned in the modest and becoming apparel of newness (Ephesians 4 : 24), meekness (1 Peter 3 : 4), Christlikeness (Romans 12 : 14), kindness (Colossians 3 : 12) and perfectness (Colossians 3 : 14).

**Friday, December 11th.** Revelation 17 : 1-18

This chapter depicts the total downfall of Babylon, undoubtedly identified as **Rome**, which city is built upon seven hills (vv. 9, 18). The Church in John's day would no doubt read into these words the overthrow of the great tyrannical oppressor **pagan Rome**, and inevitably this came to pass under the heels of the barbaric hosts of the fourth and fifth centuries. From out of this wreckage there rose up that other whorish beast of **papal Rome**, which has indulged in spiritual harlotry and abomination and made itself drunken with the blood of martyred saints through the succeeding centuries, and our chapter refers to the ultimate unveiling of this pernicious system of blasphemous idolatry and cruel deception and its final crushing defeat by Jesus Christ (v. 14), with total devastation and destruction (v. 16). Remember, "Rome never changes," and at heart she is treacherous still.

**Saturday, December 12th.** Revelation 18 : 1-10

Today there is a real upsurge of effort to achieve "Christian unity," and it stems from the "Council of Catholic Action." With plausible phrases and pious platitudes endeavour is made to draw the state and the nonconformist churches into fellowship with the Church of Rome either directly or indirectly, but let us not be beguiled. Remember, the heavenly call in this chapter is to withdraw from that idolatrous system (v. 4) which has so bedevilled a poor, trusting world with deception and intrigue. The enormity of her sin has reached to heaven, and just requital shall suddenly descend (v. 8). To be in any way linked with her will make possible a participation in her plagues (literally stripes or lashes); therefore let us be uncontaminated by the idolatrous harlot.

**Sunday, December 13th.** Revelation 18 : 11-24

These verses are a lamentation over the fall of Babylonish Rome, and it is significant to notice that an evil system has supplied the material plenitude and affluence of so many of earth's possessors. How needful it is that the conscience of man is stirred not to make personal capital out of the practices of sin and abomination (vv. 11-15). It is striking, too, how rapidly material assets can disappear completely (vv. 16-19)—how transient these things really are! Finally, how total the judgment of God is (vv. 20-24)—everything was just empty and vanished. All of earth becomes an empty vanity before the blazing light of the God of heaven.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

**WEDNESDAY, DECEMBER 9th, 1959, at 9.15 p.m.**  
(Short wave : 19.6, 25.00 and 30.8 metres)

Speaker : **Rev. John Dyke** (Birmingham)  
Subject : "I have played the fool"

Music ministry by the  
London Crusader Choir  
Ladies' Radio Chorus

John Gustafson (tenor) with orchestra

Programme produced and announced by  
**DOUGLAS B. GRAY** (Director of Music)

We gratefully acknowledge the letters and gifts towards our radio evangelism. Remember to pray for these world-wide transmissions made daily over IBRA Radio and support us all you can. Write us today.



# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** December 12. Elim Church, King's Street (off Church Lane). Great Youth Rally. Speaker: A. P. Thomas and Letchworth Youth Team. Convener: J. G. Cooper. 7.

**ISLINGTON.** December 5-17. Elim Church, Lennox Road, Finsbury Park. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, week-nights 7.30.

**LEYTON.** December 5, 6. Elim Church, Vicarage Road. Visit of Samuel Gorman. Buses 699, 697. Sat. 7, Sun. 11 and 6.30.

**WIGAN.** December 5-7. Elim Church, Central Hall, Station Road. Church Anniversary services. Speaker: Aubrey Hathaway, B.A. Convener: Henry W. Fardell. Sat. 7, Great District Rally. Sun. 11 and 6.30, Mon. 7.15.

## MISS JEAN AYLING'S ITINERARY

December 19, Letchworth.

## PRESIDENTIAL ITINERARY

North Midlands Presbytery. December 5, Nottingham; 6, Derby; 7, Sheffield; 8, Rotherham; 9, Barnsley.

North Eastern Presbytery. December 10, Scunthorpe; 11, 12, York (Presbytery Rally); 13, Bishop Auckland (a.m.), Newcastle (p.m.); 14, Scarborough; 15, Hull (Mason Street).

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

## FESTIVAL OF CAROLS

presented by a

## MASSED MALE VOICE CHORUS

(100 voices)

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Portsmouth Male Voice Choir

London Crusader Choir and Ladies' Chorus

Programme devised and conducted by  
DOUGLAS B. GRAY (Director of Music)

Rev. H. Burton-Haynes (President) will conduct the epilogue.

Rev. H. W. Greenway (Secretary-General) is chairman.

**SATURDAY, DECEMBER 19th, 1959**

in the

**FRIENDS HOUSE** (main auditorium)  
Euston Road, London, N.W.1, at 7 p.m.

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

**BOOK EARLY**

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Director of Music: Douglas B. Gray, F.R.S.A.

December 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thomas Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## J. SMITH'S TOUR OF DEVON AND CORNWALL

December 5-10, Newquay; 12-17, Torquay and Paignton.

## MR. F. B. PHILLIPS'S TOUR

December 9, Coulsdon.

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 5, Sowerby Bridge; 6, Halifax; 7, Leeds; 8, 9, Huddersfield; 10, Dewsbury; 13, Bradford.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

December 5-8, Jersey; 9, Eldad; 10, Delancey; 11, Vazon; 12, Delancey; 13 Vazon (a.m.), Eldad (p.m.).

## Well-informed people take "PENTECOST"

They want to know what God is doing in the earth today through the world-wide Pentecostal revival.

The December issue of "PENTECOST" contains exciting news of how this revival is touching the historic churches, of how 200 Baptist churches in America have become Pentecostal, and of how the Lord is working in Pakistan.

In addition there is statistical information about the growth of American Pentecostal movements, and there are pictures from Moscow and Thailand.

The frontispiece is a fine picture of a Pentecostal Sunday school day in the Brisbane City Hall, led by James Wallace.

"PENTECOST" (price one shilling) can be obtained through your assembly magazine secretary, who will be pleased to receive orders, or direct by post from the Victory Press, Clapham Crescent, London, S.W.4, for 4/8 per year (four issues). It is edited for the World Conference by Donald Gee.

## BIRTH

**Robinson.** On September 4th, to Mr. and Mrs. Robinson (née Johnston), member of Elim Church, Colne; God's beautiful gift of a son, Kenneth John; a brother for Muriel.

## DEDICATION

**Robinson.** On October 11th, Kenneth John Robinson. Officiating minister: P. J. Guppy (resident minister), Elim Church, Colne. C.205

## MARRIAGE

**Lancaster : Elliott.** On October 31st, at Elim Church, Greenock; William McKenzie Lancaster to Iris Isabella Elliott. Officiating ministers: W. J. Hilliard and C. J. Jamison.

## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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**Ilfracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is three weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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#### FOR SALE, TO LET AND WANTED

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#### FOR SALE

**For sale.** Wyndsor "Regent" Tape Recorder; 54-guinea model; 18 months moderate use only; immaculate condition; complete with microphone and 1200ft. tape. £30 or near offer. Delivery arranged. Box 23, Elim Evangel Office. C.203

### WITH CHRIST

**Lovatt.** On November 11th, Florence Lovatt, aged 71. Found Christ a few months ago at Elim Church, Longton. Officiating minister at funeral: John Coleman.

**Marshall.** On November 8th, Mrs. Lily Marshall, dearly beloved wife of Walter Marshall, and beloved member of and worker at the City Temple, Hull, was called to higher service. Officiating minister at funeral: H. Palliser.

**Murch.** On November 1st, Leonard Murch, aged 58, of Ashingdon. Officiating ministers at funeral: George Backhouse and Allan Cox.

**Stallard.** On November 8th, Mrs. Fanny Stallard, aged 71; one of Elim's earliest members, Romsey. Officiating minister at funeral: W. George. To be with the Lord, which is far better

## THE ELIM SACRED ART CALENDAR, 1960

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**The**

# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

VOL. XL. No. 43

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DECEMBER 12th, 1959



**SATURDAY EVENING SERVICE AT EBBW VALE**  
*(Report on page 675)*



# HARMONIES OF THE HEART

By E. C. W. Boulton

*"Let the music of your hearts go up to the Lord" (Ephesians 5:19, A. S. Way).*

O let the music of this heart of mine ascend to Thee,  
And be not marred by dewless effort of my own,  
I would my song a sacrifice of praise should be,  
Born only of a true desire to make Thee known.

HOW wonderful that our praise may be music in the heart of the Almighty, that the sacrifice of thanksgiving can prove a joy to the Lord. To explain this might be difficult, but there is so much Scripture which makes it so clear that God does take pleasure in the praises of His people that we cannot doubt it. Blessed is the sanctuary that is filled with the joyous worship of the saints of the Lord; the fragrant incense of hearts that are tuned in to the mind of God, and touched by His hand into spiritual harmony; the song of the Lord in the souls and upon the lips of the redeemed; songs in the Spirit, and that are born of the Spirit. He not only inspires the song but also the singer.

But how little time or taste have we for this kind of worship today. This age of haste offers but scanty opportunity for such spiritual exercises. Our programmes are so full, each item following so close upon the heels of the last. So much of our singing lacks the flow of the Spirit. One is conscious of its being forced. The precious frankincense of spontaneity is absent. It is so coldly correct; the glow of a healthy passion is missing; it holds the ear and the eye, but leaves the heart unmoved; it leads to the admiration of the singer or singers, but fails to lead up to God. You are impressed with the harmonic effects, and all the artistry of musical expression, yet there is an absence of those precious life-giving undertones of the Spirit. One cannot help but wonder how much this means to the great Music Master Himself. Does it satisfy Him? Our rendering of the songs we sing may please those who listen, but can it please Him? And the question may well be asked, are we singing to them or to Him? Are we entertaining them or worshipping Him? We must be so full of God as to have no room for self, or so full of self as to have no room for God. It is a sad reflection when one considers that the lips may be full of song, but there is no worship in the heart; we give to God the fruit of our lips, but upon the altar within there is no sacrifice of praise. It is "the music of your hearts" that should "go up to the Lord"—that harmony of the soul which is born of

the Spirit and rises to God. This is something that no music academy can impart, no matter how capable or clever its teachers may be—not the training of the voice, but the culture of the soul, the touch of an unseen hand, the breath of the heavenly breeze upon the heart-strings, making them give that responsive quiver which brings forth the highest and the best.

What a wonderful teacher of music is the Holy Spirit—the Author and Inspirer of music such as He alone can interpret. The true Christian life is little less than incarnate music which rises up to God a living psalm of praise for all that He is to the believer, the outpouring of a soul that is in harmony with eternal things—songs that are born of revelation. Coming from God, it flows back to Him.

O breathe Thy Spirit in this heart, and touch it into song,  
Teach me to sing of Thee with lips all touched with love,  
Make me a channel of a joy that flows both deep and strong,  
Unspilt by love of praise which comes not from above.

And this incense of praise may rise to God from the kitchen or the workshop as well as from the quiet sanctum of some inner chamber of communion with the Eternal, where alone with Him the soul is lost in holy contemplation, beholding the reflected glory of God in the face of Jesus Christ the Lord. While the soul must love its inner court of sacred intercourse with God, the place from which adoration rises to Him, it must needs carry the beauty of His presence out to the thronged market place and busy world which throbs without.

I thank Thee, Lord, that Thou hast shown to me  
A way of life that looks beyond the things  
Of time and sense, into eternity,  
Which draws its strength'ning joys from heav'nly springs.

'Twas not the hand of strong desire which rent  
In twain the veil of my uncertainty,  
But Thine own hand when all my strength was spent  
Then gave that vision of eternity.

Lord, teach me to praise Thee at all times and in all places. Let this life prove a psalm of thanksgiving along the dusty highway of life, a song in the

*(continued at foot of next page)*



¶ Rev. Gordon Wright, from Exeter, visited the Ebbw Vale campaign on a Monday night and below he gives his impression.

## MONDAY NIGHT AT EBBW VALE

THE lowest attendances of the week during any venture are usually expected on Monday nights. But this particular night when I was privileged to attend the revival and healing campaign at Ebbw Vale was not just a Monday night, it was a wet November Monday night and the beginning of the second week of the campaign. During the first week organised support had been given by various churches in the Welsh Presbytery. This wet November Monday night was to be the first evening without organised support. It was to be a test night. But as we wound our way thirty to forty miles through the valley to what is considered to be one of the hardest towns in Wales for the proclamation of the Gospel we were confident that the Lord would honour the faith and efforts of the organisers of this evangelical venture. God had so blessed the first week that over 120 decisions for Christ had been registered.

It was inspiring to look upon over 200 happy and expectant faces. There was no listlessness, no looking around; the people were obviously deeply interested; one was conscious that a great purpose had brought them together; they were there to listen, to benefit, to receive the blessing of the Lord, so they sang with feeling, with a restrained fervency, as Rev. W. Plowright convened the service; and they listened with appreciation to his rendering of three gospel solos in his usual calm, pleasing manner.

A letter was read by Rev. P. S. Brewster from a grateful mother telling how her son had been healed of deafness during the campaign, though the doctor had held out no hope for his recovery. God

still honours faith, and works according to His sovereign will to bring glory to His holy name.

The people hung on every word as Mr. Brewster gave his message, which was mainly designed to strengthen the young converts. He explained the experience of conversion; he appealed to them to be willing to suffer for Christ, keeping before their minds what the Lord had endured for them, and to imitate the martyrs in endurance; he set before them the necessity of water baptism, and urged them to live a life of obedience; and he exhorted them to seek the baptism in the Holy Ghost. Had it been the last meeting in Ebbw Vale he could have said with Paul: "I have not shunned to declare unto you the whole counsel of God."

Some twelve people asked for water baptism, and doubtless many more will follow. Though, as we have said, the message was mainly for Christians, Mr. Brewster felt constrained to appeal for converts, and without any pressure whatever quite a number of people responded.

We returned home through the misty, winding roads praising God for all that had been accomplished in His name. Campaigning is exacting work, particularly at the beginning of each venture. Our evangelists need our prayers. More important still, God is counting on us to help to make inroads on the kingdom of Satan by prayer. Let us continue to pray for a Holy Ghost revival, for a mighty anointing on the evangelists, for the converts to have a rich and lasting experience that will affect every phase of their life, for miracles of healing that will give publicity to the Gospel, and that men might be awakened to their need of God.

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### IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, DECEMBER 16th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.9 metres)

Speaker: Rev. John Dyke (Birmingham)

Subject: "The good example of a bad man"

Musical ministry by the  
London Crusader Choir

Rev. W. M. Plowright (baritone)  
Ladies' Radio Chorus and Orchestra

We gladly acknowledge letters received from our listeners both at home and overseas. Listeners are invited to join the IBRA Listeners' Federation and thus help in a practical way this world-wide radio missionary enterprise. Write us today at Headquarters, London.

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*Your gifts to the Elim Evangelistic Fund have made campaigns such as this possible. So that other campaigns may be planned, send your gift to the Secretary-General, 20 Clarence Avenue, London, S.W.4.*

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### HARMONIES OF THE HEART

(concluded)

night of those that mourn. Grant me the joy of offering to Thee the sacrifice of praise. Let me become a pool of praise in the thirsty desert of the world around, a light in the midnight darkness of godlessness.

# EDITORIAL—

## WOMEN OF FAITH AND COURAGE

“WOMEN defy killers” runs the headline splashed across the front-page columns of a daily newspaper, followed by the story of two British women, missionaries with the Church Missionary Society, who recently risked their lives in order to save a tribe of Africans among whom they were working. When the dreaded pigmy warriors attacked the Watutsi tribe, burned their villages and, lusting for blood, sought to slay the refugees, Josephine Stancliffe made a dash through the ranks of armed Bahutu warriors in order to bring help to them and also to her fellow worker, Doreen Peek, who had stayed behind with them. “By prayer and resolution they saved hundreds of terrified Africans from slaughter” runs the report.

“Missionaries do not often achieve fame. They are rarely given public recognition. Sometimes they live in danger, often in discomfort and loneliness. Those who serve a cause greater than themselves have no wish for publicity, but that is no reason why they should be forgotten.” So reads the editorial comment of the same paper. We are glad to see such recognition given to the bravery of these missionaries. Let us make sure that our missionaries, even though their experiences may not always be so thrilling, are not forgotten—especially as the season of Christmas draws near.

The continued unrest in Ruanda-Urundi and the Belgian Congo makes imperative our unceasing prayer for our missionaries in that area, that they, and those among whom they labour, may be preserved in these troubled times.

## GOD CAST OUT BY MAJORITY

Nine-tenths of the people had cast out God. Religion, the Church, prayer and the love of God had been banished from their minds and hearts. The curse of modern life was that man had decided that God did not really matter. This was the contention of a leading evangelical Methodist minister, speaking at a large united gathering a few days ago. “By and large,” he said, “the churches are deserted. Few ever read the Bible. Few ever seriously pray. At best God is vague, remote, impersonal and for most people someone who does not matter any more.”

That this is a true picture of life in this country today few would deny. How often God, if referred to at all, is spoken of as “Providence” or “the One

above” or in some other equally vague fashion.

How much of the blame for this situation can be laid at the door of the churches themselves? We think a great deal. The last half-century has seen the steady rise of modernism, which denies the power of the Gospel while maintaining its outward form. Meanwhile many churches have become little more than social centres, seeking to retain by whist drives and dances and third-rate entertainment the people they could not hold with their watered-down theology. Now there are better forms of entertainment available without even stepping outside their doors the feeble efforts of the social circle no longer attract. The world is not slow to see the hollowness and sham of so much that parades as Christianity. Only the power of God can fill the empty pews. May God give us a fresh outpouring of this power.

It is a cause for rejoicing that even in this issue of the ELIM EVANGEL we can report that a church which for so long was disused is now opened again for the preaching of the full Gospel of our Lord Jesus Christ, and also that on a wet November night, in a small Welsh town, a crowd of over 200 people gathered to hear the old-fashioned Gospel. But do not allow yourself to become too complacent, dear reader! Were *you* at the prayer meeting this week? Did *you*, with Bible under your arm, eagerly hasten to the mid-week Bible study? Will 11 a.m. find *you* in your seat at the worship service tomorrow morning?

Remember, the strength of the witness in your local Elim church depends on *you*. “The love of many shall wax cold,” said the Master; but may every Elim member be among those of whom it can be said that “your faith groweth exceedingly, and the love of every one of you . . . aboundeth; so that we ourselves glory in you.”

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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# S.O.S. FOR BOLTON

**A**N unusual break in one of the roof trusses of the Bolton Elim Church has presented our fellowship with a major financial problem: it is the simple yet difficult problem of finding the money necessary to carry out the urgent repairs. Local authorities have condemned the main part of the building in which the services are normally held until repairs to the faulty beams are carried out to their satisfaction, and this they say must be done as quickly as possible. Builders who have been consulted estimate the cost of reconstruction at about £1,500 to £2,000, with an added warning that it may cost even more than that.

The local church, under its minister, Pastor J. Watkins, has been making valiant efforts within recent months to repay its debts and mortgage. This has imposed a heavy strain on its financial resources.



*Part of fallen ceiling in Bolton Elim Church.*



*Broken roof truss at Bolton Elim Church. Supporting beams hold up the roof.*

And now this tragic and entirely unexpected blow has fallen, demanding immediate action.

This is surely an occasion for the brotherly love we have for one another to express itself in a practical way. Two churches have already sent gifts of £10 and £5, but obviously it will require a wider effort if the job is to be completed to the satisfaction of the borough engineer. Small gifts or large from many people could relieve the anxiety and meet the need. If we all leave it to others nothing will be done.

Can you help? If you can, please send your gift to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4. All gifts of whatever size will be most gratefully received by our friends who are in this desperate need. Services are now being held in a very small room at the rear of the church, and the people are terribly crowded. Something must be done soon.

## Spend this winter studying the Bible

### ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks  
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fill in and send off this advertisement.

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Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Clarence Avenue, Clapham Park, London, S.W.4.

# OPENING OF NEW CHURCH

A PLEASANT afternoon, hundreds of smiling faces—that was the scene for the opening of the recently acquired church building as a meeting place for the Elim Church, Salisbury. Soon, under the leadership of the local minister, Pastor W. J. Patterson, we were all singing “We love the place, O God, wherein Thine honour dwells.” After a brief prayer of dedication by Pastor S. Penney, district superintendent, the key of the building was handed to Pastor Greenway, Secretary-General of the Elim Churches, by Mr. B. Collins, the senior trustee. Mr. Greenway, in opening the building, declared it to be a place for the preaching of the Gospel, thus perpetuating the work of those who had formerly ministered in the place.

We then entered what is a most spacious and beautiful building, both in decoration and design, the whole scene being dominated by a very lovely pulpit and rostrum, and in the background a splendid church organ.

Soon the building was crowded, and as one looked over the sea of faces it was quite evident that all the Elim churches in the Bournemouth area and others farther afield were wholeheartedly supporting this happy occasion, as also were their ministers.

The afternoon service was conducted by Pastor W. J. Patterson, who with his church secretary and treasurer recalled how wonderfully God had answered prayer both during the negotiations for the building and afterwards in the supplying of very large sums of money contributed by the members of the church. Former ministers led us in the devo-

tions, Pastors G. Hillman and F. J. Slemming leading in prayer and Pastor J. J. Way reading the Scriptures. We also had telegrams of greeting read by Pastor R. Morrison. The Word of God was ably expounded by Pastor Greenway, who reminded us that a live church must always be a worshipping church and a witnessing church. Mr. Marshall Annetts, the local bass gospel singer, added still further to the blessing of the meeting in two well-chosen hymns of consecration.

The short interval for refreshments and fellowship passed all too quickly, and soon we were all gathered again in a capacity-packed building for the evening service. The convener's choice of the opening hymn, “Oh for a thousand tongues to sing,” clearly expressed the desire of everyone present, for the Lord had really done great things for His people. Pastor Jarvis led us in prayer, after which the united

## *Last Elim Serv*

Monday at 7.30 was a special service of remembrance in Scots Lane Elim Church, convened by the minister, Rev. W. J. Patterson. The service was the last to be held in the City Hall prior to the handing over of the premises to the Ministry of Works, which has purchased them for the Post Office.

The Elim Foursquare Alliance has been in possession for about thirty years. Elim first began in Salisbury when the late Pastor Goreham came into this area and secured a room in Brown Street, and soon a good nucleus of faithful followers was meeting in fellowship.

The original site contained two cottages where dissenters from the Church of England met and formed themselves into independents in the year 1611.

The church assembly hall was built in 1804 and the other minor halls were added in 1890.

The church was well filled with many old friends and associates of Elim from her early days. The session began with prayer by the minister, after which he gave a short résumé of the church's affairs.

The speaker (especially chosen for his long association with the church's history) was Mr. A. G. Pike, of Toyd Farm, whose earliest recollections went back to 1895, when he attended Sunday school in the “Brethren” days.



*The Sunday school marches to the new church.*



# AT SALISBURY

Bournemouth choir, from the Winton and Springbourne churches, under the leadership of Mr. D. S. House, brought us several messages in song. Mr. Annetts, in his own unique way, also contributed two solos. Pastor Greenway, in an inspiring and convincing manner, brought to us a message that stirred all our hearts when he took for his subject "The near return of our Lord." Not only were Christians blessed, but several signified by raising their hands their desire to accept the Lord Jesus Christ as their Saviour.

All too soon we were singing the closing hymn and Pastor Gorton was pronouncing the benediction. Thus came to an end a most eventful day in the history of the Elim Church at Salisbury, and one which will long be remembered by all who were privileged to be present.

The opening of this building is a testimony to the

## ce in Scots Lane

Both he and his wife were baptised by immersion, and also were married in the church.

The reminiscence session was both illuminating and interesting when quite a number testified of the real happiness that their contact with Elim had meant.

The happy evening concluded with many wishes for the church's blessing and continuance in Milford Street.

A. J. COLEMAN.



*Pastor Greenway conducts opening ceremony at Salisbury.*

dauntless endeavours of the local pastor, W. J. Patterson, and the splendid co-operation that exists between the minister, deacons and trustees and their many friends.

### ELIM CHURCH MOVES HOUSE

With highly vigorous hymn-singing, members of the Elim Foursquare Alliance from far and wide rejoiced in the opening of Salisbury's new Elim Church (the long-vacated Milford Street Methodist Church) during the weekend.

The church changed hands at a price of £9,500. Elim received £8,250 for their old Scots Lane church (acquired by the Ministry of Works for post office extension) and the balance of £1,250 has already been secured by donation.

In fact £1,465 has been subscribed to date—including an anonymous £100 given on Sunday.

The opening ceremony of the "new" church took place outside the building on Saturday afternoon, with Elim members crowding the busy Milford Street while police handled the traffic.

After Rev. H. W. Greenway (Secretary-General of Elim) opened the newly painted doors, the churchgoers followed him inside for their first service there. Other celebration services followed later that night and the next day.

The highlight of the Sunday services was a procession from the Scots Lane church, headed by the band of the city Salvation Army corps and including the Elim Sunday school children (who mostly come by special free bus from Bemerton Heath) with their superintendent, Mr. F. W. Jeffries.

*Salisbury Journal.*



*Sold ! The old Elim Church in Scots Lane.*

# SPIRITUAL F

*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."*  
Read also John 15 : 5 ; 1

EVERY progressive Pentecostal experience produces a life of fruitbearing, for the Lord Jesus Christ spoke of producing "fruit," "more fruit" and "much fruit." Read Peter's advice and ask yourself whether you are adding to your Christian character. Here is a perfect portrait of Christ in the Galatian epistle which deals with the production of saints and the fashioning of the new man, fitting him for heaven.

The Spirit seeks to weave the threads of the Christ life into the canvas of your character. Notice the distinction between the *works* of the *flesh*, plural and active, and the *fruit* of the *Spirit*, singular and passive. The works are the result of our will, the fruit is the result of His will in our lives. The works are separate, deliberate acts of wickedness, but the fruit of the Spirit is the unconscious growth of Christian character, emanating from the indwelling Spirit. The fruit of the Spirit is not what we *do*, nor what we *say*, but what we *are*, and is connected with a deep, abiding work of Divine grace—the deepening of our spiritual lives.

The fruit of the Spirit cannot be imitated, for it was Christ who said that "by their fruits ye shall know them." The gifts of the Spirit may be imitated and copied, and exercised by unworthy channels, but the acid test is fruitbearing. Archbishop Harrington Lees gave the following similitude of a garden, referring to Isaiah 58:11 and Galatians 5:22.

**The garden of the soul.** The honeysuckle of love; the rose of joy; the lily of peace; the snowdrop of longsuffering; the mignonette of kindliness; the daisy of goodness; the forget-me-not of faithfulness; the violet of meekness; the wallflower of self-control. How does your garden grow? Just a comment on a couple of these spiritual flowers: how apt the snowdrop after the long, long winter, and the mignonette which brings forth an odour only when crushed.

Have you ever thought of love as revealed in all its shades and phases in Galatians 5 and 1 Corinthians 13? Let the Holy Spirit send a beam of light and revelation upon this blessed virtue to produce for you the spiritual spectrum of love, the rainbow of charity. Others have compiled lists, but here is a very lovely outline: Joy—love's cheerfulness (1

Corinthians 13, vv. 6 and 7); peace—love's confidence (v. 7); longsuffering—love's composure (vv. 4 and 5); kindness—love's consideration (v. 4); goodness—love's character (the whole); faithfulness—love's constancy (v. 8); meekness—love's comeliness (vv. 4 and 5); self-control—love's conquest (v. 5). Weymouth translates the opening of the verse as follows: "The Spirit brings forth a harvest"—and how good it sounds!

It is well known that this list is easily analysed. Many have done so, and I shall join the contributors!

**Christian character** in relation to God, our fellows, ourselves.

**The Holy Spirit** in relation to experience, conduct, character.

## Christian character

1. As an inward state.
2. As an expression towards men
3. As an expression towards God.

## The realm of experience : love, joy, peace.

Here is the inward state of blessing, for the Scriptures speak of "the love of Christ which passeth knowledge," "joy unspeakable, and full of glory," and "peace that passeth all understanding." We are not told to equal His love, but to resemble it, for the Bible speaks of the "love of God shed abroad in our hearts by the Holy Ghost." That Divine sacrificial love of Christ can be ours by His Spirit's power.

The joy of the Holy Ghost is a very precious possession, and we must cherish that joy which comes from spiritual blessing and not material prosperity. The joy of the sinner is as lightning, transient and scorching, while the joy of the saint is as the sun, healing, reviving all around.

Peace is that unity and concord of the soul, the inner tranquillity of the heart resting in God, for Christ's legacy to His people was given in those words on the eve of His crucifixion, "My peace I give unto you." The harmony of the Holy Ghost must be cultivated, so beware of ambition, avarice, envy, anger and pride, and many other spoilers of our peace.

**The realm of conduct :** longsuffering, gentleness, goodness. Here is Christian character in its expression towards men. Longsuffering is forbearance, an



# RUITBEARING

ss, goodness, faith, meekness, temperance" (Galatians 5 : 22).  
uthians 13 ; 2 Peter 1 : 8.

attribute of God, for the Bible speaks of the Lord as "longsuffering, and abundant in goodness and truth." Longsuffering is not what we do, but what we refrain from doing. Remember the example of Jesus, for when He was reviled He reviled not again ; in fact He turned the other cheek, thus practising His own precepts. How we need the Holy Spirit to help us!

Gentleness is a reflection of the "kindness and love of God our Saviour," while goodness is better rendered benevolent generosity ; not a passive self-righteousness but an active goodness which rolls up the sleeve the moment there is a need for help. Conduct is the outshining of Christian character, for "what I do" is the result of "what I am."

**The realm of character :** faithfulness, meekness, self-control. Character in its expression towards God. Faithfulness is better expressed as fidelity and trustworthiness, and Pentecost made a failing group of disciples "faithful unto death."

The Master's approbation on that great day will not be "Well done, thou good and *brilliant* servant," or "*successful* servant." Never! "*Faithful* servant" the Scripture declares, and the Holy Spirit can make us all faithful to Him. Brilliance may fade like a flower, or fall as a shooting star ; success is judged only by men's standards ; but faithfulness stands the test of time. Ask your minister which he prefers in the spiritual life ; faithfulness every time.

Meekness is not weakness, make no mistake about that ; and although man acts as if the nation with the greatest nuclear power will rule, the Scripture says that the meek shall inherit the earth. Moses was the meekest man on the face of the earth, and our Lord is described as "meek and lowly of heart." May we emulate their example. As one negro explained, "Meekness is soft answers to rough questions."

"Oh may that mind in me be formed  
That shone so bright in Thee—  
A humble, meek and lowly mind,  
From pride and envy free."

Temperance extends beyond strong drink and is really self-control in every sphere. Paul has in mind the discipline needed for the Greek Olympic games. Someone has said concerning anger and self-control :

"He is a fool who cannot be angry, but he is a wise man who will not." We are told to lay aside every weight in the Christian race.

We must demonstrate the fact of the indwelling Holy Spirit in the realm of our experience, conduct and character. Do remember that what you are counts above what you *say* and *do*. Let this be your prayer : "Let the beauty of Jesus be seen in me"—every day !

## ONE-MINUTE SERMON

By Selwyn Hughes

**I**N the town of Morriston in West Wales, late one evening, a little boy was lost. It appears that his mother and father had been out late and somehow in the crowded streets the little boy had missed his way. When he realised he was lost the little lad stood against the wall and began to cry. A kindly policeman took him by the hand and tried to help, but the tears came faster than ever. He was not able to give his address and there was no way whereby the policeman could know where he lived. After a while the little lad blurted out through his tears : "Take me to the Cross . . . and I think I can find my way home from there."

It is a parable. So many are lost and confused in this world of sin, and in all the mists and perplexities of life they just cannot find the way to heaven. Some hope God will have pity upon them if they are sorry for their sins. Others, more optimistic, say the way to heaven can be found by doing good and leaving the rest to God. How sad it is that people still cling to these flimsy hopes. Friend, if you have never known Jesus Christ in a personal way you are so lost that nothing you can do can save you. Neither can I do anything to save you. But I know the way to the Cross, and if you come with me to Calvary you will see the road from there that leads into the presence of the Lord. Will you kneel right now at the foot of the Cross and confess yourself a lost sinner ? Then you will rise to a life of new and happy service with your Saviour as your Leader, Friend and Guide.



## Women's Column

By Gladys Gorton

### HAS ANYTHING EXCITING HAPPENED ?

**T**HE young mother sitting up in bed with her new-born baby held in her arms made a pretty picture. "It seems ages since I've been to any meetings," she sighed. "Has anything exciting happened ?"

Plenty of exciting things, I thought, but what could I tell her ? Practically nothing. The last few days I had been hearing so much from different people of the amazing happenings in their lives—how the Lord was leading them, their faith and answers to prayer—that my head was in a whirl. But these confidences I could not betray. There *were* happenings, however, that I could tell her. What is more exciting than seeing precious souls saved ? Heaven itself is a scene of intense excitement when *one* sinner repents and comes to the Saviour.

If you are engaged in any Christian service there is bound to be excitement in one form and another some time. No Christian life should be flat or monotonous. It is "life's greatest adventure," as Paul Radar calls it.

After speaking at a certain Salvation Army meeting a woman said to me, "What an exciting life you must have." Without boasting I would say that indeed it is—too exciting sometimes ! Mrs. Dale's Diary isn't in it ! That, after all, is only fiction. I meet so many people and hear so much of their experiences—truth is stranger than fiction.

If your Christian life is stagnant there is something vitally lacking. There is no excitement in stagnation. Jesus talks of the "abundant life" : the life of zest, of enthusiasm, of sacrifice in giving. This is not the life of "froth and bubble," as excitement can be termed, but that of constant expectation, with the joy of exhilaration. This is life with a purpose. As a woman who has been a Christian for about a year described to me, "You know, the feeling that you had when a child, that something wonderful was going to happen—the feeling of expectancy." The Lord is always doing wonderful things.

Do you want a stimulant ? Get excited about what the Lord is doing for you, for me, for all His children.

A journalist travels anywhere, everywhere for news—exciting, extraordinary news. You can tell, I can tell, of our God who in the ordinary things of life performs the extraordinary. "The Lord hath done great things for us ; whereof we are glad" (Psalm 126 : 3). Inquire of the Lord's people "What's the news ?" Declare His doings.

*Thought.* "I believe today that though Christian men and women have the Holy Ghost dwelling in them He is not dwelling in them in power ; in other words, God has a great many sons and daughters without power. Nine-tenths at least of the church members never think of speaking for Christ ; yet when you talk with them you find they have faith, and you cannot say they are not children of God ; but they have not the power, they have not the liberty, they have not the love for lost souls that real disciples of Christ ought to have" (D. L. Moody).

### HOW SAFE ARE THEY ?

ARNO WIEBE

Protected, safe are they who find  
Their place of constant rest  
Within Thy arm, Almighty One ;  
How safe are they, and blest.  
That secret place with Thee, most High,  
Affords a refuge sure,  
A fortress, where the trusting soul  
Is sheltered and secure.

All Satan's snares are set for nought,  
His cunning plans laid waste,  
When trustingly to Thee, O Lord,  
Thy children come with haste.  
And should terrors move by night,  
Or arrows fly by day,  
Thine own need fear no ill ; they know  
Thou art their hope and stay.

How safe are they, O Lord, who find  
Their place of rest with Thee ;  
For Thou canst keep them safe—secure  
Throughout eternity.

## LATE NEWS FROM DEWSBURY

Decisions for Christ total 374. Total of 750 attended two services on last Sunday evening. Approximately 2,000 different people have attended the Crusade. 150 have come for prayer, and many testify to healing. Hall packed for opening of the new church.



# CHURCH NEWS FLASH

## LEICESTER YOUTH WEEK

"Operation Extension" in Leicester began with a youth week. Coventry Crusaders came on the Saturday and gave a great send-off.

Sunday was taken by Leicester's own Crusaders, and at night the Crusader secretary, Miss Olive Kennell, spoke on "A successful Christian life."

On Monday we had a visit from the minister of an evangelical free church.

The Leicester Assemblies of God took the Tuesday meeting and again we were greatly blessed by the testimony of a boy of fourteen who missed his dinner to be filled with the Holy Spirit.

Wednesday was the night for the Crusaders, with choir items, brains trust and testimonies.

We were visited by the Nuneaton Crusaders on the Thursday and heard a grand testimony from one of their young men who was at Birmingham University.

Friday was "on the knocker" night, and although it was freezing cold we had a great time, many of us being asked inside for a cup of tea and a chat.

A group from a little revival centre just outside Leicester came and took the Saturday evening meeting and we were greatly blessed when Mr. Aubrey Massey gave us a message on practical sanctification.

On Sunday the Word of God was given by the minister, Pastor W. J. Allen, and gave us more zeal to say:

"Marching on in the light of God,  
Marching on, we're marching on."

D. MATTS.

## BLESSING AT COLNE

Saturday, November 7th, saw the beginning of a rising tide of blessing at the Elim Church, Colne, under the inspiring ministry of Pastor Gilpin, Principal of Elim Bible College, and three of our students. On Saturday night Mr. Peter Angold brought home the extent of our Lord's love in that "He must needs go through Samaria" to reach my soul. Mr. Bryon Vidamore gave a stirring testimony of salvation and healing and Mr. Gilpin gave a thought-provoking message on the text "That same day Herod and Pilate became friends." On Sunday

morning Mr. Vidamore ministered the Word in power.

In the Sunday evening service, when forty were present, Mr. Desmond Davies spoke on "The rejected Christ—the redeeming Saviour," Mr. Angold ministered in song and Mr. Gilpin gave the closing message. The climax came when a young lady accepted Christ as Saviour.

P. J. GUPPY.

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## HOME-CALL OF MR. H. TEE

TOUCHING and heartfelt tributes were given by elders of the Westport Hall, Kilsyth, at the funeral service of their late friend and pastor, Mr. H. Tee. The love and esteem felt for this great servant of God was seen in the large numbers of the Lord's people, Christian workers and ministers who assembled at the Westport Hall to give their respects to a brother whose life and ministry will remain fresh in the minds of all who knew him.

He left his home on the Saturday evening for the house of the Lord, but before he reached there his spirit had passed to be with his Lord and Saviour. Like Enoch, "he walked with God: and he was not; for God took him." In the tributes that were given by those who knew him so intimately and by representatives of churches one could feel the deep sense of loss sustained in the home-call of Mr. Tee. For over forty years he had been a wise and gracious leader. Mention was made of his goodness, his faithfulness to the Word of God, and his love for the souls of men. Mr. Tee's own hymn, sung at the funeral service, aptly expressed the passion that had dominated his entire life.

I want my life to be all filled with praise to Thee,  
My precious Lord Divine who died for me,  
Let all my will be Thine, controlled by love Divine,  
Live out in me Thy life, O mighty Saviour.

The long procession of Christian friends who walked behind the hearse to the place of interment was a great witness to a good man that will not be forgotten.

Rev. Robert Barrie, of the Bethshan Tabernacle, Manchester, conducted the service by the graveside. Earlier, in a touching and beautiful tribute, he spoke of the time when he was a member of the Westport Hall and referred to Mr. Tee as the only pastor he had known. A solemn moment at the graveside was when Rev. Alexander Tee took part in the service and spoke with deep feeling of his father's lovely example and his shepherd care of the Lord's people.

WILLIAM J. HILLIARD.

Conducted by  
National Youth  
Secretary

# youth page



## A ONE-EYED LIFE!

**C**ONTRARY to public opinion, it can be the best life to have. The Lord Jesus Christ always provoked His listeners to think for themselves, and this (our title) is what He advocated at one time. You can read all about it in Matthew 18.

Of course, Christ was saying in other words, "If anything you possess prevents you from obtaining eternal life get rid of it." "What is a man profited, if he gain the whole world, and lose his own soul?" Yes, it rests with your sense of values. What was the reaction of Christ to the sinful and dying condition of the human race? Christmas! That was the result of His sense of values, anyhow—His value of your soul!

Within a few days we will be celebrating the birth of Christ, and presents to one another will be the order of the day. It is a wonderful season. What a pleasure it is to give. I wonder why. Well, I suppose that as we were made in God's likeness there must be something of His likes and dislikes about us. He found pleasure in giving and seeing the joy it brought, and still brings, about. "It is more *happy* to give than to receive," especially when what you have to give will bring never-ending happiness to the one who receives. Christ suffered during His giving, but now He rejoices to see men and women rescued from sin and death. He was prepared to sacrifice not only one eye but a whole life, and even endure the pain of our sinfulness, that we, not He, might receive His everlasting life.

About four years ago we all united in a national drive to help former Sunday school scholars and Crusaders who had given up their jobs and homes, with their security and comfort, to take this *message of Christmas* to young and old people of backward countries still in primitive life. The stories that flooded the missionary and youth departments at headquarters, telling of the sacrifices of boys and girls, Junior and Senior Crusaders, made the blood tingle in our veins. Two Land-Rover trucks and trailers were purchased with the £1,900 you gave. Two years ago we followed "Lend-a-Hand" with

our "Send-the-Light" scheme, and in India and Africa EYM lighting and power plants are doing a magnificent job, helping our missionaries to tell the good news that Jesus came to save. These magnificent contributions, amounting to nearly £4,000 in two periods of eight weeks each, were not made without sacrifice. For boys and girls to deny themselves of their pocket money for sweets is as real to God as the wealthy man who sends his £1,000 bank cheque. Success always travels in the wake of sacrifice.

While you are preparing to embark on a joyous festive season with presents and parties, Christmas cake and crackers, rocking with laughter or languishing in the rocking chair, spare a thought for those across the distant seas. They would not deny us our moments of merriment, but neither let us deny them our faithfulness in praying, in giving, and ever in our thinking. Boys and girls, men and women of another colour in India and Africa have heard of you through your sacrificial giving. Would you like those in other lands where Elim missionaries serve to benefit also?

Last year we directed a powerful searchlight beam which spanned the continent of Europe and the Mediterranean Sea and penetrated darkest Africa; and another beam crossed the mighty Indian Ocean and reached the station of Elim Missionary Clifford Stockdale as we sang out from the Royal Albert Hall on Easter Monday, "Send the Light."

*What next?* Be sure to read next week's Youth Page, which will tell you all about it.

NEXT WEEK

*Special Christmas  
double number*

Two colours — 32 pages — Price 10d.



# Calling **BOYS AND GIRLS**

By Bernard H. Norris

Hello again !

Benny was in a serious mood. It was quite an event ! I could tell he was in a serious mood because he had pushed his hands right through his trouser pockets (which always developed holes within two weeks) and his hands had appeared out of the legs of his short trousers, the fingers turned out and gripping the hem. This was a sign of a thoughtful mood. He had his chin on his chest, and his bottom lip thrust out.

We had been talking "religion" as Benny called it, and he had listened and asked questions, and now he sat on the edge of the chair, thinking.

"But why is the Bible so boring ?" It was more like an attack on me than a question.

"Well, you see Benny, I don't find it boring, but the Bible as we have it is a translation from the original Hebrew and Greek, and the translation was made in 1611."

"Crumbs !" said Benny. "That was 348 years ago !" (Benny was as good at maths as he was poor at English !).

"Yes, it was, and our way of speaking has changed a lot in that time. You would find the Bible really interesting though if you read a modern English translation. That would help you."

Benny sensed that I was going to lend him one, and suddenly decided he'd had enough.

"Well, thanks a lot Uncle. I must go now."

"Like a cream bun and a cup of tea before you go ?" I knew he couldn't resist that.

Before I went to ask my wife to bring us a cup of tea and a cream bun each, I opened out a large

**It's stimulating. It's provoking.**

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**Lord, I want a coffee bar !**

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book from my bureau, and left it on the table in front of Benny. When I came back he was busy turning over the pages.

"This is smashing, Uncle Bernard. Really super. Why aren't all Bibles like this ? It's terrific !"

"Oh, well, this is a special kind, but you can't read any better translation than the Authorised Version really. At least I like it better."

"Coo, this is jolly good though." Benny had got to the end. He looked up at me with a look I knew all too well. He was after something. And I guessed what it was before he even spoke !

"Do you know what I'd like for Christmas ? One of these Panorama Bibles." Benny looked at me carefully to see if I'd got the hint.

I grinned. So did Benny. I'd caught on.

"I'll have to see what can be done, Benny."

Benny's grin spread over his face, like the cream bun one minute later !

Cheerio for now, and God bless you.

UNCLE BERNARD.

PS. I really can recommend that Panorama Bible for my readers. It is the finest thing I have seen to help young people, as well as everyone else, to *enjoy* the Bible.

*Next week* : competition winners and a Christmas special.

FOR CHRISTMAS GIFTS GIVE

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# THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Sheffield Elim Church)

**Monday, December 14th.** Revelation 19 : 1-10

Campbell Morgan says that here we have "music which celebrates the fall of the false and the triumph of the true." The extensive assemblages and executive administrations of heaven unite in joy at the defeat of tyranny which has been discomfited before the blazing majesty of the glorified Lamb. What a paradox of pictures viewing this whorish monstrosity—bestraddling a seven-headed, ten-horned beast—being routed by a Lamb! Truly meekness in the mastery, truth in triumph! The Victor then steps forward for the unique and glorious union with His bride (the Church), comprising those needfully prepared and rightly attired in the robes of Christ's righteousness (Matthew 22), which have been woven on the looms of Gabbatha, Gethsemane, Golgotha and the garden tomb. What a banquet! Have you heard the call (v. 9)?

**Tuesday, December 15th.** Revelation 19 : 11-21

The stately rider astride the white stallion is identified as the Lord Jesus by the names mentioned. "**Faithful and True**" declares His **morality**, pronouncing those salient virtues of His moral character which have never been challengeable. "**The Word of God**" declares His **message**; He was ever the voice and expression of God and His will to this world, both in its perfection (Genesis 3 : 8) and its imperfection (John 1 : 1). "**The King of kings and Lord of lords**" declares His **mandate**, revealing the unlimited authority and supernal power Divinely vested in Him to purge the world (vv. 20, 21), fulfilling His destined calling (Acts 17 : 31) and terminating the mad policy of a perverted despotism.

**Wednesday, December 16th.** Revelation 20 : 1-15

This chapter records the concluding history of a person (I repeat **person**) who is by no means a real friend, even **Satan**, the arch-enemy of the human race, the originator of every evil deception, habit and intention; every unholy thought and every agonising terror. First, we see **Satan restrained** (vv. 2, 3). Repressed by Divine prerogative, he remains incarcerated for the 1,000 years of the millennial reign of peace. Secondly we see **Satan released** (vv. 7-9). The reality and fidelity of earth's inhabitants undergo the final, searching test. Alas, many fall in the trial, succumbing to the Devil's allurements (v. 8). Finally we see **Satan requited** (v. 10). Here is the total eclipse of the monstrous deceiver who has wrought havoc through the ages. From this endless place of torment he will know no discharge. Sad to say, countless numbers will join him there (v. 15) unless we can win them to the Lamb of God.

**Thursday, December 17th.** Revelation 21 : 1-14

With Satan eternally imprisoned sin will be no more. The fresh circumstances clearly demand that everything else shall be new and it is appropriately declared, "Behold, I make all things new." Thus is introduced a **new heaven, a new earth and a new Jerusalem**. Life will take on new and vastly improved conditions (v. 4) for which each heart should crave. Society will take on a new conduct, for the baser elements will be completely excluded (v. 8) and only the true, pure sons of God will dwell in that wondrous and revolutionised state (v. 17). These are conditions far above the wildest

Utopias of highly ambitious politicians and social reformers. Utopias of time fail because of the imperfection of the founders and the available material, but here perfection will be possible because God is perfect and so will be the material. He will have to work upon.

**Friday, December 18th.** Revelation 21 : 15-27

The entire symbolism of this descriptive language speaks loudly of **perfection**. "**Foursquare**" suggests reliability and firmness or **perfection of construction**. The constant repetition of the number twelve and its multiples voices the repeated thought of **perfection of administration**. The priceless jewels and gold associated with the structure speak of **perfection of attraction**. The absence of sun and moon—those variant and fluctuating sources of light—assures of the absence of darkness and the **perfection of illumination** in endless day maintained by the glory of God and the Lamb. The open gates imply the **perfection of habitation**, because the purpose of gates is to keep out the enemy and now there is no enemy to keep out; life will be lived in lasting peace; the open gates also infer welcoming hospitality. Finally, the exclusiveness of the residents suggests **perfection of association**, for there will be nothing to mar the harmony of the saints.

**Saturday, December 19th.** Revelation 22 : 1-9

Certainly this is paradise. Not just a river but a "**pure river**," which is crystal clear. Not just flowing water but the "**water of life**," coming not from some infinitesimal source in some hidden rocks in the mountains but emanating from the majestic "**throne of God**" Himself; flanked by the tree of life, bearing the healing balm for the nations; territory that knows no withering curse and endures no impenetrable darkness of night. Here delightedly they serve the Lord of glory, whose charming face of amazing beauty and wonder will be unveiled before His servants' enraptured eyes. Flashed into this portrayal of unequalled bliss is a last-minute warning (v. 7) urging obedience to the book in readiness for the "**suddenness**" (quickly) of His coming. The book demands that we worship God and none other (v. 9).

**Sunday, December 20th.** Revelation 22 : 10-21.

With these words the amazing Apocalypse closes. It is meant to be an unsealed or open book (v. 10); therefore let us seek to understand it. It is meant to be a witness within the churches (v. 16), testifying to the folly and peril of ritualism which adds to the simplicities of the Gospel, which is merely a free taking of the water of life. (Be careful also not to add the innovations and imaginations of men to this testimony.) It testifies also to the endless disaster of modernism, which takes away from the essential essence of the book its living authority and veracity. Once more, in finality, is given the solemn testimony, "Surely I come quickly [suddenly]." Are we each one in the deep spiritual state of complete and worthy relationship that we can honestly and unashamedly say, "Even so, come, Lord Jesus"?

## United Service

On October 21, a coach took members of the Reading church over to Moor Common, where the Crusaders took the service.

Pastor A. S. F. Horne gave the message, and all were encouraged and challenged as he spoke of the near return of the Lord.

Pastor J. Nicholson also brought a coach-load over from High Wycombe. The fellowship was enjoyed by all and after refreshments we went our various ways home.



# COMING EVENTS

(Please pray for these services)

**FINCHLEY.** December 12. Elim Church, King's Street (off Church Lane). Great Youth Rally. Speaker: A. P. Thomas and Letchworth Youth Team. Convener: J. G. Cooper. 7.

**ISLINGTON.** December 5-17. Elim Church, Lennox Road, Finsbury Park. Revival and healing campaign conducted by C. Brookes. Suns. 6.30, Sats. 7, week-nights 7.30.

**SALISBURY.** December 13. Elim Church, Milford Street. Special visit of W. G. Hathaway, Field Superintendent. 11 and 6.30.

**THORNTON HEATH.** December 20. Elim Church, Mersham Road. Grand carol service. Items by Crusaders and Sunday school. Speaker: T. J. Broomhall. 6.30.

**WATFORD.** December 20. Elim Church, Douglas Avenue. Special carol service. Speaker: W. G. Hathaway, Field Superintendent. 6.30.

## PRESIDENTIAL ITINERARY

North-Eastern Presbytery. December 11, 12. York (Presbytery Rally); 13, Bishop Auckland (a.m.), Newcastle (p.m.); 14, Scarborough; 15, Hull (Mason Street).

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

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DOUGLAS B. GRAY (Director of Music)

Rev. H. Burton-Haynes (President) will conduct the epilogue.

Rev. H. W. Greenway (Secretary-General) is chairman.

**SATURDAY, DECEMBER 19th, 1959**

in the

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December 16, West End (Thomas Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## J. SMITH'S TOUR OF DEVON AND CORNWALL

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## WITH CHRIST

**Bell.** On October 31st, Mrs. Robert Bell, aged 91, faithful member of Elim Church, Gifford, Ireland, passed into the presence of the Lord. Officiating ministers at funeral: Rev. Mr. Armstrong, B.A., and Miss M. J. Linton. "Faithful unto death."

**Elcome.** On November 19th, Gilbert Frederick Elcome, aged 72. Officiating minister at funeral: George Backhouse.

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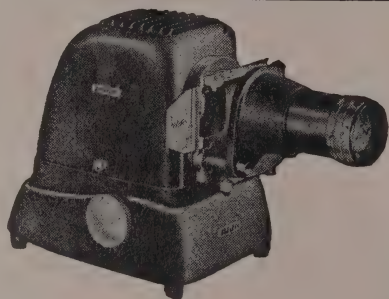
the down-and-outs lining up for their supper" at our mission's mobile church and canteen is how the "Evening News" described our congregation.

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# ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
FUNDAMENTAL — PENTECOSTAL — EVANGELICAL

VOL. XL. Nos. 44 and 45

PRICE 10d.

DECEMBER 25th, 1959



***SPECIAL  
CHRISTMAS  
DOUBLE NUMBER***

By courtesy of

**SNOW SCENE IN JERUSALEM**

Israel Government Tourist Office

CHRISTMAS is the festival of the home. Instinctively we associate it with home, and all that home means. A flood of childhood memories pours into the mind and we recall the days of our youth and remember the thrill and expectation of that time : the buying of presents for beloved parents, brothers and sisters ; the excitement and surprise as we opened the gay, attractive parcels addressed to us by father or mother. And then, as we grew older, if we had left home we made a special effort to rejoin the family circle for Christmas, or if we had homes of our own to make them bright and happy for children and friends. The very word Christmas conjures up visions of home and of those whom we love.

But many seem to forget that Christmas is celebrated in honour of our Lord's Nativity, and while they remember especially the names and members of their families, the names of friends and the names of fellow workers in shop, office and factory, millions fail to remember the name we should never forget.

It is a strange paradox that Christmas is the festival both of the home and of the homeless Babe. "He was born," says a Christian writer, "miles away from the village home of His mother and His foster father. He was born in a cattle shed, for there was no room for Him in the inn. He was laid in a manger from which the cattle fed, for there was no cot ready for Him. He was wrapped in swaddling clothes, for no baby garments had been prepared for Him ; and soon after His birth, to escape the danger of death from a cruel king, He was hurried away as a refugee across the borders into a neighbour state."

In the child Jesus we see the coming of God among men. And because He came poor and homeless He shows the compassion of the infinite God for all who are in need. The God whom we worship

is not one who is indifferent to the sufferings of mankind, but one who has shared them. By the redeeming mystery of the Cross and through the gift of His Spirit God has provided a home within His own heart for every man and woman ; none is excluded, all are welcome.

Christmas is here again, and my mind turns quite naturally towards our beloved Elim family, a small but precious part of that greater family which has

found its home in the heart of the Eternal, and to all I send warmest greetings in the peerless name of our Lord Jesus Christ.

The Incarnation, like a diamond flashing in the light, has many facets of illuminating truth, and one cannot fail to be impressed by that remarkable incident in St. Matthew's Gospel of the wise men being led from the far east by the light of a star. Upon their arrival in Jerusalem these

ancient astronomers were heard to say : "We have seen His star in the east and are come to worship Him." That mystic star, shining with unusual brilliance like a pendant lamp suspended in the vast dome of the sky, beckoning those magi and leading them to where the infant Saviour lay, declares that you and I live in a world where God is sovereign. In choosing a star God used the most suitable means for directing those early pilgrims.

Guidance in life is not the special favour of a few choice spirits, but is the birthright of every child of God. It is our highest privilege to co-operate with Him in the gradual unfolding of a Divine plan. We cannot fulfil our high destiny, we cannot achieve the goal for which we were created, unless we are able constantly to receive from God, the great Architect of the universe, our personal guidance and instruction.

The experience of the wise men may seem rather remote and mystical to the vast majority of people. Many refuse to believe the leading of God because

## A Christmas Message from the President

H. Burton-Haynes



they say they have never had any experience of it. At first this seems a rather reasonable objection, but upon second thoughts we see that it is based on shallow thinking. When carried to its logical conclusion, it means that you will not believe in anything you have not experienced. To say that there is no such thing as Divine guidance because you have had no experience of it sounds just as foolish as a blind man declaring that the radiant colours of the rainbow do not really exist because he has never seen them; just as absurd as a deaf man protesting that the sounds of a majestic symphony merely exist in the imagination because he, poor fellow, has never been able to listen to the delightful melody.

Once we get the thought of God right, there can be no question of His ability to guide the individual soul. Is not God, who is sovereign in His universe, and controls and guides the stars through space so accurately that scientists can plot their courses unerringly for centuries to come, able to lead my steps? The road along which He beckons may be drab or difficult or commonplace, but it is the way of peace and happiness, and every God-lit road will end in the presence of the Lamb.

Let us come to God Himself, and ask for His guidance; for as certainly as He has a plan or calling for you He will somehow guide you into it. By our intercourse with Him we receive a wisdom or insight deeper than we know ourselves, a sympathy, a oneness with the Divine will. Begin with the confidence that He will guide, and end with the assurance that He has guided.

In guiding the wise men to the Saviour God used a star. We are exhorted to "shine as lights in the world, to hold forth the word of life in the midst of a crooked and perverse generation" (Philippians 2: 15, 16). Like that luminous star we can point men to Christ.

The Gospel of the fathomless wealth of Christ, universal in its scope and embrace and personal in its application, is the sole answer to the clamant cry of the spirit of the age. And this glorious Gospel in which we have participated ourselves has been entrusted to our care by the Master Himself, and we are responsible before God to make it known to every creature. Witnessing is not an addendum to our belief in Christ. It is not something added to the Gospel which we enshrine in our creed and call it our belief. It is an integral part of the evangel of

Christ. "Go ye" is as much a part of Christ's Gospel as "Come unto Me." "Evangelism," says Dr. J. E. Rattenbury, "is the proclamation of the Gospel of salvation to the lost, the last and the least. But it is more than a proclamation. It is a passionate seeking for them until they are found."

There are many ways in which we can fulfil this noble purpose. We can give our wholehearted support to our ministers in their efforts to extend His kingdom; we can use our personal influence to bring men to Christ; we can uphold our evangelists in prayer; we can spread the glorious news of the Gospel by taking a practical interest in the work of our gallant missionaries. There are, of course, numerous other ways of fulfilling the Master's commission, but God will show us what we can do to discharge the solemn responsibility. Incalculable possibilities lie in this purpose. The conversion of one soul has often resulted in the conversion of countless multitudes.

It has been my privilege to visit many of our churches, and I have been encouraged by my fellowship with the ministers and their fellow workers as I have seen for myself what God has wrought among us. To fulfil our high calling, to be true to the vision of God's revealed will, to make every assembly a centre of consecrated effort, we must maintain the spirit of prayer. Prayer creates a right atmosphere in the local church in which God can use the various members of His family to fulfil their Divinely appointed tasks. This ministry of intercession which is so vital is open to all. On behalf of the Movement and in His name I would like to express our grateful thanks for your devotion, and all the time we strive to do His will and preserve our evangelical witness Elim will grow and extend its borders.

That we might not be merely adventurers in God's world, living in neglect of Him and choosing our own course, the Lord Jesus Christ came to Bethlehem's manger, and in the unfading light of the "bright and morning star" let us go forward seeking His guidance, which is the highest wisdom, pointing men and women to the Saviour that we may walk with quiet confidence all our days.



# OVERSEAS MISSIONS

By Samuel Gorman (Missionary Secretary)

INTO ALL  
THE WORLD



ONCE more Christmas is with us, and perhaps more than at any other time of the year our thoughts turn to those members of the great Elim family who have heard the call of the Master to go forth and carry the Gospel message to other lands, and today are labouring for Elim in various parts of the world.

How different from ours will be their Christmas. In many places the sun will be pouring down its burning rays. Work will go on as usual, but everywhere missionaries will endeavour to create the Christmas atmosphere and promote the Christmas spirit.

Without a doubt every thought will be directed homewards, and who would condemn the silent tear that might perhaps be shed? Let us at this festive season, as we enjoy the love and fellowship of our families, remember in a very special way those who for Christ's sake are far away from their loved ones and homes, and whose thoughts will certainly be with us. May the fervour and sincerity of our prayers and thoughts for them be so great that they shall know of a surety, by the witness of the Spirit, that they are not forgotten.

As this year draws to its close we cannot help but look back over the past months with heartfelt thanks for the wonderful way God has undertaken for our Missionary Society. We commenced the year under the shadow of debt, but through the wonderful sacrificial and generous giving of members of the great Elim family this cloud has been dispersed. So, raising high our *Ebenezers*, we approach 1960 with complete confidence, knowing that He who has so wonderfully undertaken for us in the past will not fail us in the future.

Early in the year the new Elim prayer card was printed and distributed throughout the churches. By the aid of this little card the name of every individual missionary is brought specifically before the Lord at least once during the week. One cannot help but feel that our missionaries must have

felt the benefit of this faithful and systematic prayer.

During the past year two new missionaries, Miss C. Picken and Mrs. M. O. Thomas, have gone forth under Elim's banner; our young sister Miss Picken as a teacher to the Belgian Congo and Mrs. Thomas to Tanganyika.

Many missionaries have been home on furlough during the past year. They included Miss F. Grossen (South Africa), Pastor and Mrs. T. Johnstone (Kenya) and their family, Miss R. Grimwade (Belgian Congo), Miss W. Loosemore (Rhodesia), Miss E. Wriglesworth (India), Miss M. Paint (India) and Mrs. R. Blythen (Transvaal). Pastor and Mrs. R. Gull (Tanganyika) and Miss C. Paint (India) were already on furlough. Later in the year Miss C. Paint returned to India, Pastor and Mrs. Johnstone to Kenya and Miss O. Garbutt, who is now a fully accredited Elim missionary, to the Belgian Congo. By the time this report is in print Pastor and Mrs. Gull, with their little family, will be nearing the end of their journey as they return to Ngerengere, Tanganyika, to take over the work from Pastor and Mrs. Bull, who will shortly be coming home on furlough, and Miss Grossen will be leaving these shores on December 31st bound for the Transvaal.

So our missionaries come and go, thrilling us when on itinerary with the reports of their work, sometimes almost moving us to tears, but always challenging us to more fervent prayer on their behalf and increased giving of our substance. We rejoice to welcome them home, are sad when they leave us, but return thanks to God that He ever called them to such service and that they, counting the cost and willing to pay the price, have gone forth to carry the blessed Gospel message to those who dwell in heathen darkness.

Throughout the past year much has happened that has given us cause to praise God. Many missionaries have had their disappointments; in some cases native Christians who showed great promise have suddenly fallen into sin; sometimes funds have not been forthcoming to extend the work and hoped-for



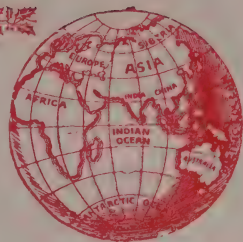


new recruits have not been sent to join them; sometimes the seed scattered under such hard and trying circumstances has not yielded the harvest of souls yearned for; but, by and large, great blessing has rested upon our missionaries.

Let us think for a moment of the blessing of God that has crowned the labours of our overseas workers and of some of the answers to prayer that have been granted to them.

At the commencement of the year Pastor and Mrs. Troke (India) wrote and told of the marvellous conversion of a circus performer and subsequently the conversion of two of her daughters. Pastor K. McGillivray challenged us in the homeland to pray that he might be able to acquire the premises next door for the extension of his work. The landlord declared that he would never let it go into the hands of Christians. However, God has wonderfully undertaken and our brother has obtained possession of the building although this has entailed heavy financial commitments. From Pastor C. Stockdale (India) came the encouraging news that the sale of Christian literature was going up by leaps and bounds. More books had been sold by April than in the first five and a half years of Mr. Stockdale's first term in India. Only eternity will reveal just how much those "silent messengers" have been used by the Holy Spirit to move men and women to seek the Saviour. In British Guiana the work has steadily progressed; numbers at the services have gradually but consistently increased and many have been baptised. Several new fields of service have opened up for Pastor Francis (Pretoria), one in particular in the general hospital where he regularly ministers to the African Christian nurses. However, the unsaved also attend these meetings, and whenever an appeal is made souls surrender to the Saviour. On one occasion recently Mr. Francis overheard one or two of them cry out "I will, I will surrender." Miss Gwynne, Southern Rhodesia, spent her holiday visiting many villages in the area where she stayed, with the result that thirty-three souls, mostly teenagers, professed salvation. From Mrs. B. Christie (Eastern Transvaal) came news of a unique stirring up among the house-boys and a few girls who work in European homes. They meet in a small rough building, but it has become a place where many have been saved and baptised in the Holy Spirit. Also from the Eastern Transvaal Mrs. Haws writes of a great move among

## THE WORLD FOR CHRIST



the young men, and during meetings taken by the native Christians at Sabie several have been saved and baptised in water. Since Pastor and Mrs. Johnstone returned to Nairobi their hearts have been gladdened at the moving of the Spirit of God among some of the educated English-speaking Kikuyus, who might so easily have been won over to Communism.

And so we could continue to write of showers of blessing or scattered drops, but every missionary writes home of God's unchanging goodness and tender care. Some have been miraculously delivered from death as were Pastor A. Tate and his three little children when their Land-Rover was hit by an oncoming ten-ton lorry carrying a twelve-ton load and travelling at forty-five miles per hour. Miss W. Gwynne, returning with a small party from a meeting, was overtaken by a terrible storm while travelling through six miles of wild bush. Even Dr. Brien feared for their safety, but God brought them safely through. Others have been saved from snake bites, and who knows how many have been delivered from unseen dangers? All these things cause us to raise a great note of praise to God, and with the hymn-writer we say: "We will praise Him for all that is past, and trust Him for all that's to come."



*Group of Elim missionaries present at the Conference in Llandudno.*

# WONDER-CHILD

*"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).*

**By Rev. James F. Hardman**

*(Minister of Elim Church, St. Peter Port, Guernsey)*

**F**EW, comparatively, are the stories that are worth retelling, or even the books worth rereading. How significant then that we come to the observance of Christmas each year with hearts full of delight in the story of the birth of Christ, eager as ever to hear the account from God's Word. The birth of our Lord as the Incarnate One is still front-page, headline news, even in 1959. The tidings of His coming still colour the thinking and living of a world that has gone far from Him, and that lives in hatred and enmity.

The incarnation of our Lord was foretold hundreds of years before its fulfilment. Prophetic utterance had many times borne witness to the momentous birth in Bethlehem. On the threshold of Scripture we have the promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). After that the voice of God continually spoke through the prophets, always confirming the promise of the coming Saviour (cf. Isaiah 7:14; 9:6; Micah 5:2). The world in which Isaiah prophesied showed all the symptoms of a disintegrating civilisation. Judah, as a country, was passing through a great time of trouble. The

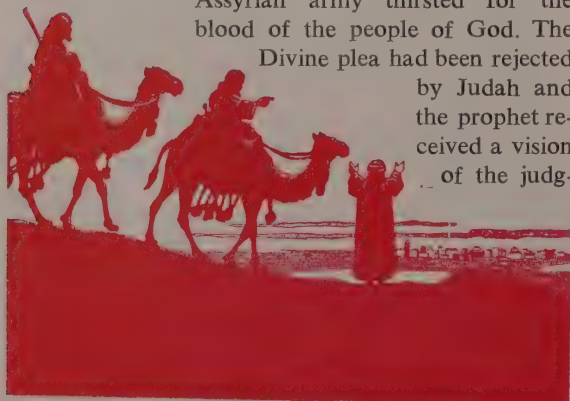
Assyrian army thirsted for the blood of the people of God. The

Divine plea had been rejected by Judah and the prophet received a vision of the judg-

ment with which she would be visited, "... trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isaiah 8:22). But soon Isaiah steps into the scene with bright prophecies of great and better days and proclaims: "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined" (9:2). Then follows, in verses 3-5, a picture of an increased population, a restored joy, and the complete destruction of the enemy.

Who is it that brings about this great overthrow? It seems that the prophet's eyes pierce the centuries to come and he declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." Some of the old commentators have thought that the prophecy was concerning Hezekiah, who was yet to come when the prophecy was uttered. Hezekiah was, of course, a great king, and under him there was a great turning away from idols to the living God throughout the nation. It is possible that Isaiah expected such a personality to arise during his own lifetime. Nevertheless, whatever may have been Isaiah's expectations, it is certain that his prophetic words were not fulfilled till some seven centuries had passed and Christ was born in Bethlehem of Judæa. In this word of prophecy, Isaiah lifts the people's minds to God, fills them with glad hope and tells them of the Deliverer to come. He gives us a prophetic picture of the promised Messiah, who was to be both human and Divine. He was to be the God-Man. "Unto us a child is born"—speaking of His humanity; but also "unto us a son is given"—revealing His deity.

When we make a more detailed survey of Isaiah's words, we are at once arrested by the name given to the promised Deliverer. "His name shall be called Wonderful, Counsellor, The mighty God, The





everlasting Father, The Prince of Peace." It has been computed that there are no less than 265 titles used in the Scripture in an endeavour to set forth the glory of the person of Jesus Christ, but the fact is that not one, or even all, of the titles used can adequately describe this glorious One; He is beyond description—just wonderful!

Isaac Watts has well written:

"Join all the glorious names  
Of wisdom, love and power  
That mortals ever knew,  
That angels ever bore;  
All are too mean to speak His worth,  
Too mean to set my Saviour forth."

### **"HIS NAME SHALL BE CALLED WONDERFUL"**

He is wonderful in His birth, in His teaching, in His works, in His death, in His resurrection, and He will be wonderful in His second advent, when the trumpet shall sound.

Richard Watson Gilder has a poem in which he tries to convey the impression Jesus made during His earthly ministry. He imagined a stranger visiting Galilee in A.D. 32 or 33, a stranger from some other country, who came under the spell of Jesus Christ. There were many things he could not understand about the wonderful teacher. He was puzzled and perplexed, but because of the impression Christ had upon him he said:

"If Jesus Christ be a man,  
And only man, I say,  
I will follow Him through life and death,  
I will follow Him away.  
If Jesus Christ be a God,  
And the only God, I swear,  
I will follow Him through heaven and hell,  
Through earth and sea and air."

The charm and wonder of Jesus Christ, as experienced in these lines, are expressed everywhere in the Gospels, from the manger to the glory of His second advent.

### **"HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR"**

The joining of these two names into "Wonderful-Counsellor" is sanctioned by many of the important commentators. "Wonderful counsellor," says



Skinner, "may mean either that He is a wonder of a counsellor or that He counsels wonderful things." However, it should be emphasised that the word "Wonderful" in this prophecy is not an adjective, but a noun. His name shall be called "*Wonderful*," yet He is also "*Counsellor*," which means that He is the all-wise One. Nevertheless, whichever grammatical construction is adopted, the application to Christ is justified. Christ is perfectly qualified to direct monarchs, statesmen and national leaders. Notwithstanding, one of the saddest facts of our day is that apparently Jesus Christ is unwanted in the councils of the nations. The United Nations Organisation meets year in and year out without ever offering a prayer to the One who is the source of all wisdom and counsel. I understand that some members have desired a prayer room in the United Nations buildings, but objections have been raised on the ground that some members of U.N.O. do not believe in Christ or prayer. Surely it was a tragic day for the world when the United Nations Assembly was inaugurated without any recognition of the Lord Christ. Did the Lord take cognisance of that event? And did He resolve to withdraw Himself and give the world a chance to see how well it could get along without Him? (The present state of the world is a sad commentary on their endeavours!) Did He say, as in Hosea 5:15: "I will go, and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early"?

## "HIS NAME SHALL BE CALLED ... MIGHTY GOD"

Here we have Christ's deity set forth. This is the fundamental meaning of Christmas. The child heralded by angels and worshipped by shepherds and wise men was the incarnate God. Isaiah's child is to be "Mighty God," "God manifest in the flesh." The mighty God had sheathed His power and person in the flesh of the Babe. He had stepped down to earth incognito. Charles Wesley dared to say, "In Him [Jesus] we see God contracted to a span." Only a Babe as other babes—yet not as other babes, for God stepped from heaven that night, and the child of the lowly Mary was the Lord, the Redeemer.

## "HIS NAME SHALL BE CALLED ... EVERLASTING FATHER"

It is impossible to accept the traditional interpretation of this phrase, that is ascribing to Jesus the office of the Divine Father. The words of Christ, "I and my Father are one," are true, but the New Testament reserves fatherhood as an attribute of God, the first person of the Trinity. I do not feel that the phrase "everlasting Father" has any reference at all to Christ's relationship in the Trinity. The phrase is used in the sense of "father of eternity," a reference to duration, and in this it is in harmony with the witness of the New Testament in which Jesus Himself declared His eternal nature: "Before Abraham was, I am." Whether we look backward or forward, we can never reach an age in which Christ did not or shall not exist. He is the Father of the future world. He is the One who has eternity in His grasp; He is the One who gives to us eternal life; He is the source of life, the father of eternity. What a wonder Child He is!

## "HIS NAME SHALL BE CALLED ... THE PRINCE OF PEACE"

With what ecstasy were these words uttered by the prophet Isaiah! The Prince to be born was to be, in contrast with the warlike rulers of Assyria and Egypt, a lover of peace and one under whose administration would come the long-desired day when nation would not lift up sword against nation, and the art of war would no longer be taught. On that first Christmas night the angelic choristers sang "... on earth, peace." These words seem to mock the hopes of a blood-soaked earth. There never

has been universal peace since that carol was first sung, and this world of ours in 1959 presents anything but a picture of "on earth, peace." Yet if we were to consider the real causes of the world's unrest and chaos it would be clear that Christ is the only answer to the world's great needs. The world's troubles can only be removed by the Divine Peace-bringer. That Christ Jesus is the Prince of Peace is attested by the millions into whose hearts He has brought the peace of sins forgiven. Christ is their peace, and He came to make peace by the blood of His cross. Do you, my reader, know anything of this peace? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The truest application of the term "The Prince of Peace" is to the nations of the world. While we welcome every sincere effort of the United Nations Organisation to outlaw war, let us remember that the prerogatives of peace belong to Him who is the Prince of Peace. So again, Christmas reminds a war-weary world that Christ, who was born on that momentous night nearly twenty centuries ago, alone has the power and authority to banish wars from the earth. Not until the Prince of Peace returns as its rightful Lord and King will the prophetic words be fulfilled: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

"Hail, Saviour, Prince of Peace,  
Thy kingdom shall increase  
Till all the world Thy glory see;  
And righteousness abound  
As the great deep profound,  
And fill the earth with purity."





# "At the appointed time"

By Hugh Sawyer

THE infant Jesus was not born amid filth and squalor, as the familiar expression "born in a stable" might suggest! Bedded down for the night upon clean straw, with fresh grasses in their mangers, the tired oxen housed therein would probably enjoy hygienic conditions and comfort far in excess of the miserable existence eked out by the unfortunate dwellers in dilapidated slumland, the curse still surviving this modern age!

Dirt and filth of any description is abhorrent to God, and such would never be tolerated to contaminate the miraculous advent of His Son into this sin-stricken world! Almighty God, omnipotent and omniscient, determined the exact moment, psychological in effect and purpose, pinpointing the very nature and whereabouts of the place, even before the fall of man, which was to be so befitting to the lowly role which the Saviour of mankind would fulfil during His earthly mission!

Jesus was not born with a "silver spoon" in His mouth, but with the golden destiny of mankind in His tiny hands—those tiny hands that would clench so trustfully around the caressing finger of an adoring mother but never clench in anger against an antagonistic world ruthlessly hounding Him to a felon's death upon a barbaric Roman cross!

No stirring fanfare of trumpets heralded His coming! No expectant nation looked forward in anticipation to the birth of their future King—and what a King! Jesus, King of kings and Lord of lords! Man denied His earthly parents the shelter afforded by the inn's roof in their time of need, but His heavenly Father sheltered them with a far greater invisible security! His outstretched arms enveloped them in His loving embrace, and the outspread wings of the assembled angelic hosts formed a supernatural dome above them while the very atmosphere of that sacred spot was electrified with that Divine peace which passes all understanding.

Mary, virginal, patient and gentle, was not surrounded by capable nurses eager to administer painkilling drugs to alleviate her suffering. No efficient obstetrician was present to deliver her precious burden, but standing there in the shadows was the Great Physician Himself, the Holy Spirit! He it was who strengthened the loving Joseph and enabled him

with his toil-stained hands to undertake the immediate needs of his young wife.

When God undertakes all is well, and thus it came about that when the fullness of time was come He sent forth His Son (Galatians 4:4).

Outside the night air, except for the occasional hunting cry of a prowling beast, was still. The sky, like a cloth of black velvet, was studded with stars scintillating like jewels, and in the fields below huddled sheep slept contentedly. Crouching around a crackling log blaze to ward off the chill of the night and scare off the unwelcome attention of wild animals sat the shepherds yarning away the hours. Suddenly, to their dismay, the comforting glare of their fire was blotted out by a great supernatural light, and standing there in the glory of the Lord was an angel! Imagine the choking sensation in their throats, the thumping heart-beats in their trembling breasts and the great fear gripping them as through dilated eyes they beheld their heavenly visitor. Imagine the relief and joy that flooded their bewildered minds as the consoling angel delivered his breath-taking message, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then, to add to their astonishment, the sudden outburst of praises to God filling the air as a multitude of angels filled their vision!

The angels chanted, "Glory to God in the highest, and on earth peace, good will toward men." Almighty God promises good will to all men if they will repent of their wickedness, and peace will come only when all nations are united in good will through Christ Jesus, who came to earth to sacrifice His life for that purpose!

Today the world would commercialise and gluttonise the anniversary of the birth of Jesus, the material aspect overwhelming the spiritual import! It bids all come and partake, at a price, of the good things of physical life. Christians, with joy, would treat the birth of Christ with reverence, seeking to spiritualise and immortalise the glorious advent of their Lord, bidding all who will heed to come and freely partake, at the price of the blessed Redeemer's life, of the fruits of eternal salvation!

**JANUARY.** With crash upon crash as the bells peal out the joyous message, we break through the sound barrier and are over—over into the new year with all the potentialities of its thrill-laden days. With music and melody everywhere, youth—and age—meet the call of 1959.

To begin with, the EVANGEL itself swings out into the orbit of 1959 with a new editor, well fitted for his task and eager for the fray. The towering peak on our front-page picture reminds us of the heights we must climb ere the 1959 task is over.

Evangelism comes into view this month in the Crewe Crusade, conducted by David G. Hathaway and his party in a city-wide campaign. Fog blankets the town and frost blasts the inhabitants in this early country-wide black-out and freeze-up; but still, in spite of the worst the weather can do, men and women find Christ and converts with eyes streaming not with fog but with the emotion of the moment wend their way to the front to make the great surrender. Fifty-five decisions and some really marvellous miracles of healing crown their efforts.

Walter W. Kelly, of Glasgow, presses the battle to the enemy's gates in a concentrated campaign of evangelism in visitation, open-air meetings and meetings in factories. "Evangelism in industry" is the slogan, and the Rolls Royce factory at Hillington, Glasgow, is the scene of the first of these noble ventures.

Bradford this month loses one of its leading figures as Seth Wigglesworth receives his home call. Oxford rejoices in the handing over of the deeds of the City

# Spotlight

By W. G. HATHAWAY, D

Temple as the bank manager receives a cheque for the final payment on the loan. £5,000 in 5 years is a notable achievement.

**February.** Campaigns, conventions, baptisms, Palestine exhibitions, inductions of new ministers, farewell services and choir festivals pack the days of chilly February as all over the land Elim moves forward with its intensive programme for the opening year.

Yet another veteran who has fought many battles lays down her armour and enters into rest! Miss Alice M. Buckler, for many years Elim missionary in India, coming back into service out of her retirement out of sheer love for the people of India and for her Master, spends herself in her tremendous task until her course is run.

Again another warrior lays down his sword, and Walter H. Urch, of Dundee, is called to higher service. After a long and tedious illness, during which there were many mighty manifestations of the marvellous works of God, he finally slipped away to meet the Master he loved and served, the Elim Bible College losing one of its valued tutors and the Elim Movement one of its faithful ministers.

Healings, always abounding in the campaigns, are again to the front as the *Sunday Pictorial* reports a wonderful case of a man growing new eyes as a result of prayer by the evangelist in the Elim campaign in Norwich. To God be the glory.

The opening of churches is but a feature of our growing work, and yet another Elim church building is opened by P. S. Brewster, in Treherbert. During this month, too, R. E. Darragh, one of the Elim Pioneer Revival Party in the early days and the first member of the Elim Evangelistic Band in Northern Ireland in 1915, is suddenly called home. Many friends of those earlier days gather to the funeral service in London to pay their last respects to this happy personality, whose able song-leading in the



*Crusade party at Crewe.*



# On 1959

## . (Field Superintendent)

early campaigns will always be remembered by those who knew him.

**March.** Revival rallies in London's East End; radio evangelism over the air from Radio Luxembourg and Radio IBRA; lunch-time services in the Belfast shipyards; evangelism by Elim missionary in Southern Ireland; youth rallies; Sunday school demonstrations; and so on and so on. The torch of witness is taken up now here, now there, until all over the land witness for Christ becomes the order of the day.

But lo, Easter is in the air. Bursting buds bid us behold in brilliant array the bounteous benefits of resurrection. Yes, Easter is upon us and with it the Festival of Praise in the Royal Albert Hall and the potent preaching of powerful personalities from the plinth of the pillar that proudly bears aloft Britain's pioneer of naval accomplishment. Trafalgar Square! The Royal Albert Hall! Why, they seem somehow to have woven their spell over the whole of Elim, multitudes standing silent around the plinth listening to the melodies of the Gospel from the lips of youthful songsters, drinking in every word of the wonderful witness to the Living Fountain of the Water of Life, then wending their way with multitudes of others to that vast auditorium to sit entranced as the choirs crash forth their triumphant melodies, or the preacher holds them spellbound with the magic of his message. Easter in London! Who that has seen and shared those glorious moments can quickly forget the rapture of it all, the radiant faces of the Christ-loving crowds and then their happy songs as they disperse on their way home.

But Ireland is in the news, and the Irish conference meets in Belfast to conduct its business in historic Melbourne Street Church. With the President and E. J. Phillips present, a wonderful spirit of fellowship prevails throughout the proceedings. Over



*No colour bar in witnessing in Trafalgar Square.*

£3,000 has been contributed to Elim missionary work during the previous year—another achievement.

**April.** Elim missions come to the fore this month, and an urgent appeal is made for sacrificial giving to wipe out a frightening deficit in our missionary finances. It is wonderful to relate how, by a magnificent effort, the deficit is wiped out and hearts are lighter and backs are bent again to the task with a great sense of thankfulness to God for His goodness. Reports coming in from the various fields tell again and again of advances in India, in East Africa, in South Africa, in Southern Rhodesia, and in other Elim fields where noble endeavours are bearing fruit and converts are being won, churches established and teaching schools opened one after another.

This month again yet another Elim church building is dedicated to the preaching of the Gospel. The work in Brecon now has its own brick-built church. Built by the sacrificial giving of its members, by their consecrated labour and their determination to see the job through to the finish, it stands as a monument to the united efforts of the members and its untiring and devoted pastor.

**May.** Yes, and what a month! Summer suns are glowing right enough, and already sunburnt faces are showing signs of the unusual but delightful weather. Yes, you are right. It is conference month and the venue is lovely Llandudno, like a jewel set in the silver sea, with its Great Orme thrusting out





*Missionary Mrs. Nicolson at her dispensary.*

its neck into the blue of Colwyn Bay and the Irish Sea. "The Elim Church welcomes you" is the slogan over the Pier Pavilion, and welcome it is. The name Elim is synonymous with singing too, and what singing! The public meetings become a welter of song and serenity, of worship and witness, of impulsive ingenuity and eventful enterprise. Congregations are gripped by the glorious grandeur of the Christ of Calvary. Consecrations and dedications are the order of the day as preachers press home the message, bring converts to the feet of Christ and waves of Divine power to those in need of healing.

The business sessions, too, are charged with an air of sublimity, broken only when by accident or design a speaker lapses into jovial remarks or gestures. Day by day the programme is faced and finished. Who can forget those hallowed moments in the great communion service when the President brought us face to face with the Master Himself?

**June.** True to its name, it is flaming June right enough, and everywhere everyone is enjoying to the full the lovely weather. Farther afield, on the far-flung battle line, the Elim missionaries are holding fast and holding forth, with reaping times as well as sowing times. The ever-increasing demand for education has swung wide open the doors into which Elim missionaries are entering in Jesus' name. The only way to prevent this newly created vacuum from being filled by those who falsify the Word of God and pervert the teaching of Christ is to enter in with the Way, the Truth and the Life, which is "Jesus Christ and Him crucified." This our missionaries are doing, and exploits are being done for God.

Once again reports come in to show the fine work

being done in the individual evangelism of the churches here at home, cumulative results being recorded as one person won for Christ wins yet another, and so on. This is eloquently demonstrated at Sparkbrook Elim Church when eight people are introduced to the congregation, all converts resulting from the winning of one business associate by a member of the Sparkbrook church.

Churches all over the country are grasping every opportunity to do valiantly for God, not least among them being Bristol with twenty-five decisions on two Sundays, making a total of 120 for this year so far. With a packed church and an enthusiastic congregation the minister there has a great task to perform. Hull City Temple, too, forges ahead. The President's visit along with the London Crusader Choir brings a time of great blessing. The Men's Fellowship weekend is most refreshing.

**July.** Holidays, school holidays, camps under canvas and camps under roofs, but all by the sea and with a definite slant on the spiritual needs of the boys and girls. With keen, zealous servants of God in charge, can it be wondered that these camps lead to harvests of souls among the youngsters and the teenagers?

Whitsun conventions produce their crop of glowing reports of singular blessing in many parts. Speakers and converts alike give of their best, with God giving just that extra touch of the Spirit to crown the efforts put forth. Islington rejoices in the return of its pastor from a stay of twelve months in Canada and the U.S.A. and gives him a warm



*Pastor Newman and a member at work on the new Coventry church.*



welcome as he settles in again to the revival atmosphere of his home church.

Church building programmes are being pressed forward. Coventry, long dwelling in a temporary home, now rejoices in its newly acquired permanent building. Ilford, after thirty and more years in a temporary church, one which has housed this fine assembly for so long and which has been the scene of many important events in the life of this church, now dedicates itself to the task of planning for, praying for and preparing for its lovely new tabernacle only a few yards away from the much-loved temporary church.

Yet another church is opened in Brookeborough in the Emerald Isle and one of Elim's outposts has its own permanent building, opened by the indefatigable Joseph Smith, the Irish Superintendent.

**August.** More conventions and "getting together" in various parts of the country. Anniversaries join in the strains of praise as children of our Sunday schools come forward in their Sunday best to present their youthful message of the Book of books. Norwich, after a year's work as a newly founded church, reviews its work and rejoices in the goodness of God. With a new site for its building and its building fund growing rapidly, this healthy, hearty Elim church begins to prepare for its gigantic task of erecting its permanent home in this city of East Anglia.

Again this month Elim loses another of its preachers, the much-respected pastor of Worthing church, V. J. Walker. Through almost a twelve-month of distress and discomfort, of pain and para-

lysis, of hopes rising and falling again, and yet with a consistent, persistent faith in the ultimate fulfilment of God's will, this servant of God has "fought the good fight and kept the faith" until, at the end, suddenly he is called to his Master's presence.

**September.** Into action for God! Loosen the chains! Pull up the tent pegs! Strike the camp! For this is the month for breaking forth on every hand. Each year the Evangelistic Committee plans its programme of pioneer campaigns and this is the month for action. The autumn programme opens with three major campaigns on new ground by three of Elim's evangelists with their teams. First is Derby. In this city P. S. Brewster launches his opening campaign of the season. With a congregation of 800 assembling for the opening night, expectation is running high and there is great joy when the appeal for decisions is made to see 100 make their decision for Christ. Night after night the crowds come and night after night converts are added, until by the end of the campaign 500 have made their decision for Christ. Already a site has been obtained in the centre of the city for the building of a pretentious Elim church to house the enthusiastic congregation.

Simultaneously with Derby, a campaign is launched by Alexander Tee in the famous Scottish city of Paisley. Here, in the imposing Town Hall, the evangelist with his team of helpers launches this drive to bring Christ to these needy folk. Over fifty decide for Christ on the first night out of a congregation of about 300. Night after night the people come and folk decide for Christ until at the end of the fourth Sunday which closes the campaign 150 gather for the morning communion service and several hundred come for the final rally at night.

On the same date as the other two campaigns, one is launched in Middlesbrough by David G. Hathaway with his party in the Town Hall. On the opening night about 300 attend and there are over fifty decisions for Christ. Several outstanding miracles of healing are witnessed—a baby with complete paralysis of the nervous system in the spinal cord, a woman with curvature of the spine, another with arthritis who before prayer could not bend her legs. Now a lively church is established and the work goes on.

In Ireland the Superintendent for many years, Joseph Smith, relinquishes his appointment and bids farewell to the scenes of his labour to take up on



*Sunday school march at Kidderminster*

this side of the Irish Sea an itinerant ministry in the churches.

**October.** This month sees the annual Festival of Music by the London Crusader Choir in the Kingsway Hall, and again the choir ministers to a full house. Vocalists and instrumentalists play their part in making this year's venture the crowning success it is.

Campaigns in the churches are being maintained consistently by other faithful labourers, and Alfred J. Chuter has brought untold blessing to the churches by his inspired ministry. Converts are crowding the altars at some of these efforts and some miracles of healing are being recorded, some quite startling in character. Some of the conversions are outstanding and churches are being built up by these campaigns. Eddie Smith, too, is campaigning with good results and is leaving behind glowing testimonies of conversions and thankful hearts where churches have been blessed and built up by his ministry.

The Elim mission to Eire, a determined effort to bring the Pentecostal message over the border into

is upon us and this month is the harbinger of dull days and never-ending nights.

This is the month chosen for further evangelistic campaigns, for, weather or no weather, rain or shine, fog or frost, the work of spreading the good news must go on. Ebbw Vale in South Wales and Dewsbury in Yorkshire are chosen for the next ventures. In the former P. S. Brewster, veteran from many pioneer campaigns which have opened many churches for Elim, is the evangelist, and David Hathaway is the campaigner in the latter.

From the outset the seal of God is on these efforts. In Ebbw Vale 550 people gather for the opening service and thirty-nine make their decision for Christ in the first meetings of the mission. In conditions not in their favour the party press on until in the closing days the converts mount up and reports of the healings during the campaign come in in glowing testimonies of the marvellous power of God in operation.

In Dewsbury 550 people are present on the Sunday night and 170 decisions are recorded. Several miracles include the healing of a girl of nine who has been blind in one eye from two years of age. A woman with a paralysed arm raises it above her head after prayer. So here again the excellent beginning is followed up by David Hathaway and the party until by the end of the campaign 370 have signified their surrender to Christ.

**December.** Cold winds, snow on the hills, bells echoing through the crisp winter air, carol singers in the streets, cards in the post, music and melody on the radio and television. Yes, Christmas is in the air! How wonderful, though, to recognise that above all we have Christmas in our hearts. Just as surely as He was born and laid in a manger on that far-away dawn, so surely He is born in human hearts when entrance is given and faith receives Him. As the bells peal out their melodious chimes, and Christmas brings us back to the Christ of Christmas, so may we join in the carolling and the chanting of the old, old themes of the Babe of Bethlehem.

Then as we face the future with all its mystery and fascination, let us look backward over 1959 with thankfulness to God for His goodness and look forward to the coming years with equanimity and calm, for while we do not know what the future holds we know who holds the future in His nail-pierced hands.



*Mr. and Mrs. Gordon Hills with the Gospel caravan.*

the priest-ridden south, is doing a noble work. In a land where only six per cent are nominally Protestant, Gordon Hills and his wife are pressing forward the claims of Christ.

Youth work now presses its claim, and "Operation Extension" is launched in an endeavour to spread the work of youth until many more are won for the Master.

**November.** Fogs and frosts warn us that, though the summer seemed as if it would never end, winter





## From the Editor

**B**ETHLEHEM'S manger, the shepherds silently tending their flocks on Judæa's hills, the travellers on their camels, following a star—all these seem to belong to a world far removed from this scientific age of efficiency, enterprise, discovery and speed in which we live. Can the message of Christmas, with its promise of "peace on earth, good will toward men," have any relevance in this age of nuclear bombs, sputniks and expeditions to the moon?

The world has certainly grown much wiser in the intervening years, and man seems to have mastered many of the forces of nature and bent the elements of its structure to his own use. Yet man himself is little changed. For 2,000 years men have sought to obtain by their own endeavours the blessings God promised that first Christmas Day, but peace is still the elusive will o' the wisp, ever wooed and courted but never really won, and so much of human endeavour is utilised for destruction instead of improvement. Meanwhile, in a world of abundant food supply and untapped resources, millions languish in poverty more abject than that of their ancestors, while millions more enjoy their doubtful pleasures for a season, with the sword of Damocles, in the shape of an atomic mushroom, hanging over their heads.

Yes, the Christmas message is still the heart's desire of earth's millions: peace on earth and good will toward men. Yet even on that first Christmas its message was only appreciated by the few. No peace in Herod's palace, no peace on Rome's battle lines, no peace in the courts and council chambers of the Pharisees, no peace for the restless throngs in Bethlehem's crowded inn. But there was peace in the heart of Mary, for the shepherds with their adoring wonder, for the wise men who came to worship, for the silent watchers of the temple courts, looking for the consolation of Israel. And that peace still prevails. Amid the storms of life, its turmoil and fears, there is peace in the hearts of those who have sought and found the Redeemer. Whether guided by star or heavenly glory or the inner light of Divine revelation, they have come to worship Him, and in the Incarnate Son of God they have found the truth of the message, "Unto you is born this day . . . a Saviour, which is Christ the Lord."

Now, as then, the message given to all is appropriated only by the few. But a day is coming when He shall return in power and great glory, and then the peace *we* now know and in which *we* rejoice will be the portion of *all* mankind, for not only the shepherds and wise men, and those who have followed in their train and made their spiritual pilgrimage to Bethlehem, but "*every knee shall bow, and every tongue confess that Jesus Christ is Lord.*" Then peace will hold universal sway and the hearts of men know naught but good will. Then the Divine plan, conceived in the heart of the Eternal from all eternity, which took birth that day with the Babe of Bethlehem, will find its full consummation, and the year of our Lord will give place to the day of Christ.

### THE ELIM EVANGEL

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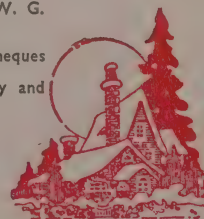
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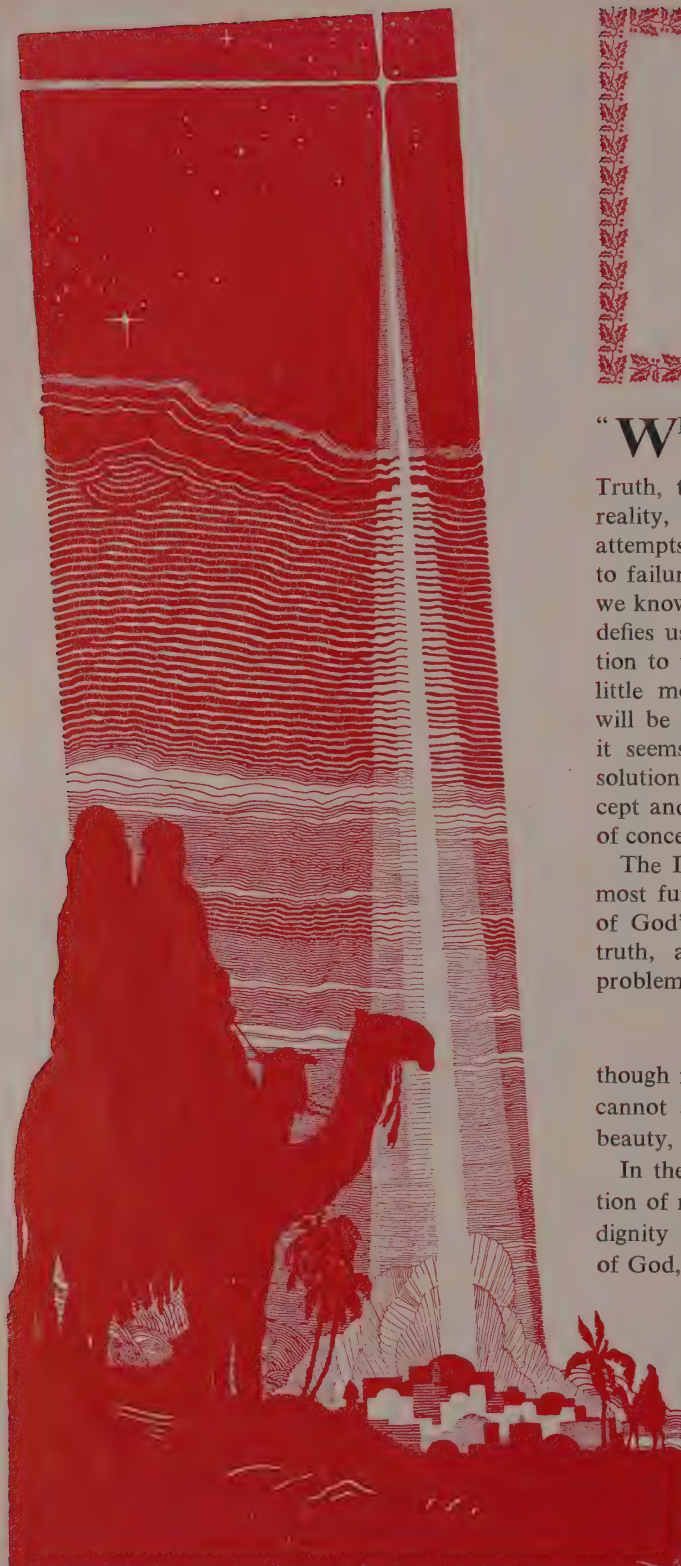
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# THE INCARNATION THE

*"He took not on Him*

**W**HAT is truth?" Pilate did not realise that the answer to his question stood before him. Truth, the ultimate basic truth, the ultimate basic reality, is a person. "I am the truth." All our attempts to define the nature of reality are doomed to failure. The nature of the commonplace concepts we know, such as time, space, matter, even life itself, defies us and defies definition. Yet we feel the solution to the problem lies "just round the corner." A little more knowledge, we think, and the mystery will be solved. But more knowledge serves only, so it seems, to deepen the mystery and to place the solution farther out of reach than ever. Yet we accept and use every moment of our lives a multitude of concepts we cannot explain.

The Incarnation of the Son of God is one of the most fundamental of realities, the very corner-stone of God's eternal purpose, the pillar and ground of truth, and partakes also of the nature of this problem.

## IT DEFIES EXPLANATION

though not illustration. This does not mean that we cannot accept it, any more than we cannot accept beauty, shall we say, because we cannot explain it.

In the Incarnation God has confirmed His exaltation of mankind to the highest dignity. The immense dignity already bestowed upon men by that word of God, "Let Us make man in Our image, after Our likeness," receives an impressive reaffirmation by God's taking upon Himself our nature. It is this fact that gives the enlightened in the Church of Christ their belief in the eternal worth of every human soul in the sight of God. This needs to be said, alas, because we have met with those who think otherwise. Even those out-



# CARNATION OF SON OF GOD

T. Bradley (*Minister of Elin Church, Clacton-on-Sea*)

*nature of angels ; but He took on Him the seed of Abraham "* (Hebrews 2:16).

side the Church who believe in the equal worth of every human soul must confess the influence of the Bible upon their thinking in this respect.

The Word of God offsets the word of science. The Incarnation of the Son of God demonstrates that the earth and mankind are central to God's scheme of things. He passed the angels by to take upon Him our nature ; He passed the mightiest stars by to come to earth. It may be even yet that the word of science will confirm the Word of God that the earth and its race of mankind are the centre of God's purpose. We know that the sun is necessary for the maintenance of human life upon earth—it was created for that purpose. I believe that the whole vast creation is created for that very same purpose. In other words,

## THE CHIEF END OF MAN

is to glorify God. The chief end of the universe is to minister to men until the culmination of God's purpose for them.

God has never done or said anything to suggest that He has not the highest conception of men's dignity. The first mention of man in the Bible is by God, and raises him to the highest heights. "Let Us make man in Our image." It is impossible to conceive of anything higher ; God has exhausted the possibilities. Even in our fallen state He desires to dwell among us. "Let them make Me a sanctuary, that I may dwell among them." Not, be it noted, that they may have a place to worship Me, a place to sacrifice, a place to pray to Me and meditate upon Me, but first and foremost a place that "I may dwell among them." The grand consummation of this desire on the part of God is to be found in the Incarnation, yet it is impossible for us to know what it meant to the peerless Son of God in terms of suffering to dwell among sinners.

In the Incarnation the union of the human and the Divine is complete, so that we have not two persons, but one Person, perfect God, and perfect Man born for our salvation.

However, it was not to enhance the dignity of man, nor was it to show that mankind was central to God's purpose, that He took upon Himself our nature.

## HE CAME TO SAVE US

This is essential ; all else is incidental. The Word of God brushes aside all lesser theories and boldly declares, "God was in Christ reconciling the world unto Himself." Lesser theories indicate angels or canonised human beings as assisting in the work of redemption, but the Word of God reveals the greatness of the heart and love of God in that the veriest sinner can come direct to God in Christ in contrition and repentance and receive from Him salvation. It was as if once and for all God decided to give the lie to the idea of that false humility which teaches that men must come to the Son of God through a mediator, when in the very act of redeeming us as He hung upon the Cross the dying thief turned to Him and prayed, "Lord, remember me when Thou comest in Thy kingdom," and he received an immediate answer from the lips of the very Son of God Himself: "Verily I say unto thee, today shalt thou be with Me in paradise." The mother of the Son of God stood there witnessing the scene, hearing the thief's prayer, but there was no need for her intercession on his behalf ; he had the privilege of every repentant sinner, that of a direct approach to the Son of God Himself.

The Incarnation of the Son of God satisfies the requirements of justice. Had the Word of God taught that a created being, however exalted his status, had

become incarnate to save the world, the jurists of the ages would have poured their scorn upon the plan. The creation and choosing of a third party to bear the consequences of the broken contract between God and men would have brought only juridical ridicule. Yet this is what all who deny Christ's deity believe. But the Word of God shows that in the Incarnation the law-maker came to bear in Himself the wrongs and consequences of the broken law so that the law-breaker, if he repents, could go free.

The Man Christ Jesus was not born to be King—He was

### BORN A KING

His dignity was not achieved because of what He did; what He accomplished has infinite value because of who He is in His own person. Nor must we misunderstand the term "value" here. So often the idea is met with in theology that the dignity, worth and merit of the sacrifice outweigh the indignity, worthlessness and demerit of all sin and sinners; hence the value of the sacrifice. As if, in other words, God weighed sins and sinners in scales against the achievement of His Son, found the latter outweighed the former, therefore sinners could be saved. It is not, however, a question of the value of the sacrifice as such, but of the Person of the sacrifice; that is that He, God, was the originator of the law and therefore in His immense love, and because He and He alone could, He bore in Himself the consequences of the breaking of His own law for every sinner.

Thus in the Incarnation we see the only Creator, the Law-maker, the only Judge of all, taking upon Himself our nature that He might save us. Now this is truth, the foundation of redemption. In fact it is redemption; the foundation of all true preaching; the only hope of every sinner.

Romans 8:32 describes God's exceeding liberality to His own now that He has not spared His own Son, and then three questions are asked to demonstrate the security of God's elect.

"Who shall lay anything to the charge of God's elect?" The inference is that only God really could do so. Others may seek to do so, as did those who brought to Christ the woman taken in adultery. But when they were faced with His request, "Let him that is without sin first cast a stone," they departed, leaving her with no accuser. The only one who could condemn her because of His own spotless life did not do so. If He did not condemn, who then could

condemn? If God, who alone can really condemn, justifies His elect, who then can lay any charge against them?

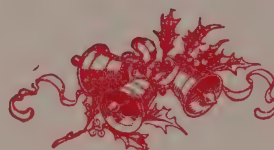
"Who is He that condemneth?" The inference is that Christ Jesus is our only Judge. Seeing, however, that

### OUR JUDGE IS OUR SAVIOUR

and even makes intercession for us at God's right hand, who can hope to condemn us?

"Who shall separate us from the love of Christ?" Paul has described in Romans the depths of man's degradation, the heights of Divine redemption, and now declares the perpetual union with Christ of everyone justified by faith in Him. The only Creator is our Saviour; the law-giver is our Redeemer; the only Judge is our Justifier.

This is the message implicit in the Incarnation, implicit in the angel's message to the shepherds: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."



## A Song of Sweetness

By Fred Scott Shepard

*A song of rare sweetness falls soft on the ear,  
Whose harmonies echo afar and anear,  
A message of joy to the souls that will hear,  
Of "peace and good will unto men."*

*This song was a heaven-sent anthem of praise,  
Which came to the earth in the long-ago days,  
Proclaiming "good tidings," sad hearts to upraise,  
Of "peace and good will unto men."*

*This theme is still winging its way through the earth,  
As thrillingly true as the day of Christ's birth;  
Make known the glad news in its fulness and worth,  
Of "peace and good will unto men."*



# From my Diary



By T. H. Stevenson

MY soul has been stirred to read the verbatim testimonies of a prominent doctor and his wife. The doctor was prominent in his profession, but gained notoriety because of professional misconduct and negligence which led to the tragic death of a little boy some months ago. An addict to the anæsthetics necessary for patients, the doctor paid the penalty of imprisonment. But God has wonderfully saved the doctor and his good faithful wife. The law rightly demanded retribution, but God's grace granted redemption and regeneration.

☆ ☆ ☆

The doctor referred to, after his offence and before his trial, became a patient in a select hospital, which in his own words was more truly a "luney bin." There, in his mental distraction and absolute depression, he saw the very light of heaven in the face of a young man with a "face as black as your hat," a junior nurse from Barbados, who said to the doctor: "Man, you need God." From that, the self-confessed proud and arrogant man was led to trust in Christ.

☆ ☆ ☆

As he did the rounds of the wards, the Anglican hospital chaplain offered a Sunday paper to one of my church members, an aged and godly brother, who refused the offer, saying that he did not read Sunday papers. Unbelievable as it seems, the chaplain retorted "You are a hypocrite." It is a mild understatement to say that "the boot was on the other foot."

☆ ☆ ☆

Perhaps the chaplain favours such Sunday reading as "My wicked, wicked life" prominently adver-

tised by a Sunday paper, whose sales have no doubt been increased by a gem of literature from the confessions of a deceased film star. By contrast several top American writers turned down the offer to write the life story of another deceased film star, saying, "He was too nice to make an interesting book." Evidently a bad life makes a good book, and a good life a bad book. ☆ ☆ ☆

On the matter of reading, what we read is of vital importance to us as Christians. And equally important is the time given to this. One editorial divided the reading public into three categories: those who make time for reading, those who hope to find time to read, as though someone were going to leave a slab of it lying somewhere around, and a third overlapping group who manage to squeeze a bit in here and there, as in the crowded train, or while waiting to get through on the phone. Added to what we read and when, there is the importance of how. Paul wrote to Timothy, "Concentrate . . . on your reading."

☆ ☆ ☆

Share with me in this story of a little Elim lad about eight years old, in South Wales. His teacher was wearied and asked the class to bow their heads on their folded arms and be quiet. Our little friend proposed to tell them a story that would keep them quiet—the story of Jesus. He did so, and amazed his teacher with his detail and interpretation of the Gospel. Asked where he had learned all this, he informed her that the pastor preached it. The lad even remembered "There's a heaven to gain, and a hell to shun." This account came from the teacher, who was tremendously impressed by her young pupil preacher. ☆ ☆ ☆

Turkey, goose or chicken may be in many minds with Christmas dinner near, and perhaps in that order according to one's purse. In a different connection I have been reading about falconry, an ancient and reviving sport "of royal origin." In 1486 a list of birds of prey was written in the order of their social status. An eagle was for an emperor, a gyrfalcon for a king, a peregrine for an earl, a merlin for a lady, a goshawk for a yeoman, and a sparrowhawk for a priest, the sparrowhawk being virtually impossible to train, and even when trained unlikely to catch anything more appetising than a sparrow. So the parson and the sparrowhawk were only fit for each other in noble society. Well, if I cannot say happy hunting, I will wish my fellow ministers a happy Christmas, and all my readers also.



# BEHOLD YOUR GOD

By Evelyn E. Green

*"For unto us a child is born, unto us a son is given." "The babe lying in a manger." "When they were come to . . . Calvary, there they crucified Him." "Behold your God" (Isaiah 9:6; 40:9; Luke 2:16; 23:33).*

## 1. BEHOLD

*Look.* It is a command, not an invitation. Again and again throughout the Holy Scriptures both old and new, this Divine command rings out, imperatively, persuasively, authoritatively. Why this constant reiteration? Why has the Lord repeatedly spoken thus to both saint and sinner, under the old dispensation and under the new? Because ever since the fall of Adam in Eden all mankind has been looking in the wrong direction. Before sin entered the world and broke the happy communion between God and Adam, our first parent needed not to avert his gaze from the Holy One, nor felt inclination so to do. But a sense of guilt arising from his deliberate disregard of the Divine embargo, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3), caused Adam to hide away from his Maker: he was now unable to meet the all-seeing gaze of God.

The miserable story continued as successive generations of Adam's seed spread over the face of the earth. And as, naturally, we tend to walk in the direction in which we are looking, so mankind, their inward eyes looking no longer Godward but in many and various directions, walked in diverse and dangerous ways. "All we like sheep have gone astray; we have turned every one to *his own way*" (Isaiah 53:6; see 55:8). Why? Because "we hid as it were our faces from Him" (v. 3). Had mankind *looked at* Him they would have been *led by Him* in paths of righteousness and peace.

There came a day, however, when from the heavens there rang the clear and urgent command

*"Look unto Me"* (Isaiah 45:22). It involves *deliberate* action, a definite act of the will. The remedy for man's moral wandering lies in *looking* in the *right direction*; with *God-focused* vision. And what will they see?

The pointing finger of God directs men's gaze to a manger in a little town called Bethlehem, to the innocent occupant, the Babe in swaddling clothes, the "sign" of God's "good will toward men" (Isaiah 7:14; Luke 2:12, 13).

And what relation is this Babe, this Son of God incarnate, to sinful men? He is their Saviour! Beginning at Bethlehem, the Holy Spirit directs mortal gaze to the unfolding drama of the holiest life ever lived on this sin-blighted planet. He points to Galilee, to the wonder-working Nazarene; to His miraculous acts of Divine grace that betokened His Messiahship; to the innumerable demonstrations of the love of God, expressed in restoring to life and health the spiritually and even the physically dead. Still on—to Calvary—the Spirit of God directs men's eyes. And here we see the Son of David, once cradled in a manger in His royal grandsire's city, now crucified between heaven and earth: the sacrifice which atones for the sin of the whole human race. "They shall look upon *me* whom they have pierced," God had foretold long years before (Zechariah 12:10). God whom they had pierced! How could man have reached the Holy One to pierce Him, and mortally? Through the Son He had given them! And now it has come to pass.

Yet even Calvary is not the place where the finger of God comes to rest, for God has *highly exalted Him* to His own right hand! (Acts 2:31-36; Philip-  
pians 2:5-11; Hebrews 12:2).

## 2. YOUR

Eternal life, the life of heaven within the soul,





derives not from creed or ordinance, but from a *personal* knowledge of and *possessive* relationship with God. "He is thy life, and the length of thy days" (Deuteronomy 30:20) "And *this* is life eternal [said the Lord Jesus to the Father], that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

In the beginning, man's transgression caused the precious relationship between himself and God to break down. Then, with the giving of the law and the inception of the Levitical priesthood and the ritual of symbolical sacrifices, there was established a basis for renewed relationship with God. Said the psalmist David, "O God, Thou art my God" (Psalm 63:1). Because of this David could say "The Lord is . . . my *salvation*" (Psalm 27:1). But if the Lord was David's, David was also the Lord's. "David My servant . . . also I will make him My firstborn" (Psalm 89:20,27). Also David testified thus: "The Lord hath said unto me, Thou art My Son, this day have I begotten thee" (Psalm 2:7).

When unrepentant Israel's iniquities and manifold sins against God towered mountain high, the Holy One of Israel was compelled to sever the now purely nominal bond between them, and by His prophet He said to her: "Ye are not My people, and I will not be your God" (Hosea 1:9).

But with the giving of His only begotten Son, God provided the basis for a new and better relationship; and to the very people He once refused to acknowledge as His, and from whom He withdrew Himself, He, in Christ, now styles Himself "*your* God."

### 3. GOD

God—The supreme Authority.

The Source of all good.

The Shrine of the affections of both men and angels.

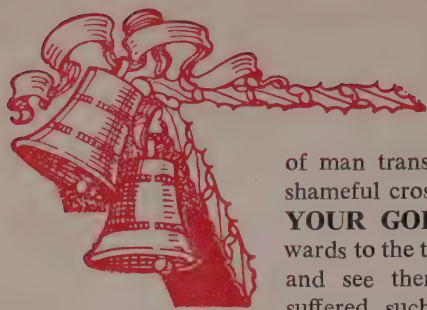
He must be this to man or He can be nothing. Mankind's great mistake has ever been in assuming that their deepest allegiance could be paid elsewhere and the Almighty would meanwhile consent to be to them the source of the good they needed. What audacity! Adam was no different. He flouted the Divine authority and yet would have been willing to continue to enjoy His bounty as represented by Eden. Israel turned away from God and made to themselves idols, to whom they said: "These be thy

gods, O Israel, which brought thee up out of the land of Egypt" (Exodus 32:4), and yet they were not above entreating His aid in times of dire distress.

But God would not suffer Himself to feature as a mere figurehead to Israel. One one occasion He said of a section of the nation: "Ephraim is joined to idols: *let him alone*" (Hosea 4:17), one of the most terrible decrees ever voiced by the Holy One. Yet that same prophecy ends on a happy note; it speaks of a repentant people who have turned away from false gods and who have turned themselves to face Jehovah, and who now say to Him: ". . . neither will we say any more to the work of our hands, *Ye* are our gods; for in *thee* the fatherless findeth mercy" (14:3). How very poignant this is—"the *fatherless*"! Man lost his Father in Eden, but he finds Him again in Christ. To His disciples He said: "When ye pray, say, Our *Father*" (Luke 11:1,2; Galatians 4:4-7).

Your God. **BEHOLD YOUR GOD.** Look into the Bethlehem manger; look among the milling throngs by the Galilean lake, on the mountain slopes: look at this One loved and revered by the multitudes of poor and needy to whom He showed His sublime love and supernatural power, but hated by the religious authorities who ardently desired and conspired to bring about His extinction. Look at Calvary, at the pain-wrung body of the Son





of man transfixed upon a shameful cross. **BEHOLD YOUR GOD.** Look upwards to the throne of God and see there Him who suffered such humiliation

now crowned with glory and honour and seated in the place of power and authority, to whom the Father has committed all judgment (John 5:22), who is the perpetual intercessor of all them that come to God by Him. **BEHOLD YOUR GOD.**

Do you recoil from the Babe's seeming helplessness? Do you flinch and turn aside from the calm and challenging gaze of Him whose flawless purity is a wordless condemnation of all sin? Do you avert your eyes from the tormented figure of Him who, having saved others, would not at the last save Himself, so that He might save all men? Do you shrink from the enthroned Christ who, soon, on the day already appointed by His Father, will come again in power and glory to take from the world His own, and thereafter judge the unbelieving?

Nevertheless,

**BEHOLD**—look deliberately and decisively.

**YOUR**—a personal possession.

**GOD**—The supreme Authority.

The Source of all good.

The Shrine of the affections of both men and angels.

**LOOK—and LIVE !**

## UNIVERSAL WEEK OF PRAYER

**JANUARY 3rd to 10th, 1960**

At the last meeting of the British Pentecostal Fellowship it was decided to encourage all Pentecostal churches to join the Universal Week of Prayer in their own districts, combining with other denominations where possible, and holding special prayer meetings in their own churches where such co-operation is not possible. Full particulars may be obtained from the General Secretary, The Evangelical Alliance, 30 Bedford Place, London, W.C.1.

## Preliminary Announcement

# Next Year's Elim Church ANNUAL CONFERENCE at HARROGATE

### THE GRAND HOTEL

is being reserved entirely for Conference delegates and visitors at an inclusive charge of 25/- per day.

### PUBLIC MEETINGS

**Monday, Tuesday, Wednesday,  
Thursday, at 7.30 p.m.**

will be held in the

**ROYAL HALL**

Early bookings will be given priority—applications may now be addressed to :

**REV. T. W. WALKER**

**4 PARK AVENUE**

**SCARBOROUGH**

**Conference Dates  
MAY 23rd to 27th, 1960**



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## George Canty

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*tells us " Why I asked the  
Editor to reserve this page for  
me at Christmas "*

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**M**Y maternal grandfather was pure Irish from Tipperary, my paternal grandfather was half German. Farther back are a Spanish ancestor and some English. That should make quite an inflammable mixture. But if my liver were composed of charcoal only, without any Celtic saltpetre and Latin brimstone, I would still come close to exploding every December.

But wait for the reason, and, in any case, do not count me among those amateur dons who have discovered that Christ was not born on December 25th, or that that date was a heathen festival, or some other quibble. I have no sympathy with people who, like Scrooge, growl "Merry Christmas—humbug!" because of some pet little scruple about the papists fixing the date.

I love Christmas. Ever since childhood, my first thought has been every year on Boxing Day, "Only 364 more days to Christmas." The pedants and quasi-scholars, with their fussy little pop-guns loaded with paper pellets torn from the history books about origins and dates, will never destroy the crisp, magic wonder of Christmas Day for me.

My rising temperature at Christmas has nothing to do with petulant objections of that kind. Christ was born, and though I am pretty sure it was not on December 25th I still do not know which day it was, so one day is as good as another. But I *must* have one day to celebrate such a heart-shaking event.

I am quite prepared to admit the origins might be pagan. But if the heathen decide to have a day of conviviality, why, that is the very day Christians ought to choose to throw their party too. We will challenge the world's empty festivities with a show of our own. If December 25th is the date for the ungodly to be happy, we Christians will demonstrate that we can be happy then too, with an exceeding great joy, outshining the exuberance of all pagan occasions.

But I still get mad, with a real snarl-in-the-voice, hair-tearing, rampaging madness. And I do not have

to prod my ire into action with points about the bad associations of that part of the calendar. I am in fact hit full face, jarred, shaken and rattled by the repetition each year of a piece of utterly scandalous and deplorable Pentecostal humbug.

Now tell me. Is it true that Christmas is a *church* festival? Is it, or is it not, a celebration of a *religious* event, the greatest of all time, when every heart should be on full stretch for every ounce of adoration and worship of the Saviour? Can you name any other day in the 365 when we are under a greater obligation of gratitude and happiness to render thanks to God than on that day?

I challenge every Pentecostal—if Christmas Day has any object at all, is anything more important than to meet together to worship Christ? Is the duck more important? Can we push Jesus out of the way because we are in a hurry to get the pudding ready? Are we celebrating a feast of Christ, or the feast of stuffed turkey—which?

I hope that with everybody else I shall enjoy all the good things of that day. **But rather than miss being in God's house I would do without my Christmas dinner completely.** Not only choice, but plain Christian consistency compels me. The primary purpose and reason for Christmas being a holiday is to free everyone to attend church. The Church gave the world that day off so that nobody would be prevented from getting to church. But even Pentecostals have so filled the day with other interests that they have no time to do the very thing for which the day was intended. I have even known some Pentecostal churches that have no service at all on Christmas morning, because everybody is too busy to remember Jesus.

*(Continued on page 713)*





## Women's Page

By Gladys Gorton

### BORN TO BE WONDERFUL



LET us use our imagination. The missionary midwife, bending her aching back, crept from the mean entrance of the dank, dark hovel. She was weary. The sun, sinking in its bed of crimson glory, shot fleeting rays upon the fast-dying day. Long shadows lay across the path before her, and she knew that ere she plunged into the bush on her homeward way darkness would envelop her. Unconsciously she shuddered, but ventured bravely forth. So this was the end of her third Christmas Day on the field—the busiest of them all; four babies born in the hospital and then the urgent call to this premature birth. Always, however weary she was, she felt the thrill of “bringing to birth.” This last task had been terrific. The stench and filth had nearly overpowered her. She had prayed and wrestled for the life of mother and son. Now both were sleeping peacefully.

She plunged into the bush, which was now blanketed in darkness. What were they doing at home this Christmas? It was easy to imagine. Dear dad with his spontaneous humour creating merriment and laughter, and darling mother happy in “doing” for them all. The boys with their wives and children. The turkey, the presents and the brilliantly lit Christmas tree with the fairy doll poised gracefully on the top. A wave of homesickness swept over her. Was it worth it all, the constant service and sacrifice? This Christmas Day she had helped to bring five African sons into the world.



“God make them saviours of Africa,” she prayed. “May they at an early age accept Jesus to be their Saviour.”

The lights of the mission station were welcoming her as her thoughts continued. What were they born to be? No one could predict. But, she mused as she crossed the threshold into her little home, Isaiah in prophecy declared “His name shall be called *Wonderful*.” “Wonderful Saviour, wonderful Lord,” she cried, enraptured with the thought. “You were born to be *Wonderful*.” Rejoicing, she repeated the word until it seemed as if she were chewing a sweet, wholesome morsel. “Born to be *Wonderful*,” she breathed thankfully as she sank into her bed. “Dear Lord, this is what you are to me—wonderful. It has been a wonderful Christmas after all.”



The sister of the maternity ward stood in the nursery, looking with satisfaction on the six new-born babes lying snug in their cosy cots. She could not remember ever having such a busy Christmas Day. “Don’t have your babies on Christmas Day,” she had jokingly commanded the three expectant mothers in the ward. But they *had*, and three more brought in that day had, too! Babies! All bundles of possibilities. Wrapped up in each was power, influence for good or evil. What were these born to be? From outside she could faintly hear carols being broadcast.

“His name shall be the Prince of Peace,  
For evermore adored;  
The Wonderful, the Counsellor,  
The great and mighty Lord.”

Ah! He was born to be *Wonderful*! “That is what You are to me, Lord,” she prayed in adoration.



The mother held her baby in her arms for the first time. He was her firstborn—born on Christmas Day. Filled with awe, she considered her wee bundle of humanity. What would he be? A doctor? A missionary? She would do her best to help make him become his best for God. She thought of Mary, who pondered on what Jesus would be as she nestled Him close to her breast, knowing well the words of the prophet: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). He was born to be *Wonderful*, and her face lit up with the wonder of it. "That's what you are to me, Jesus, Lord," she prayed, worshipping.

☆ ☆ ☆

His birth was wonderful. His death was wonderful. That He arose from the dead and lives again is wonderful. He is victor over death and the grave; this is wonderful. He heals today, He baptises with the Holy Ghost. He is the King of kings coming soon to reign on the earth. All these are wonderful. But is He wonderful to you—your Saviour, your Lord, your friend, your all in all?

There is such a lot of tawdry tinsel gathered around the modern Christmas that the simplicity of the Saviour's love is swamped. I am not favourably inclined towards the cribs which are in shop windows and some churches. The tiny figure of Jesus was missing from one such crib. A little girl was seen hurriedly pushing a doll's pram. "It's the little Lord Jesus," she said happily. "I thought it was a bit cold, so I'm taking Him home to get warm."

Multitudes, this Christmas, will keep Jesus "out in the cold." No room in their hearts for Him. Has He come into your heart? Recently a beloved friend of ours died. She suffered much, complaining never. "You are wonderful, dear," was often said to her. "But my Saviour is more wonderful," she would reply.

This word wonderful in the Hebrew means "singular"; "one only." Nobody and nothing can be compared with Him. He is *Wonderful*.

"Who is wonderful?

Son of the Highest; yet 'tis He—

The mighty Man of Galilee—

Who bore our sins on Calvary.

He is wonderful."

## GEORGE CANTY (continued)

How in the name of common sense can we hope to convince the world when we give an open demonstration that we care more for food and fun than we do for remembering our Saviour in His house on His birthday? That is the point with which I confront every Elim member at this season.

Get to church on Christmas Day. Whatever else you do or have to leave undone, do not betray the One you profess to love by putting other things first. If there are no buses, pay for a taxi. Plan the whole day *around* that visit to church. If we are to put Christ back into Christmas for the world we had better start with ourselves. If we want to sing "O come, let us adore Him," see that we do.

If we will not celebrate Christmas day properly in the proper place, then obviously we have no right to celebrate on that day at all.

I put this matter squarely before my own congregation and Christmas morning service rose from 17 to 200. What about your church?

## ANSWERS TO CHILDREN'S COMPETITION

The answers to the texts on the children's page are: (1) Luke 1:37; (2) Luke 1:33; (3) Luke 2:30; (4) Luke 1:77.

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, DECEMBER 23rd, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: Rev. H. Burton-Haynes (President)

Subject: "Why Jesus came"

Christmas music and carols by the  
London Crusader Choir

Capella Choir and Orchestra

Ronald F. Cooper (organ)

Harold Johnson (trumpet)

WEDNESDAY, DECEMBER 30th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 31 metre band)

Speaker: Rev. H. Burton-Haynes (President)

Subject: "Blindly groping"

Music and singing by the  
London Crusader Choir

Cappella Choir and Orchestra

P. Van Woerden at the electronic organ

Programmes produced and announced by

DOUGLAS B. GRAY (Director of Music)

We gratefully acknowledge the letters and gifts towards the Elim radio work the world over. Remember to pray for our radio programmes and support us with your gifts. Write us and encourage us in this great missionary enterprise.



**W**E announced that this week's Youth Page would contain exciting news for every member of the Elim Youth Movement, and the title gives you the answer. Yes, another great missionary support drive by the boys, girls, young men and young women of our churches. We began with "Lend-a-Hand" and provided two Land-Rovers with trailers; followed up with "Send-the-Light," by which we have supplied generating plants to provide light and power for Elim mission stations in India and Africa; and now for 1960 we are launching "Spread-the-Light through the One-O-One (101) Fund." This is

generating plant, but there are 101 other needs to be met, so we thought of another youth missionary support scheme. In 1958 we directed two strong beams of light, the bigger one to Africa, where plant has been allocated to Dr. Brien's station and the stations of Elim missionaries Arthur Tate and Arthur Bull; another beam of light spanned the oceans to India. Now we want to spread the beam to envelop every mission station in the world!

There are 101 items needed by our missionaries for their work, and this is the task that we have set ourselves as a youth movement. We feel confident

## Spread the the One - O

our Christmas Youth Page, and an ideal time to express our love to God for His precious Gift by pledging to give from our earnings and pocket-money to help those who are telling the good news of salvation to young people of other lands.

*What are we setting out to do in this new project?* For some time we have wondered how we can be of more help to our missionaries, many of whom attended our Sunday schools and Crusader meetings when they were young. Our first two schemes, which were appreciated by all our missionaries, could assist only a percentage of our missionaries. It was money designated for either Land-Rovers or electric

that you will be behind us to the last boy and girl. What will the fund cover? Anything, and to the limit of the amount of the fund everything, that is needed to help our missionaries in the work for which they have sacrificed their all. Bibles, books, teaching aids (including filmstrips and projectors), amplifiers for open-air work, medical instruments, building and workshop tools, replacement of personal equipment—these are some of the pressing needs. We might adapt the war-time slogan for this project, "Give them the tools and they will finish the job." Our missionaries are doing a tremendous job, and we are proud of them.

*The Elim Youth Department sends its greetings to Elim youth in all parts of the world, and we look forward to 1960 with a determination to give ourselves unreservedly in our Master's service.*

*(sgd.) J. Hywel Davies, National Youth Director.*





*A happy group of Elim young folk.*

# Light through - One (101) Fund

I recently heard of an African Christian girl who was kidnapped by a Mau Mau gang during the trouble in Kenya. She was fastened to a tree by her throat and suspended two feet above a crocodile-infested river. Seven times during the night her captors thrashed her with the flat sides of panga knives until she became physically exhausted, but she refused to deny her faith in the Lord Jesus Christ. Mercifully, the Mau Mau hideout was discovered as dawn broke over the scene, her rescuers cut her down and she staggered back to the mission station, her neck swollen to twice its normal size and her body bleeding and bruised. The missionaries immediately tended her and inquired how she was able to sustain such torment and remain faithful to her Lord. She replied, "Jesus was with me all the time, and His presence made me forget the pain." In the

midst of comfort and security Elim youth are presented with the challenge of the mission field to help such young people as this African girl.

*What must we do to make this venture the success it deserves to be?* Just what we have done before, but if we can pass our previous targets all the better.

During the first eight weeks in the new year: Sunday schools, Cadets and Sunshine Corners, 1d. per week from each boy and girl; Junior Crusaders and Boys' Guilds, 2d. per week from each member; Senior Crusaders, 6d. per week from each Crusader.

Elim ministers, Sunday school superintendents, teachers, Crusader secretaries, Cadet and all youth leaders, we look to you to inspire your young people to join in this great drive and see what heights we can reach in our attempt to "Spread the Light through the One-O-One Fund."

**Elim youth movement** CRUSADING FOR CHRIST



# Family Altar and Elim Prayer Circle

Scripture Union Portions

Notes by **R. B. CHAPMAN**

(Minister of Elim Church, Sheffield)

**Monday, December 21st.** Malachi 1 : 1-14.

Malachi (messenger of Jehovah) was a forthright prophet of unusual style, and probably contemporary with Nehemiah. The book appears as a dialogue between Jehovah and His backslidden people. A backslidden heart is frequently identified by the tendency for (i) **God being questioned** (v. 2); (ii) **innocence being protested** (vv. 6, 7); (iii) **reward being anticipated** (v. 10); (iv) **worship being irksome** (v. 13a); (v) **service being careless** (v. 13b). If we find any of these traits manifesting themselves in our lives it is time to do something quickly, because such attitudes, if not corrected, will incur chastisement from a holy God (v. 14).

**Tuesday, December 22nd.** Malachi 2 : 17—3 : 15.

If the whole Christian Church were faithful in the matter of tithing there would be an abundance wherewith to evangelise the world. So many neglect this matter, and consequently the gospel work is sadly restricted. How seriously God views this negligence (vv. 8-10). Many excuse themselves by saying that tithing was "under the law" and we are now "under grace." I would clarify by saying that tithing originally had nothing to do with the law. Abram, under the priesthood of Melchizedek, tithed over 400 years before the law (Genesis 14 : 20); Jacob tithed nearly 300 years before the law (Genesis 28 : 22). God ratified the principle of tithing by including it in the law (Leviticus 27 : 30-34) and Jesus later approved the practice (Luke 11 : 43). Surely we should not give less under grace than had to be given under law (Romans 8 : 3, 4; Matthew 5 : 20). We are now back under the Melchizedekian priesthood (Hebrews 7), therefore "render unto God the things that are God's" (Matthew 22 : 21). Have you robbed God?

**Wednesday, December 23rd.** Malachi 3 : 16—4 : 6.

Those who "fear the Lord" seek fellowship together to speak about and meditate upon their precious Master (v. 16), and such shall be recorded in a "book of remembrance." For them, it is declared, shall the "Sun of righteousness arise with healing in His wings" because they are a treasured possession destined to be spared the rigours that shall afflict the wicked who serve not God. May we ever be in this privileged fellowship. The prophecy closes by throwing a

predictive bridge across the four-century gulf that divides the Old and New Testament dispensations, foretelling the advent of John Baptist (Matthew 11 : 14), who would prepare the way for the promised Messiah (ch. 3 : 1) who was born that first great Christmastide.

**Thursday, December 24th.** Matthew 1 : 1-25.

With bated breath we peep beyond the material veil of carnal reason into the sacred territories of the mysterious and awe-inspiring Incarnation. Here we see a **perplexed man** (v. 19), poor, bewildered Joseph, following the course of natural wisdom which was to end in divorce (Matthew 5 : 32); a **precious revelation** (v. 20) which was to drive away all carnal doubts and reasonings; a **proclaimed Saviour** (v. 21), who alone can meet man's deepest need (Acts 4 : 12); a **prophecy fulfilled** (v. 23)—centuries have passed, but the word of promise is finally honoured; a **practical faith** (v. 24)—Joseph immediately assumes the care and protection of Mary with full-trust; a **precise obedience** (v. 25)—exercising his right, Joseph gives the child of the Holy Ghost the name directed by God. However intense the perplexity, God will, in due time, reveal salvation and fulfilment to those who have faith and obedience.

**Friday, December 25th (Christmas Day).** Matthew 2 : 1-12.

"Where is He that is born king?" (v. 2). This question, asked so long ago, is of importance still. To some He is but a mass of corruption, decayed and disintegrated like any other ancient. To others He is bound within the volume of a history book upon the musty shelves of a past dynasty. To others He is relegated to the background of childhood memories along with other fairy tales. To others He stands as a mere monument in the museum of time, recalling the memory of a misunderstood perfectionist. To others He is confined to the convenience of the stable, outside the actual functions of the daily life. Where is He in your life and mine? Can we truly say, "King of my life, I crown Thee now"? He was born to be a King, and the place where He should be reigning is the throne room of our hearts. Only then can we worship Him in reality (v. 11); otherwise it is a false worship (v. 8).

**Saturday, December 26th.** Matthew 2 : 13-23.

Veiled here is a foreshadowing of the future ministry of Jesus and His message. He was unwanted and ill received in highly religious Israel, but received without question in the heathen heart of Gentile Egypt—the place of sin, slavery



and darkness. Similarly, upon His recall from exile (v. 20) we find it was not to "holy" Judaea that the pious family went, but to despised Nazareth (John 1 : 46), in Galilee of the Gentiles (Matthew 4 : 15), thus called because it was the most preponderantly Gentile-populated area in Palestine. Solomon gave it to the Gentile king Hiram (1 Kings 9 : 11). Proud and bigoted Jewry has ever rejected the Messiah (John 1 : 11), but He has ever gladly offered to the Gentile dogs (Acts 26 : 16-18) and despised sinners (Matthew 11 : 19) His mercy and love and grafted them into the tree of His kingdom (Romans 11 : 17). Regions of heathen darkness still welcome the Gospel more than the areas of traditional religion.

**Sunday, December 27th.** Psalm 140 : 1-13.

David paints an ugly picture of the wicked in his day—evil, violent, mischievous, warlike, sharp-tongued, with poisonous words, proud, ensnaring, treacherously devising—a sordid portrait! The addition of 3,000 years to the calendar of time, the advances of science, scholarship and social reform have failed to improve the basic nature of unregenerate man. The tragic record of our generation has proved that, given the congenial conditions, man is still bestial at heart. David realised that only the Lord could keep, preserve, hear, save, cover, judge and maintain. This is still true today; the only hope for mankind is that individually we dwell continuously in His presence, giving thanks to His name that we may prove ourselves upright and righteous (v. 13).

**Monday, December 28th.** Psalm 141 : 1-10.

David is revealed at his best, in the high moments of spiritual reality, the man after God's heart. In verse 2 we see his **poverty**; many accept this as written during Absalom's rebellion when David fled from Jerusalem (2 Samuel 15). This being so, we find him with no incense to burn, no animal to sacrifice, but out of his lack he offers God his voice as incense, his hands as a sacrifice; surely nothing would delight the Lord more from anyone. In verses 3 and 4 is his **integrity**; he invokes the Divine to besiege his troublesome "little member" (James 3); to emancipate his heart from every evil thought and practice; and exterminate all taste for the tempting morsels of sin. In verse 5 is his **humility** as he welcomes, as a kindness and an anointing, the chastisement and reproof of the righteous (Proverbs 27 : 6).

**Tuesday, December 29th.** Psalm 142 : 1-7.

"Bring my soul out of prison." The caption suggests that David was incarcerated in a cave, but many things imprison and prevent praise. Some are imprisoned by Satan and their lives dominated (2 Timothy 2 : 26); others by sin (2 Timothy 3 : 6); others by the world (2 Peter 2 : 19); others by fear (Romans 8 : 15); others by tradition (Galatians 4 : 9); others by fellow men (Galatians 2 : 4; 2 Corinthians 11 : 20). All such bondage is contrary to the will of God, who would have us enjoy glorious liberty (Romans 8 : 21), and to this end the Messiah came (Isaiah 42 : 7; 61 : 1). "Whom the Son sets free is free indeed" (John 8 : 36).

**Wednesday, December 30.** Psalm 143 : 1-12.

There is a sound of desperation in this poem. David yearns for more of God. He remembers the days past (v. 5), but recognises that the enemy has brought him low (vv. 3, 4) and he is not where he would like to be in his relationship to God. From this dearth, lack and limitation his hands go out to God as his soul thirsts. Whatever the occurrence was that blighted the earlier relationship and dimmed the light is immaterial, but we can certainly envy the psalmist this insatiable thirst. The greatest tragedy is when we lose our

spiritual thirst, when we do not long for more, when we are complacently satisfied and comfortably quenched. They who **thirst** can come to the waters (Isaiah 55 : 1); receive the outpouring (Isaiah 44 : 3) and be filled (Matthew 5 : 6). Our thirst must never cease till we reach the glory (Revelation 7 : 16).

**Thursday, December 31st.** Psalm 144 : 1-15.

David recollects, and verse 15 is the credit balance of his reminiscences. Popular opinion suggests that any contact with Christ deprives of all happiness. How wrong this is! Material attachments of time are vanity (v. 4); sin's pleasures only last a season (Hebrews 11 : 25); the world is transient (1 John 2 : 17); treasures are corruptible (Matthew 6 : 19); wine is a mocker (Proverbs 20 : 1); passion leads to bitterness (Proverbs 5 and 7). Jesus Himself exceeded in gladness (Hebrews 1 : 9) and promised it to us (John 15 : 11; 17 : 13; 16 : 24). His advent (Matthew 2 : 10), His works (Luke 13 : 17) and His salvation (Acts 8 : 8; 16 : 34) all brought joy, a joy unspeakable (1 Peter 1 : 18) and that cannot be taken away (John 16 : 22); unaffected by persecution (Acts 13 : 50-52), affliction (2 Corinthians 8 : 2), tribulation (2 Corinthians 7 : 4) and suffering (Acts 5 : 41).

**Friday, January 1st.** Psalm 1 : 1-6.

Very suitably named the "prologue to the psalter," it contrasts the conditions—both present and future—of the godly and godless. Here is the picture of a really happy man ("blessed," literally "abundantly happy") and his secret. Verse 1 is **negative**, must abstain from **listening** (counsel), **loitering** (standing) and **languishing** (sitting). Verse 2 is **positive**, the day and night delight and meditation must be God's Word. Verse 3 is **effective**; the effect is establishment (planted), growth (waters), productiveness (fruit), permanence (evergreen leaf), and prosperity (prospect). Then comes the contrast of the wicked—"chaff," the empty husks, worthless, heartless, lifeless; an outward show, an empty vanity, a lifeless shell. "Wind driveth away"—a tree can resist the wind, but not chaff. The godly will stand (abide) in the judgment, but the ungodly will be swept away and will perish.

**Saturday, January 2nd.** Psalm 2 : 1-12.

"Kiss the Son" (the only begotten of God, v. 7). The salute of affection, the seal of love, the sign of friendship. Recall two occasions when the Son was kissed. (i) In the gloomy shades of Gethsemane, beneath the eerie shadows cast by lanterns and torches among the olive groves, Judas kissed the Son. His was a despicable, treacherous, insincere, selfish, deceptive kiss of betrayal. (ii) In the resplendent home of a Pharisee a street woman flooded her tears of repentance upon the Saviour's feet and garlanded them with the kisses of her deepest love, intense sincerity, purest devotion and total adoration. Thus as she kissed the Son she heard the notes of the sweetest music that any sinner can ever hear, "Thy sins are forgiven." May our **kiss** for the **Son** be of the latter type and never the former.

**Sunday, January 3rd.** Psalm 3 : 1-8.

"There is no help for him in God." There are many who still mock the child of God in these same words. They repudiate all the values of faith, godliness and virtue; they ridicule all the claims, benefits and providences of God. David met this cynicism with a reaffirmation of his personal faith (v. 3); then he broke forth into fervent testimony (vv. 4-6) and committed his future safety prayerfully into the hands of the God who saves and blesses His people (vv. 7, 8). Let us similarly and courageously meet the cold scepticism of a materialistic world with equal personal assurance, unashamed witness and confident intercession.

# Children's Christmas Page

By Bernard H. Norris

Hello again !

Merry Christmas everybody ! And here we go on a whole page to ourselves !

**BENNY'S CHRISTMAS EVE.** Chug, chug, chug, poof, bang ! My old Ford car came to a stop outside Benny's house. Hoornk went the hooter. Before I had got out of the car, Benny appeared at the front door. He was all newly scrubbed, with shiny, gleaming knees, his socks up and his hair tidy. I hardly recognised him !

"Jump in Benny, in the front with me."

"Bye bye, mum," he called out, and off we chugged.

"O.K. Benny, out we get," I said at last, after about half an hour. "This is Trafalgar Square." We fed a few pigeons, and then made our way up Regent Street.

"Coo, look uncle. Those big things. Look at 'em !" Benny stared at the great big chandelier decorations hanging high above the street on strong cables.

"Coo, look there !" Benny kept saying that as he gazed in the shop windows, and dragged me round the stores, looking at plastic balloons that did not burst, machines which copied things six times as big, aeroplanes that turned somersaults, plastic faces that changed shape—in fact toys of every shape and colour and size.

"Look at *that* !" Benny pushed his nose against the window as he stared at a super space station, with aerals, buttons, headphones, knobs and wires.

Regent Street, Oxford Street, Marble Arch and then back again. At last we sat down in the car again, ate a couple of *huge* iced buns, and then chugged off home. When we got there we had a good tuck-in to some eggs, bacon and chips while Benny talked about all he had seen.

A very tired little boy went to sleep that night, to dream of many things, and when he woke up on Christmas morning he found he had some of the things he had liked most.

But do you know one thing he enjoyed doing more than anything else? It was working out these muddled

texts. See if you can do them. Here are two verses found in Luke chapter one.

1. Be for God impossible nothing shall.

2. And and ever end of of over be for he his house Jacob kingdom no reign shall shall the there.

Now for a story from one of our missionaries in Africa, Mrs. D. Bull. "This young boy was re-named Paul when he was baptised in water. I am afraid that Paul, like many African children, had sinned very deeply before he was saved. Because of this, his parents were amazed at the change in Paul after his conversion. Paul stood very firm for Jesus, even though his parents were Mohammedans, and life at home was very hard. Paul also worked very hard at school.

"God honoured Paul, and in recent examinations he came second out of all the children in an area larger than Wales !

"Because of his Christian life at home, Paul's parents decided to come to church to see what had happened to change Paul so much. They too were saved. Isn't that grand ?

"Paul's family used to mock him, and tried to tempt him. But he remained true to Jesus, until at last his family were saved as well."

Thank you, Mrs. Bull, for that true story. Don't forget our missionaries this Christmas, will you readers, and do remember Paul. Live as he did, and then pray that *your* parents will be saved.

Benny's got on well with his texts I see. I think I'll give him two more. Perhaps you'd like to try them too. One is in Luke chapter one, and one in chapter 2.

3. Eyes for have mine salvation seen thy.

4. Of of unto by give his knowledge people remission sins salvation the their too.

Now here are the prizewinners of the competition last month. John Holloway, of Cardiff (aged 9), Hazel Gregory, of Sheffield (aged 10), Janet Davies, of Crewe (aged 14), Peter Sargent, of Sheffield (aged 13), and his brother Brian (aged 10), Christine Collins,

(Continued on page 719)





# COMING EVENTS

(Please pray for these services)

**BELFAST.** December 25-27. Ulster Temple, Ravenhill Road. Annual Irish Christmas Convention. Speakers: H. Burton-Haynes (President) and A. O. Johnson (Portadown). Christmas Day, 11.30 and 7; Boxing Day, 11.30, 3 (Baptismal service) and 7; December 27, 11.30 and 7. Refreshments provided on Boxing Day.

**GLASGOW.** December 31—January 3. Elim Church, Butterbiggins Road. New Year Convention. Speakers: Leon. C. Quest, J. Seaman and D. Hunter. Thurs. 11 p.m. Watch-night, Fri. 3.30 and 6.30, Sat. 7.30, Sun 11 and 6.30. Tea provided on New Year's Day.

## PRESIDENTIAL ITINERARY

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

## LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## MISCELLANEOUS

Frank and Irene Winward would like to advise their many friends in Elim of their missionary travel serial, currently appearing in the "Sunday Companion," entitled "400 Mile Trek through Nepal."

## BIRTH

**Stubbles.** On November 10th, to Malcolm and Faith (Field), of Eastleigh; God's precious gift of a son, Andrew—a brother for Dawn. C.207a

## WITH CHRIST

**Witherston.** On November 26th, at Bakewell Eventide Home, Jessie Eleanor Witherston, aged 89, member of Elim Church, Southend-on-Sea. Funeral conducted from Bakewell Home.

## CLASSIFIED ADVERTISEMENTS—continued

**Eastbourne.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts, hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

## CHILDREN'S PAGE (continued)

of Bridgend (aged 10), Martyn Ewart Langlois, of St. Peter Port, Guernsey (aged 11), and his brother Colin (aged 9), Kenneth Whidden, of Exeter (aged 8), Olene McDowell, of Moneyslane (aged 13), and Jill Harvey, of Crewe (aged 14). Sorry you others who sent in too late! John's list was the longest: well over thirty very well-known Bible names, but John pointed out my mistake. Look at the ELIM EVANGEL of November 7th for the quiz and November 14th for the answer. See? I gave Herod and Lord, but there was no D in the quiz!

Oh, I see that Benny's finished the texts (the answers, by the way, are on page 713). I've got something else for him though. Here it is. Try it; it will keep you busy for a long time. Make up a Christmas alphabet from the first two chapters of Luke. Send your answers to me if you like, and I will publish the best one I get. Here is the idea: A—Anna (Luke 2:36), B—Bethlehem (Luke 2:4), and so on. I'll give a prize to the one whose list is published.

Oh dear! Our page is gone. Never mind, I'll see you again in the new year. Have a happy Christmas, and don't forget it's Jesus' birthday, will you?

Cheerio, and God bless you. **UNCLE BERNARD.**

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**A happy Christmas.** Your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

### SITUATION VACANT

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